Awake!

1965

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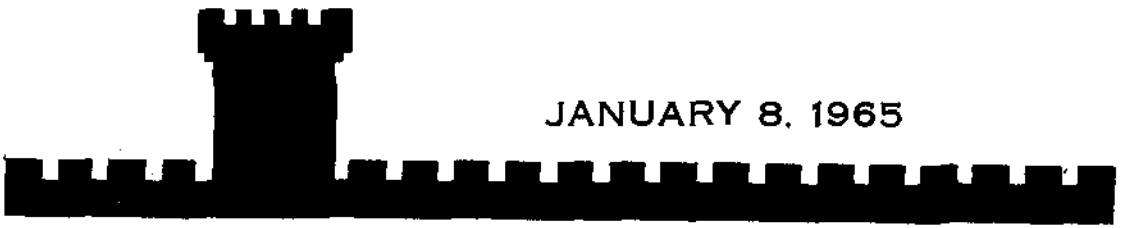

JANUARY 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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How BIG IN HEART are you?

BIG is what a healthy normal boy is eager to become. He wants to grow up as quickly as possible so as to be like his father. But he has to exercise patience, for there is not much he can do about hurrying the process. Time and genes have much to do with such things as physical size. However, it is largely up to you as to how big in heart you become. The bigger in heart you are, the more you are able to manifest a loving attitude toward others, the happier you will be and the happier you will make those with whom you have to do.

Among the ways you will betray if you are big in heart is by the importance you attach to little things, to trifles. Little things? Yes, little things, such as race color, for example. Those who have made a study of the differences in skin color assure us that all differences in skin color are due to the amount of the pigment *melanin* in the skin. And do you know how much melanin accounts for the difference between the whitest "white" person and the blackest "black" one? One twenty-fifth of an ounce, or about one fifty-thousandth of the total weight of the average man.

Yet there are some persons to whom that one twenty-fifth of an ounce makes all the difference in the world. Thus a United States southern editor told of having recently visited Atlanta, Georgia, and having come upon a swimming pool where now Negroes as well as white persons are permitted to swim. Lining the pool were some white persons who did not like what they saw and were making that very evident. "They were gripped by an almost hypnotic fascination. Their lips were drawn back, . . . eyelids narrowed, eyes glazed. They were really not seeing, yet they could not remove their eyes from the dazzling sunlit images before them. Their bodies must have been numb, for they were absolutely rigid; they sat or stood for minutes at a time, motionless."—*Look*, August 11, 1964.

What pettiness of spirit, of mind and of heart those onlookers betrayed! What grounds did they have for their attitude? None whatever. No race has the monopoly on education, on culture, on virtue. Does not the Bible show that all races have Adam as their ancestor; that Jehovah God "made out of one man every nation of men"? Besides, is it not God's will "that all sorts of men should be saved and come to an accurate knowledge of truth"? Truly,

race prejudice, race bigotry, race fanaticism betrays a little heart. And not only does it make all those afflicted with it unhappy, even as it makes its victims unhappy, but it also dishonors the Creator who made man in the first place.—Acts 17:26; 1 Tim. 2:4.

Another way in which you betray whether you are big in heart is by the way you react to slights or offenses against you, accidental or intended. Are you "a little pot, soon hot"? The Bible tells us that "the insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression." Yes, "it is a foolish person that makes known his vexation in the same day, but the shrewd one is covering over a dishonor." The person who is big in heart does not readily give way to anger, does not immediately advertise his annoyance or vexation; he does not "boil over quickly." He makes allowances. —Prov. 19:11; 12:16.

A great aid in this respect, in addition to reasonableness, is love. Love makes for bigness of heart, for "it does not keep account of the injury." Love will keep you from making a mental note of every offense for the purpose of paying back in kind, and perhaps with interest! As the apostle Paul goes on to observe: "It bears all things, believes all things, hopes all things, endures all things." To the extent that you do these things you show that you are big in heart. All this, it might be said, is in striking contrast to the way even heads of nations time and again play a petty game of retaliation, and heads of the world's leading nations at that!—1 Cor. 13:5, 7.

In fact, nothing less than justice requires you to be big in heart, for "just as you want men to do to you" is the way you should do to them. Logic, too, requires that you be large of heart, because all of us are sinners and we are all indebted to God. God is big in heart, he forgives in a large way, even as we read: "Let the wicked man leave his way, . . . and let him return to Jehovah, who will have mercy upon him, and to our God, for he will *forgive in a large way.*" And how fortunate it is for us that Jehovah is big in heart, for as one of his psalmists once expressed it: "If errors were what you watch, O Jah, O Jehovah, who could stand? For there is the true forgiveness with you." Do you forgive in a large way or do you watch errors?—Luke 6:31; Isa. 55:7; Ps. 130:3, 4.

Then there is religious prejudice. How small must be the heart of a person who blames each Jew today for what his forefathers did more than nineteen hundred years ago!

By taking sides in the "battle of the sexes" many others betray littleness of heart. A man with a big heart will not disparagingly say, "Humph! Just like a woman!" nor will a large-hearted woman condescendingly remark, "All men are just little boys!"

Members of a Christian congregation might be said to be under particular obligation to show bigness of heart toward one another. In what he was willing to endure for his fellow Christians the apostle Paul certainly showed that he was big in heart; he had deep love for them. (2 Cor. 11:23-33) Some, such as the Christians at Philippi, responded in the same way, but others made it necessary for Paul to write them, for their own good: "Our mouth has been opened to you, Corinthians, our heart has widened out. You are not cramped for room within us, but you are cramped for room in your own tender affections. So, as a recompense in return . . . you, too, widen out."—2 Cor. 6:11-13.

Yes, for mutual happiness widen out—be big in heart!

APATHY Can Ruin Your Home

In many homes family relations are strained. What can you do to improve the situation?

"WILL THE FAMILY DISAPPEAR IN FIFTY YEARS?" This front-page headline of one of Toronto's (Canada) leading newspapers captured attention early this year. "It is quite possible that by 2014 the family may disappear as a unit of society, and other units based upon age groups and interests may take its place," prominent educator Dr. R. W. B. Jackson explained. He said that the home may develop into merely a "breeding, feeding and sleeping station, only with most features automated." Is there any basis for such a prediction?

Although the disappearance of the family may seem unlikely, there is no question that the past generation has seen a deterioration in the relationship between family members. Each member often goes his own way, showing little concern for the interests of others. "Many homes are little more than service stations," observed educator-writer Alan Valentine in his book *The Age of Conformity*. "Most families do not get together; they only live together. They do not communicate ideas, but debate practical immediacies such as who will use the car this evening or what television channel can be agreed upon."

This indifferent attitude is contributing to the ruin of such a great number of homes that some persons actually feel that the existence of the family is threatened. In the United States alone about 400,000 couples each year drift apart, obtaining permanent releases through divorce. This is an average of 1,096 divorces a day, forty-six an hour, nearly one every minute! Since apathy is a major factor in the breakdown of the family, you will want to be on guard to keep it from ruining your home. What can you do to be sure that it does not?

What Husbands Can Do

To begin with, you will want to examine your attitude toward your wife and home. It is easy for a husband who has many responsibilities to become thoughtless and take his wife and the things she does for him for granted. This is a major shortcoming, as Dr. Paul Popenoe pointed out: "Nearly the commonest story known on the subject of unhappy marriages [is] the wife who feels neglected by her husband and becomes a willing listener to someone who assures her that she deserves a better life." This certainly emphasizes the importance of showing interest in your wife, is that not true?

You may feel that you do—providing her with a comfortable place to live, nice clothes to wear, medical care when she is sick and sufficient money to operate the household—but more is needed. You need to spend time with her and do little things to give her the assurance that you really care. Failure to do so has started the rift that has ruined millions of homes. Consider a typical example of an attractive twenty-six-year-old wife who felt sure her

husband no longer loved her, even though he provided well for her materially.

"To begin with," she explained, "he has never once told me he loved me since the first month of our marriage. In the early days he used to . . . he'd never leave home without holding me a moment or two and kissing me good-bye. When he'd come back it was always a big bear hug and kiss. He used to open doors for me and carry in the heavy groceries, and he was always noticing my clothes and commenting on how nice they looked. But now he doesn't even know it when he kisses me, and he never really looks at me at all. Shortly after we were married, I just ceased to exist except when he wanted me . . . physically. I . . . I began to hurt inside."

Although this man said he really did love his wife, his indifference was ruining their home, even without his realizing it. This may be something for you to consider. Is preoccupation with your own affairs and failing to think about the interests of your wife having a similar effect on your home? If so, you will want to take steps to dispel your apathetic attitude.

Think how you originally won the heart of your wife so that she wanted to spend the rest of her days with you. Was it not by taking an interest in her, taking into consideration what she enjoyed doing, and by your doing things together? You probably made an effort to carry on an interesting conversation with her, is that not so? Very likely you were also alert to notice her appearance—that new hairdo, her pretty dress or, simply, how attractive she looked—and you did not hesitate to compliment her. And it is likely that from time to time you gave her little gifts as tokens of affection. Yes, it was this concern, attention and doing things together that made for the pleasant relationship the two of you enjoyed.

Is there any reason why you cannot continue to show a similar interest now, even if it is many years since your marriage? There really is not. It simply means that you will again have to make a conscious effort to do so. But actually this is your obligation, for the Bible says: "Husbands ought to be loving their wives."—Eph. 5:28.

So look for opportunities to show love for your wife, not only by endearing words but by little things you can do for her. Show an interest in what she has done, notice little changes she makes in the house or in her clothing, compliment her and express appreciation to her for keeping the house clean, preparing meals and for the many other tasks she performs. Be considerate of her feelings and problems. For example, if something comes up and you will be late for dinner, be thoughtful enough to notify her so she can plan the meal accordingly.

Rather than thinking in terms of just yourself and what you want to do, think in terms of two. Do not always be going off by yourself fishing, plopping yourself in front of a television screen, oblivious to everything else, or hiding away in your workshop. Instead, be on the lookout for activities that the two of you can enjoy together. Try to develop an interest in things your wife likes and endeavor to help her appreciate your interests. The more things that you enjoy in common, the greater likelihood there is that the two of you will be happy.

With this in mind you should not overlook the importance of worshiping God together. One survey disclosed that of three factors most common to happily married couples, an active religious affiliation was the most important. So develop the habit of reading the Bible together and of discussing its righteous principles and grand promises. Express yourself in prayer

with your wife, asking God to help both of you to live in harmony with his Word. Doing things together, especially worshiping God with each other, can result in a closeness and a happy home.

Apathetic Wives

It is not unusual for women to complain, "My husband doesn't take an interest in me anymore, he is hardly ever at home, and when he is, he makes no effort to talk to me." Have you ever voiced a similar complaint, or at least felt like doing so? Instead of immediately blaming your husband, it would be wise to consider whether you have been indifferent toward his wishes and feelings, rather than giving him the respect due him. Have your actions been in harmony with the Bible instruction: "The wife should have deep respect for her husband"? Perhaps your indifference has been responsible for his attitude. —Eph. 5:33.

For instance, what do you look like when your husband leaves for work in the morning? Is your hair still up in curlers, your face unwashed, and are you in an old robe or sloppy dress? How about when he comes home? Is your appearance much the same? Now, think: Would your husband have continued to call on you before you were married if you gave such little attention to your appearance? If he would not, why are you so indifferent now?

On one occasion the wife of former United States President Dwight Eisenhower was very outspoken on this matter: "A wife does not have to be 'dolled up' in expensive clothes all the time," she said, "but I think it is dreadful for a pretty bride to go around in cold cream or curlers, or a sloppy dress. Whoever heard of a secretary wearing a spotted dress to work because 'It is just the office and no one will see me but the boss.' Your husband is the boss, and don't you forget it."

It is natural that your husband should want you to look neat and attractive. So be sensitive to his wishes and respect them. Be observant of his reactions. It simply does not make sense for a woman who has married a husband to feel that she can now let herself go, become sloppy, and perhaps succumb to her appetite and expand all out of proportion. If you care about your appearance, your husband probably will also. It will be an encouragement for him to spend his evenings with you.

Of course, if you take care of your own appearance but are indifferent as to what the home looks like, this is not good either. Certainly a messy, dirty house and a cold, tasteless meal are not things to attract a husband home! While it is true that you may have outside interests of a commendatory nature, such as the Christian ministry, yet you still have the obligation to keep a neat, clean house and have a well-prepared meal ready when your husband comes home. In this way also you render your husband the deep respect that is due him.

While one of the chief complaints of women is that their husbands do not talk with them, the reason may be due to their own apathy, as one woman pointedly said: "The blue-ribbon reason why men don't talk to their wives is simply that we're such poor listeners." Is this true of yourself? When your husband speaks, do you butt in, leaf a magazine or have your ear tuned into some other matter? Failure to show genuine interest in his opinions and feelings is certainly not exhibiting deep respect. Instead, it discourages him from talking with you beyond the essential exchanges of perhaps "Pass the butter, please," or "Where'd you put my shirt, dear?"

Your interest can be a tremendous help to your husband. The problems of the day may be on his mind, and an understand-

ing ear can be a sounding board for his thoughts. It will help him to see things in their true perspective, and perhaps your intuition may provide a ray of light on matters. But you need to have empathy, discerning the time to speak and when to be quiet and listen. By attentiveness and genuine, sympathetic interest, you can build up your husband, giving him assurance and confidence. This will serve to bring the two of you closer together. Certainly it is well worth the effort, is it not?

Disciplining Children

Besides just a husband and wife, a family often includes children, and the question as to how to raise these offspring presents a problem. Shall it be according to modern philosophers who maintain that "homes where discipline is lax are more likely to be happy and well adjusted," and that "in an effective plan of discipline there is no place for corporal punishment"? Or will they follow the Scriptural admonition: "Chastise your son while there exists hope," for "the one loving him is he that does look for him with discipline"? (Prov. 19:18; 13:24) Most modern parents have rejected the Bible counsel, and the resulting shameful conduct of their undisciplined children has brought ruin to the home.—Prov. 29:15.

Indifference to Bible instruction leads to the ruin not only of the parents' home, but, later on, of the homes of their children as well. Recently Dr. Mary C. Calderone said that reliable statistics show that "one out of every five United States brides is pregnant on her wedding day." Certainly a poor way to start a happy home life! But why? What is responsible?

"The dilemma, of course, is of our own making," Dr. Calderone said. "We have in the last 15 years lifted all forms of discipline and control and substituted nothing for them. We have given our children the keys and free access to cars, money with which to go to motels, empty houses and apartments, while mother and father are off golfing and playing bridge or what-have-you, and few rules about anything, including sex." (New York *Times*, May 27, 1964) The failure of indifferent parents to take an interest in their children by providing the necessary discipline is what is responsible!

That children need to have explained to them what is right and what is wrong, and then be required to obey is illustrated by what a young teen-ager said about her mother. "She doesn't enforce any rules. Often I go to my room, throw things around, get mad and drive at high speed, and when she is trying to discipline me by hurting me emotionally, I get terrible headaches. . . . How can I love a mother *I* control?"

It is evident that children need firm discipline as well as loving attention and guidance. So work with your children, play with them and at every opportunity instruct them as to what are proper conduct and manners. Cultivate in them the desire to be pleasing to God by doing what is right. Teach them to shoulder responsibility. Assign them tasks that need doing around the home, such as mowing the grass, raking leaves, setting the table, washing the dishes, taking out the garbage, making their own beds, vacuuming the rugs, and so forth. Commend them for their efforts. Let them know that it is necessary work and that you appreciate what they are doing.

If both of you take an interest in each other—the husband showing love and concern for his wife and she exhibiting deep respect for her husband—and each of you take a genuine interest in guiding, instructing and disciplining the children, you can be confident that apathy will not ruin your home.

AUSTRALIA'S Change to DECIMAL CURRENCY

By "Awake!" correspondent in Australia

"WHAT'S in a name? That which we call a rose, by any other name would smell as sweet," said Shakespeare; but then, he did not live in this materialistic world of today. Maybe had he lived today, he would have said: "That which we call a *pound,* by any other name . . . ," unless he lived in Australia. Here a pound by any other name can cause a controversy! And, in fact, it did! When treasurer Harold Holt announced the Cabinet's decision on June 5, 1963, to call the basic unit of the proposed new currency the "royal," strong voices rose in protest. An editorial in the *Daily Telegraph,* Sydney, June 7, said:

"The cheers and jeers which have greeted the birth of the 'royal' must have been expected whatever the name chosen for Australia's decimal currency unit.

"If it had been the 'dollar,' the American influence would have been condemned. If 'Austral,' the aesthetes would have booed. If 'pound,' the confusion with other pounds would have been criticised, and if 'koala' or 'roo' the zoo would have been blamed. Controversy is inevitable."

The Prime Minister and Treasurer considered 998 suggestions before deciding on the name "royal." Popular opinion polls taken in August-September 1963 showed that only 14 percent favored "royal" as a new name for the unit, while 67 percent favored "dollar." Finally, when read in parliament in October 1963, the Currency Act (8.-(1)) stated:

"The monetary unit, or unit of currency, of Australia is the dollar."

Popular opinion had won the day and Australia had laid plans to join the ranks of the "dollar" countries in 1966.

No New Idea

Decimal currency is not new to Australia. Australia's first bank, The Bank of New South Wales, kept its official records in Spanish dollars as far back as 1822. It issued its own Spanish dollar notes until 1829. This, of course, was not by act of parliament, but simply because there were more Spanish dollars in circulation than sterling currency at the time. Gradually, however, dollars lost ground, and pounds, shillings and pence took over.

A committee appointed by the first Australian parliament in 1901 recommended that decimal currency be adopted. A Royal Commission in 1937 made a similar recommendation, as had a Select Committee in 1920-23, and the Empire Decimal Association in 1926. Eventually, the present government, having announced its intentions during the 1957 federal election campaign, appointed a seven-man committee in

1959 to investigate the advisability of a changeover. The Committee's report, in 1960, not only recommended the change, but advised that "... the Commonwealth Government is urged to announce its decision at the earliest practicable date."

It seems that the earlier attempts to introduce decimal currency here may have met with failure because of efforts to bring the United Kingdom into the proposed changes. The then treasurer, Sir William Lyne, said, on November 3, 1908, that the Government would not adopt the system unless the Imperial Government did so. The question had been discussed in the United Kingdom for more than 150 years, and examined by a number of royal commissions. A motion was put before the House of Commons as far back as 1824.

Decimal currency as we know it was first introduced by the United States in 1792, France followed in 1799 and the trend spread throughout Europe and Asia. Most decimal currency countries adopted it in the nineteenth century. During the last fifty years, Egypt (1916), East Africa (1922), Aden (1951), Cyprus (1955), India (1957), South Africa (1961) and others have made the change, leaving very few major countries without decimals. Not including Australia and New Zealand, which propose to make the change, this will leave Eire, Ghana, Nigeria, Pakistan, Rhodesia and the United Kingdom.

Advantages

Because the method of notation throughout the world has for centuries been based on the decimal system, with no other system successfully opposing it, we have become used to counting in tens. Why, then, should we not count our money in tens? Take, for example, a child at school. First he is taught to count in tens. Then many pupil and teacher hours are spent teaching him another system applying to money, in fact, a more complex system involving arbitrarily imposed groups of numbers: 12 pence equal one shilling, 20 shillings equal one pound. With the decimal system introduced, the child would have to learn only once. As soon as he can add, subtract, multiply and divide ordinary numbers, he can add, subtract, multiply and divide money amounts. Thus a child who is slow in mathematics in 1964 may, having greater confidence in himself because of the simplicity of decimal currency, pass with flying colors in 1966.

Apart from the psychological effect on the child, great savings will be effected in time. The professor of pure mathematics at the University of Melbourne, E. R. Love, reported to the Decimal Currency Committee:

"Months, if not years, of school time spent on practicing money sums could be saved, and teachers could use this time to help their pupils to a more adequate understanding of mathematics." The Australian Teachers Federation claims that a child would save nearly two years of the seven spent in South Australia at the primary stage.

How will decimalization affect those of us who have already been educated in £.s.d.? While it is true that the changeover period will be difficult, and elderly people may find it extremely hard to get used to new currency, in the long run it will be much easier and simpler. No change in thinking is required, only a wider application of our usual method of notation.

Think of the time it will save! Let us take an example. A housewife enters a shop to purchase 56 yards of material at £1. 8. 6. per yard. She is allowed a discount of 10 percent and proffers eight £10 notes to the salesman. Apart from the time taken to select and wrap the goods, let us take the time involved in calculations here. When asked to calculate

the net cost and the amount of change to be given, the salesman tested took seventy seconds. Being a thrifty and careful housewife, she will want to check the calculations. The housewife used in the test took nearly twice as long as the salesman, 135 seconds, thus making a total of three minutes twenty-five seconds. Now suppose it is 1966 and the same situation arises, except that decimals are in use. The housewife still wants 56 yards of material at the same price expressed in decimals, $2.85, less 10 percent discount. Try it, and see how much less time it takes. The salesman worked the problem, giving change from $160.00, in thirty-two seconds! The housewife took only sixty seconds to check—a total saving of only seven seconds short of two minutes. Thirty purchases of a similar nature and nearly one whole hour is saved! Imagine the clerks, salesmen, bookkeepers, accountants and hundreds of other people involved in money calculations; in fact, 8 percent of the work force in Australia! It can readily be seen that the time saved is considerable.

In addition to the time saved in calculating money sums there is the time taken in writing them down, or pressing the keys on a machine or cash register to record them. For example, to write £1.17.6 involves four figures. The same amount in decimal currency would be written $3.75—only three figures. Now, while to many of us, who seldom write down money amounts, or do so only a few times each day, this would not amount to much, to the machine operator who spends all day every day doing so, it will mean a considerable saving in time and effort, not to mention the time saved because of greater accuracy, since she now has just that many figures less to care for.

Suppose now that you are a "New Australian," a migrant from Europe, in 1966. You will not have to learn a complicated new monetary system, but will be able to adopt one with which you are already basically familiar.

Overseas commerce and trade records will be simplified, since most major countries, with the exception of Great Britain, already use decimal currency, and while their dollars may not equal the Australian dollar in value, much time and effort will be saved.

Disadvantages

Perhaps the greatest disadvantage will be the confusion during the changeover period, and the immense expense involved in converting the thousands of machines from £.s.d. to decimals. It is estimated that it will cost the Government £30 million in compensation alone.

Since most existing notes and coins, with the exception of the halfpenny, penny and threepence, are interchangeable, this will not leave room for dishonest and unscrupulous men to take advantage of the shopper in a very big way. Nevertheless, shoppers will need to be wary, as initially some may take advantage of the confusion to increase the normal price. Most stores will display prices in both currencies during the changeover, but it would be wise to check these against the conversion tables.

Slight inflation could be caused due to the fact that there will be no equivalent to the existing penny. For example, a newspaper that now sells for 5 pence, when expressed in decimal currency would have to be either 4 or 5 cents. Note that 4c is only equal to 4.8 pence, so the newspapers will lose .2 pence on each paper. With a combined circulation of about a million papers for the four major Sydney newspapers daily, this would reduce their combined income by £800 per day, or a combined annual loss of approximately £300,000. Since it is unlikely that the papers could stand such losses, they will undoubtedly raise

the price to 6d (5 cents) either before the changeover or at that time.

The same principle that applies to newspapers will apply to other smaller items in the competitive fields such as groceries. This, however, will be offset to some extent at least by retailers who mark items one penny below the whole shilling or pound price, such as 19/11. That is £1.0.0. less 1d. In decimal currency, since this practice will most likely continue, the same price would be expressed as $1.99, or $2.00 less 1c. This will mean a saving to the purchaser of the difference between 1c and 1d, that is .2 of a penny.

All these disadvantages are considered slight in comparison with the many advantages. Most of the disadvantages will be nonrecurring, whereas the advantages, the savings in time and effort to the community will be permanent or continuous. The high standard of education of the average Australian and the ability to adapt himself to new situations should help.

The System and Coins Chosen

Of the five major systems suggested to the Decimal Currency Committee, the "10 shilling-cent" system was recommended and later adopted by act of parliament. The systems having the £1 as their major unit were not satisfactory in that, while they allowed all existing records in whole pounds to remain unaltered, there was no associability with present values under £1, and long complicated conversion tables would be required. Systems with lower unit values, such as the 5 shilling-cent system and the 8s4d-cent system, were rejected because of the lack of associability and the low major unit compared with the present high unit of £1.

The 10 shilling-cent system was chosen as superior, since, being a two-decimal system, it satisfies the need for simplicity and is easily understood. The key to the system is the existing 1/-, the dollar being made up of 10 such familiar shillings. All existing coins, with the exception of the halfpenny, penny and threepence, will interchange. A £10 note will be exactly equivalent to $20, £5 to $10, £1 to $2, 10/- to $1, 2/- to 20c, 1/- to 10c, and 6d to 5c. Conversion tables will be necessary only to obtain the equivalent of pennies. Thus, for example, an item marked 3/6d would simply be 35c.

A quick check can be obtained by simply doubling the pounds and adding one if the shillings are more than 10, and these become dollars, leaving the remaining two figures as cents. At the most you could only be one or two cents out. A more accurate check can be made by converting the whole amount to shillings and pence, expressing, say in the case of £10/15/9, as 215/9. Check the conversion table for the decimal equivalent of 9d and change your figures thus: 215/8. Now change the (/) to a point (.) and at the same time move it one place to the left and you arrive at the correct answer, $21.58.

The following conversion table will be necessary for converting the pence, and shown alongside are the coins that will be in use.

1d = 1 cent 2d = 2 cents	50 cents = 5/-	Silver and copper, larger and thinner than 1d
3d = 2 cents	20 cents = 2/-	Cupro-nickel, same size and weight as 2/-
4d = 3 cents 5d = 4 cents	10 cents = 1/-	Cupro-nickel, same size and weight as 1/-
6d = 5 cents 7d = 6 cents	5 cents = 6d	Cupro-nickel, same size and weight as 6d
8d = 7 cents 9d = 8 cents	2 cents = 2.4d	Bronze, halfway between 6d and 1/- in size
10d = 8 cents 11d = 9 cents 1/- = 10 cents	1 cent = 1.2d	Bronze, slightly smaller than 6d

Changes Necessary in Business

Machine conversion, depending on the age of the machine, will be carried out on a priority system at the expense of the Government, and at their direction. Machines should have been registered for conversion by now. Some machines, by losing some of their capacity, may be temporarily converted by simply blocking off the shillings and pence columns. The manufacturers of the machine will be able to advise how best to do this, and possibly alter the punctuation so that the machine may be used while awaiting conversion.

Internal records, wages, cashbooks, ledgers, journals, stock records, bank records, and so forth, will all need to be changed, even the petty cash. Balance sheets and sales analyses would well be expressed in both currencies for analysis purposes, for a time at least.

Receipts, checks, invoices, statements, and so forth, will have to be converted, and it may be necessary to express at least the total amounts of invoices and statements in terms of both currencies to avoid confusion to the purchaser. If ordering large quantities of stationery now, it may be well to design the monetary columns so that both currencies can be expressed.

The staff will not only need to be trained in how to calculate in terms of dollars and cents, to enter up and balance in dollars and cents, but they will also have to learn how to explain dollars and cents to the customers. This latter may prove to be the biggest problem. Businessmen would do well to go through their operations with a fine-toothed comb, making a check list of paper work to be altered, machinery to be adapted and staff that will need training.

Banks will receive priority in machine conversion and will close for three days to make the changes required. They will open on "D" (for Decimals) day, operating in dollars and cents. You will be able to bank your £.s.d. or withdraw £.s.d., but checks, deposit and withdrawal slips will have to show the amounts in dollars and cents.

As "D" day approaches, conversion tables will be issued and posted in all public buildings, decimals will be more familiar and much of the initial "fear" of the idea will have worn off. Australian children, who have already started this year on an interim syllabus to learn decimal currency, will soon be asking their parents, "Daddy, what WERE pounds, shillings and pence?"

Karroo Fossils puzzle Scientists

In the Karroo sandstones in South Africa scientists have found great quantities of fossil remains, which, they hoped, would give them a better insight into evolutionary theories. However, the scientists are puzzled. Why? The *Scientific South Africa,* March 1964, commented: "Whereas from the geological point of view the Karroo sandstones are a record of continuous deposition, the fossils found in the beds do not represent continuous evolution. In other words, there is no geological evidence to suggest a climatological reason for the relatively abrupt emergence and subsequent disappearance of the extinct species which are chronicled within the Karroo deposits. At present, existing collections of Karroo fossils provide little more towards a solution of the problem than inviting scientists to stare at them until some revelation occurs." Yes, instead of proving an evolution, these findings prove what the Bible says, namely, that God created the animals "according to their kinds."—Gen. 1:24.

How should Homosexuality be viewed?

LITTLE does the average person realize how extensively homosexuality is practiced in modern society. Those who engage in it number in the hundreds of thousands. Some have formed organizations that even publish magazines that are centered on their practice. The desire of these sexual deviates is to get legal and social prohibitions of homosexuality removed. They want people to view the practice with tolerance.

Supporting a tolerant view of homosexuality, clergyman John W. Stevenson of the Church of Scotland said: "Homosexuality in itself is a condition which carries no stigma and for which the individual bears no responsibility." Expressing a similar view, Sigmund Freud, the psychoanalyst, stated: "Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation." These views are not the view held by man's Creator. Being the Almighty God, he is in the position to establish the correct view of it.

More than 1900 years before the earthly ministry of Jesus Christ, God showed in a dramatic way how he views homosexuality. The cities of Sodom and Gomorrah were filled with sexually degenerate inhabitants. When two materialized angels visited Lot, a resident of the city, the men and boys of Sodom clamored for sexual relations with them. "Bring them out to us that we may have intercourse with them." (Gen. 19:4, 5) They failed to carry out their desires, but their depraved practices caused the name of their city to become the basis for the word "sodomy." Sodomy is unnatural copulation with a person of the same sex. It is a detestable practice in God's eyes.

God destroyed the cities of Sodom and Gomorrah because of their depravity. They lustfully went "after flesh for unnatural use," the Bible says, and they "are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." (Jude 7) This was how God expressed his view of sex perversion.

To his chosen people Israel God gave a law prohibiting homosexual practices. "You must not lie down with a male the same as you lie down with a woman. It is a detestable thing." (Lev. 18:22) The penalty he laid down for such sex deviation was death, the same punishment that he brought upon the inhabitants of Sodom and Gomorrah. "Where a man lies down with a male the same as one lies down with a woman, both of them have done a detestable thing. They should be put to death without fail." (Lev. 20:13) With the coming of Christianity God did not change his view of homosexuality.

The Creator inspired the apostle Paul to tell Christians, some of whom had practiced homosexuality before becoming Christians, that homosexuals will not be permitted in his heavenly kingdom. "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters,

nor adulterers, nor men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom." (1 Cor. 6:9, 10) Nor will their way of life be approved on the earth under the rule of that heavenly kingdom in God's righteous new system of things.

Cause of Homosexuality

Homosexuals are not born sex perverts. They become such by their own choosing. It is not a glandular defect or any other physical defect. On this point *Science News Letter* of June 21, 1958, says: "The homosexual is the victim of his own emotional problems and environmental factors, not a victim of hormonal imbalance, alcoholism or genius." He is no different physically from persons with normal sex drives.

It is a mistake to conclude that the homosexual suffers from a mental illness for which he cannot be held accountable and therefore his aberration should be viewed tolerantly. Rather than being a mental illness it is a moral illness, an illness that results from his extreme selfishness and greed for sensual pleasure. The confirmed homosexual engages in sex perversion willfully, knowing full well that it is a practice that is contrary to nature and violates the laws of God and men. His perversion is of his own choosing. That is the reason why 96 percent of 300 homosexuals who were asked in a poll if they would want to change said they would not. They have "come to be past all moral sense" and have given "themselves over to loose conduct to work uncleanness of every sort with greediness."—Eph. 4:19.

Since homosexuality is not an incurable defect but an aberration resulting from the homosexual's greed for lustful pleasure, God has allowed him to consume himself in his fleshly desires and to receive in return the bad fruits that his unnatural course brings. "That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error." (Rom. 1:26, 27) That recompense includes venereal disease (which is high in homosexuals), emotional instability, fears, frustrations, fierce jealousies, unhappiness, neuroses, loss of moral sense in anything that involves their selfish desires, and alienation from God.

A homosexual can become acceptable to God by stopping his unclean practices and seeking divine forgiveness. He can stop if he really wants to. The desire for God's approval can give him the strong incentive he needs for making his mind over.—Rom. 12:2.

How Identified

Contrary to general belief, a male homosexual is not easily identified. Only a small number are effeminate in their mannerisms and a still smaller number go to the extremes of using cosmetics and perhaps dressing in feminine attire. But effeminism does not necessarily mean a person is a homosexual. Many men who are not homosexuals have effeminate mannerisms. On the other hand, there are big, burly fellows, obviously masculine, who are sexual deviates.

In an article that appeared in *Harper's* magazine of March 1963, its author, who had visited several bars in New York City that cater to homosexuals, remarked: "I was far more surprised to see no one who 'looked' homosexual. A few were a little too well-groomed or elegant in their behavior, and a few were dressed younger than their age (though all looked to be

under thirty), but otherwise the only noticeable difference was that everyone resembled the dashing young men in college sportswear advertisements." This same general lack of distinguishing marks is also true of female homosexuals. Some of them, however, make themselves conspicuous by their short hair, manly clothes and tomboyish appearance.

In large cities there are certain areas where homosexuals usually congregate. Very often these areas have particular bars that cater to their trade. Some of them may select public places where a great many people are coming and going or choose cheap movie houses.

The person who wants to maintain moral cleanness should be alert to avoid these areas where the morally unclean congregate. He should avoid homosexuals like a plague, never consenting to social fellowship with them. When he sees them loitering about a street corner, a bar or a public lavatory, he should realize that they are not there seeking a friendly chat. They have only one thing on their corrupt minds and that is the god they worship—sexual pleasure. They are sex-worshipers just as much as were the male temple prostitutes who were consecrated to idol gods in the days of ancient Babylon, Assyria and the Canaanites.

Parents should instruct their children to beware of strangers who show unusual interest in them. There are homosexuals who seek to seduce young boys and make homosexuals out of them. There was an example of this in Vancouver, Canada, where some homosexuals seduced thirty-five young boys who were mostly in the ages from ten to fourteen. Once they had corrupted the boys, they recommended them to their friends and charged for making the introductions. There also are homosexual women who strive to seduce young girls. Follow the Bible's counsel: "Do not be misled. Bad associations spoil useful habits."—1 Cor. 15:33.

Parents can help their adolescent boys to avoid the trap of homosexuality by giving them good counsel. During this period of their personality development, it is not unusual for them to experience feelings of attraction for members of their own sex. Unless they have been properly instructed by their parents and taught to apply the moral standards of God's Word, they might become involved in homosexual experiences. For this reason self-control must be exercised at all times whether with the same or the opposite sex.

The proper view of homosexuality is the view God has taken of it. Whether homosexuals succeed in causing laws against homosexuality to be changed or not, it should be viewed as an abominable thing that leads its willing victims in the way of death.

Weed Cutters for Canals

● The problem of clearing weed-choked waterways in British Guiana is being dealt with by using living mowers, those rare water-dwelling mammals called manatees. These large, robust creatures may weigh some 450 pounds, and, being strictly vegetarian, they consume from sixty to a hundred pounds of seaweed a day. With valvelike nostrils, manatees can stay submerged for fifteen minutes or more, while dining on underwater plants. Some seventy of these seaweed-devouring mammals have proved effective in clearing canals in British Guiana, saving the government thousands of dollars that would otherwise have to be spent on the fight against water weeds.

TWO HOURS IN A HURRICANE-TOSSED SEA

As told to an "Awake!" staff writer

THE three of us were standing high up on the rocks, nearly thirty-five feet above the pounding surf. When the spray from a tremendous wave splashed over us, I jumped farther back on the rocks. My husband and twelve-year-old brother followed. But since my brother enjoyed the spray, he went back again and waited in a little cove in the rocks that he considered safe.

There was a lull in the intensity of the waves for about five minutes, and there seemed to be no immediate danger. Then, all of a sudden, without warning, a monstrous wave engulfed the rocks below, completely concealing my brother from sight. It seemed forever before the swirling, foamy water rushed back down the rock cliff again. I strained to see if he was still crouched there, but my heart sank in horror when I saw that the rock was empty. We rushed to the edge and spotted him in the water below. Almost at once another huge wave broke over him and buried him from sight.

I had such a hopeless fear; we were helpless in the face of the wild waters below. I felt sure that he would be dashed to pieces. Nevertheless, I scrambled off the rocks and ran a couple of hundred yards up the road to a house where I had seen lights. When I reached the house I could hardly speak, but was able to make them understand that someone was in the ocean and would they please call the police.

Hurricane Gladys

What had prompted our visit to the shore on the evening of September 23 was the news that hurricane Gladys was many miles off the Rhode Island coast. From past experience we knew that this would mean there would be gigantic waves crashing against the rocks. Restless waves breaking over a rocky coastline are fascinating to watch at any time, but when these waves are whipped by the edge of a hurricane they are beautiful beyond description. Many sightseers often line the shore to watch the raging sea during these storms.

The *Congressional Record,* which reported my brother's ordeal in the sea, commented on the beauty, as well as the danger, of the Rhode Island shoreline at these times, saying: "The lovely summer shoreline on our State becomes monstrously beautiful in the raging surf at Narragansett . . . when whipped by the turbulence of hurricane gales. There is a human fascination in the violence of the sea—and there is sudden death in the gigantic waves that sweep in from nowhere."

It was truly remarkable that the huge waves did not immediately smash my brother to death on the rocks. When I recovered my breath I rushed back to where he had been swept off the cliff. I really did not expect to see him alive again, so I was surprised to hear his voice above the roar of the waves. What a relief to know that he was alive, even though still in extreme danger out there in the hurricane-tossed sea!

Help Arrives

It was amazing how fast help came. Only a few minutes passed before the police arrived on the scene. They spotted my brother in the water and radioed for lights, lines, a portable radio and more help. Less than twenty minutes after he had been swept off the cliff, they had powerful lights from nearby fire departments directed on him a couple of hundred yards out in the sea. By now it was about 7:30 p.m., and was rapidly getting dark.

Soon there were a thousand spectators lining the coast watching the rescue attempts. How helpless we felt! The night dragged on, and all we could do was watch. My husband and I huddled together on the rocks, alternating between prayer and wonderment at how the boy was able to stay afloat. Every time he disappeared from sight, we thought that he might never come up. How would we explain to mother, who was probably worrying herself sick because we had not come home on time? How could we break the news to dad, who was up at the Watchtower Kingdom Ministry School at South Lansing, New York, receiving a month of special ministerial training?

Each successive attempt to rescue my brother failed. When a line-throwing gun shot out a line, it was tossed back by the waves. A coastguardsman who attempted to enter the water with a line tied around his waist was immediately knocked down by a huge wave. Efforts to launch a rubber raft met a similar fate. The only hope was a boat. But could a boat come in that close to the pounding surf without being dashed against the rocks? We hoped so.

It was about 8 p.m. when the crew at the Castle Hill Coast Guard Station received orders to join in the rescue operations. But by then my brother had been in the water nearly an hour, and it would take them more than an hour to reach him. "We figured when we left Castle Hill that we were looking for a body," one of the coastguardsmen explained. "We just didn't think anybody could stay in that water that long."

What they did not count on was that the boy did not panic. Said the police sergeant who continually spoke to him through a bullhorn: "It's just so unbelievable, it's fantastic that this boy didn't panic. All the time the boy was out there he didn't once mention the word help. He didn't cry out other than to respond to something I had said."

What is it like to spend two hours in a hurricane-tossed sea? Suppose we let the one that actually experienced it tell us.

Hurled into the Sea

I wanted to feel the spray from one last wave, so I went down to a little hollow in the rock high above the waterline. Then it happened—a huge wave came and hit the rock behind me, and the next thing I knew I was being lifted out of the hole and thrown over the edge. I went sliding down the smooth rock cliff on my stomach, with my elbows hitting the rock all the way down. It was a long drop into the water, and there was no way to get back.

I thought it was a nightmare and that I would wake up when I hit the water, but not so. Almost immediately another wave came crashing down and sent me turning

head over heels beneath the water. It seemed as though I would never reach the surface again. When I finally came up I knew that I had to get away from shore and out of the breaking waves, so that they would not smash me against the rocks. Fortunately the undertow began to sweep me out to sea. Then a second wave broke over me and sent me down again. This was to happen time and again during my next two hours in the sea.

Struggle to Stay Afloat

When the second wave struck I was down for about forty-five seconds. I knew that if I was to keep afloat I had to get my clothes off, so while I was still under water I unsnapped my rain hat, took off my coat and ripped off my shirt. I got another breath and began to swim farther out, endeavoring to get beyond where the waves were breaking. I kicked off my loafers while swimming. When I got to where there were just huge swells, I proceeded to get rid of my pants. However, they got caught around my ankles and I could not kick my feet. This scared me, but I tried to swim with my feet together, and when I did this my pants were swept away.

By this time I could see little black figures running up and down the shore, but couldn't distinguish anyone. I heard my sister and her husband yelling, and in a few minutes there were a lot more people on the rocks. It was not long before they set up lights and moved them around trying to find me. A little later a man started to shout to me through a bullhorn, encouraging me to float. All this time I had been yelling to let them know I was still there, and when they started to talk to me over the horn, I answered them.

Once in a while a wave would come and wash me about twenty-five yards in one sweep, but I would swim back within range of the lights again. A few times I was dashed under the water so long that I was forced to gasp for air before I reached the surface. Because the water was so frothy, I must have taken in a mixture of water and air. When I came up I had to cough and spit to breathe again. It was a fight to get enough air to keep alive.

One wave broke so high up on the rocks it washed all the lights off. Of course, I did not know this; I thought they were giving up the search and leaving me for dead and going home! I yelled as loud as I could. I wanted them to know I was still alive.

As they were setting up the lights again, they kept telling me, 'Just float, don't try to swim. A boat is coming in five minutes.' But I couldn't float; the water was too rough. All the time huge waves kept shoving me around and sweeping me in and out, this way and that way. In order to keep them from breaking on top of me, I would duck under the waves and come up on the other side, as I had learned to do when playing in the surf. Still no boat.

After a while my hands got numb and my feet too. I had no feeling in them. But I knew that I had to keep paddling in order to keep afloat. I kept my hands and feet moving all the time, not rapidly, but in a steady easy motion. I moved my hands in a waving motion out from my body, and kicked my feet slowly to keep my head above water. Since it was impossible to float on my back as one might in calm water, I just kept treading water. Tremendous waves would force me under, and it seemed that I was continually struggling to the top for air.

I felt strong when I started out, but now more than an hour had gone by and I was getting very tired and cold. The man with the horn kept talking to me and telling me to float, and saying that the boat would be there soon. But I was getting so cold

and tired that I began to think about giving up. Then I would think of all the people on the shore and my family and how they would feel. I didn't want to let them down. I prayed that God would help me.

Rescue Boat Arrives

It was becoming more difficult to keep afloat. Not only had all the feeling left my hands and feet, but my legs began to cramp. I just couldn't keep going much longer. However, just about that time I saw a strange green light off shore. It was coming right at me. It was the Coast Guard boat! It came alongside, but I thought they didn't see me and were going to go right by, so I waved my arms and shouted. Then the boat turned and I heard someone say, 'Over there.'

They came within about thirty feet of me and threw a life ring, but I was too weak to grab it. One of the men dove in. When he reached me, he put my arm through the life ring, held my hand to my side, and we were pulled to the boat. Three other men lifted me into the boat, wrapped me in a blanket and put me in a bunk.

I felt very sleepy and sick—but grateful to be alive.

I've always loved the sea, but I had learned, in a dangerous lesson, to treat it with greater respect.

When the End Does Not Justify the Means

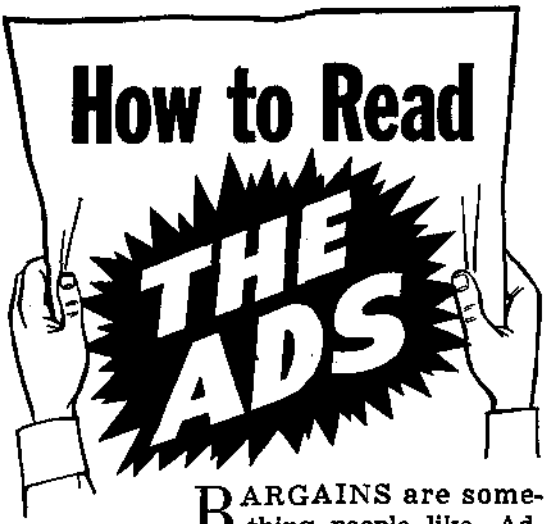
MANY religious organizations throughout the earth resort to such devices as lotteries to help church finances. Those who use such methods usually say that the end justifies the means. But the monthly Protestant magazine *Notre Lien*, Tahiti, in its edition of November 1963, had a front-page article entitled "Lottery, Picture Shows and So Forth," with a caption "Parish of Vitiviti, Great evening of Cinema for the needs of the Parish. Program: 2 feature films The Dolls Make the Laws and Flower of the Streets." The article said:

"At the time when these lines will appear, the lottery will be drawn. It will not have answered the hopes put in it. It is a pity for the church finances, with the continuously increasing expenses; but it is a lesson which, let us hope, will be profitable for the spiritual life of the Church. For the lottery is not worthy of the church. Does it make an appeal to the faith of the followers, does it incite to personal sacrifices? Does it express a will to serve? What inspires the buyers of tickets, most of the time? The Holy Spirit, or the bait of an easy gain, the taste for gambling, disguised by a bad conscience which justifies itself by saying: 'It is for a good cause . . .'?

"The end does not justify the means. If the church cannot live with the voluntary gifts from the faithful, it is not a lottery that it needs, but the Holy Spirit. . . . I think of all those Christians who dedicated themselves to the selling of those tickets. I cannot but be grateful to God for their labor, their zeal, but I regret that these virtues were not better guided. . . .

"As to the monthly or bi-monthly cinema . . . Is it what the Church must bring to men? What beautiful publishing of the Gospel are these bad films where egotism blooms, what edification are these films about false love or violence, swallowed without discrimination, without criticism, without anything to bring light into it, by a passive audience, incapable of rebellion against this perverted life, which is painted for him as The Life?"

Selling or buying lottery tickets certainly is not the life for a true Christian, who would resist not only gambling but a diet of films about perverted lives. It is hard to imagine Jesus Christ and his apostles selling lottery tickets or sponsoring movies of violence and illicit sex. *Voluntary* giving marked the early Christians, who kept themselves busy preaching the kingdom of God.—2 Cor. 9:7.



BARGAINS are something people like. Advertisers know this, and so we may read in newspapers and magazines and see signs in stores about "bargains extraordinary," or "sensational savings," or "old-fashioned bargains."

What do such ads mean? It is impossible to tell exactly. The ads may be misleading or not, since no one can be quite certain what they mean. So it pays to read the ads with a degree of caution, and, if interested, investigate.

Not all advertising, of course, appeals to the lure of bargains. Some ads appeal to the desire to avoid danger, provide for children's needs, obtain the approval of others, become more beautiful or to keep up with one's neighbors. Theoretically, buyers should be attracted to ads that tell them exact information about a product, but such appeals as these just listed may have more influence as a basis for choice. Hence it is desirable to be able to recognize truly informative advertising and to distinguish between it and ads that simply stimulate wants.

Watch Those Words and Terms

Sometimes an ad seems to be informative, but just what do the terms or words mean? For example, ads frequently use the word "quality" in big letters. Real quality involves good material, workmanship and design, fitting the purpose the purchaser has in mind. But is that what the sign means? The best procedure is to decide in advance what qualities to look for, then your shopping can be done without pressure and confusion. Find out if a product meets *your* quality standard.

Then there is the frequent word "Guaranteed." One ad for a food blender says "Guaranteed five years." If one is interested and responds to such an ad, he should learn just what the guarantee covers and what he can expect in protection of his purchase. He may find that he really has very little protection.

Some stores make it a habit to advertise "fire sale," "spring sale," "clearance sale," "going out of business" sale, or "closing out" sale. Many of these stores appear to be "closing out" over an extended period without any evidence of running low on stock to sell. It pays to investigate before buying, since the store may be offering inferior merchandise, or the saving may be very little. If a store is actually going out of business, there may be some genuine bargains. But what if you buy something and it turns out to be defective? To whom can you go for a refund or exchange? Refunds may not be permitted or the store may be closed by the time you get back. If you buy on a "going out of business" ad, make certain that what you buy is in good condition.

Sometimes a clearance sale is advertised as applying to "selected" merchandise. This indicates that

only part of the store's stock has been reduced in price, perhaps only a small portion. If a store advertises that it has "replenished" its stock "to give you wider selection," this indicates that some goods were brought in especially for the sale—new items that may be inferior in quality.

When ads give the bargain price of an article, they not infrequently give its presale price, using such terms as "regularly," "usually," "formerly" and "was." These terms usually denote the selling price immediately preceding the current sale. However, the terms "originally" and "earlier this year" may be somewhat misleading. A lady's bathing suit advertised as "originally at $19.95, now $7.95" may have been one that sold at $19.95 when it was first introduced at the store in late spring, was marked down to $13.95 in midsummer and reduced further to $7.95 for final "clearance."

Some ads use the term "original value." What does this mean? The term describes merchandise that was sold earlier by other stores in the area at the price listed. However, these other stores may now also reduce their price to the level of the store using the term—and the probability is that they have already done so.

Ask Pertinent Questions

There is a category of terms used in ads to describe merchandise that is generally similar but not really identical to that selling at other stores in the area. These terms involve "comparable value" and "current value." But with such ads it pays to ask some questions. If a suit selling for $39.50 is advertised as comparable to suits for $65, the question arises: Do the $65 suits have some desirable features that may warrant the higher price? Another question: Are the sale suits comparable to or better than suits that another store regularly sells for $39.50? Some comparison shopping may provide the answers.

So before buying on the strength of an ad, it pays to ask some questions, especially: What is the advertiser saying that is precise and factual? Peel off layers of advertising puff, if there are any. When responding to an ad, it pays to be aware also of facts that may have been purposely omitted. An ad for men's suits at "bargain prices" may not mention that during the sale you will have to pay extra for alterations. Do not take things for granted with "bargain" advertisements.

Advertisers know that people like to see well-known brand names in bargain ads. Even with these ads one must be very discerning. This is because a company may manufacture a product in several price lines not of equal quality. This is true of a wide variety of items, such as electric fans, toasters, radios, television sets, cameras and automobile tires. So ask yourself: What model, style or grade of the brand name is on sale? If there is fine print in the ad, examine it, since the small type may disclose the model number or quality rating; and with this information you can do a better job of comparison shopping.

Markdowns from "List Price"

In some localities better business bureaus have induced many retailers to do away with such expressions as "manufacturer's list price" or "suggested retail price." The reason is that such prices in ads are often not expressive of the usual and customary prices at major outlets in the area. The list price may be an inflated one so that the sale price is more or less the regular price. A better business bureau in California selected fifteen items from newspaper ads in which price savings were being claimed. These included TV sets, furniture, a toaster, a bird cage, silverware and an electric skillet. The bu-

reau found that fourteen of these claims of savings or price reductions were false. There was only one genuine reduction, of 25 percent. Another better business bureau, in Cleveland, Ohio, selected twelve different items on which price cuts were being advertised and found that every one of the "bargains" was a false one. The reason for this was the adoption of inflated list prices by many major manufacturers. The prices supplied to the dealers on price tags and in price lists shown to the public and often advertised in newspapers are frequently inflated list prices.

ARTICLES IN THE NEXT ISSUE

- How Deep Does Your Religion Go?
- The Unpredictable Bear.
- The Marvel of the Symphony Orchestra.
- What You Should Know About Alcoholism.

Showing how manufacturers sometimes cooperate in inflating a price is an item in the *Consumer Reports* magazine, regarding prices of wrist watches in the United States and probably in other places as well:

> "Wherever you shop, you can pretty much ignore the manufacturer's price tag. The phony list-price situation is so bad that when one Federal Trade Commission examiner found Gruen putting either a $49.75 ticket or a $19.95 ticket on the same model watch, depending on what retailer had ordered it, he merely ordered Gruen to confine its pricing tactics to a less 'gross form of fictitious pricing.'"

Since one store's markdown may be another store's regular price, markdowns may not always represent bargains. And not infrequently the markdown is no markdown at all, the "original" price being fictitious.

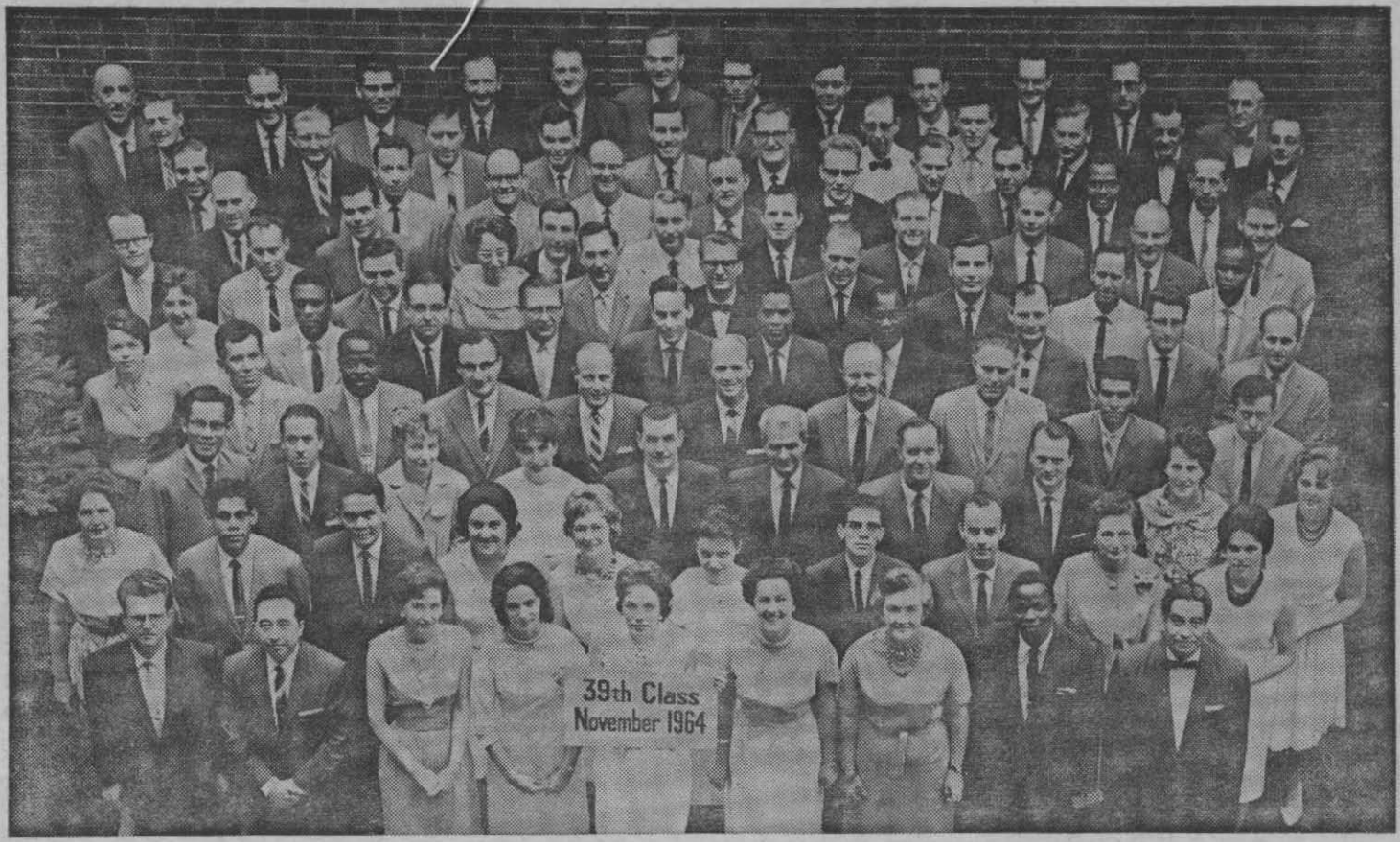
Bait Advertising

When you see furniture or appliances advertised in a newspaper or display window at an incredibly low price, be on guard for the "bait and switch" tactic. When the unsuspecting customer enters the store, he is soon convinced by the salesman that he does not want the item advertised at the low price; and the salesman will have a hard time finding enough adjectives to describe how bad it is. Then he will brighten up and say that the firm does carry a much better model—at a much higher price.

One "bait ad" offered three rooms of furniture for "only $149." The customer who responds is shown a bedroom set consisting of two cheap, chipped bureaus and one bed frame. Spring and mattress, he is told, are not included in the sale price. The living room set special consists of a fragile-looking sofa and one unmatching chair. One New York City merchant commented on this bait advertising: "I don't know how they do it. They advertise three rooms of furniture for $149 and the customers swarm in. They end up buying a $400 bedroom set for $600 and none of us can believe how easy it is to make these sales."

Another kind of bait advertising is known as "loss-leaders." For instance, a bottle of aspirin tablets may be priced by a store at a really low price in the hope that once you come into the store you will buy some more things. Such "loss leaders" can present some real bargains.

Bargains are available, and the ads can help you, especially if they are factual and complete and if you watch those terms and ask pertinent questions. But, remember, there is no bargain at all if one indulges excessively in bargain-buying. No matter how low the price, if you do not really need an item or have good use for it, you are not saving. So as you read the ads, do not let yourself be carried away by the sight of "sensational bargains."



Thirty-ninth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Engler, P., Castillo, R., Kirby, B., Brun, E., Held, H., Mason, B., Scaglione, F., Idowu, T., Salinas, A. **Second row:** Simpkins, M., Sanchez, D., Canete, C., Goff, J., Clifton, E., Schofield, M., Reyes, H., Wawro, C., Barry, M., Carpenter, L. **Third row:** Liang, F., Monterroso, F., Turner, M., Nicholls, M., Fraser, J., Gabrielidis, P., Noll, X., Steimann, A., Papyros, E., Peacock, B. **Fourth row:** Strickler, B., Maza, P., Martin, S., Fleury, M., Held, D., Hamilton, M., Hoffmann, F., Matthews, R., Muñoz, A., Caballero, M. **Fifth row:** Cavazos, M., Beauzieux, G., Stebbins, K., Simpkins, W., Nicholls, R., Mondesir, C., Ntentha, W., Smith, K., Winandy, C., Brun, P. **Sixth row:** Funk, B., Gamero, J., von Kaenel, A., Smith, S., Mundell, J., Rasmussen, H., Svensson, A., Cavazos. R., Franz, R., Khumalo, S. **Seventh row:** Jones, T., Fanin, F., Clifton, D., ... Carpenter, J., Clare, D., Hartlief, M., Kallio, A., Mitrega, P. **Eighth row:** Scaglione, J., Palau, E., Goff, C., Danley, A., Barry, L., Van Dalfsen, A., Bellotti N., Hamilton, J., Santos, J., Tracy, R. **Ninth row:** Peacock, W., Doering, J., Pettitt, L., Jacka, R., Forbes, B., Siemens, A., Eneroth, J., Grahn, R., Lindh, R., van Seijl, W., Papyros, P. **Tenth row:** Idreos, P., Kokkinidis, P., Wentzel, P., Strickler, W., Bingham, L., Johansson, L., Butler, J., Schofield, J., Turner, L., Witherspoon, E., Kirby, L., Mason, B.

WATCHTOWER BIBLE SCHOOL OF GILEAD GRADUATES 39th CLASS

ON THE beautiful residential Heights section of Brooklyn, as part of the headquarters of the Watch Tower Society, is located its Bible School of Gilead. This missionary school graduated its 39th class on Monday, November 23, 1964. The class consisted of 82 men and 18 women who had come from 53 different lands and were going to 57. In the audience were also the members of the headquarters family and a few other guests. Since the Kingdom Hall could not accommodate all of these, upward of 800, closed-circuit television was used to bring the program to two overflow rooms.

The program was presided over by the president of the Society as well as of the school, Nathan H. Knorr, and began promptly at 3:00 p.m. with his calling for the singing of a song, and then prayer by Grant Suiter, one of the directors of the Society. First to address the students were their four full-time instructors as well as the overseer of the Society's printing plants and the overseer of the Bethel home, where the students were housed, as these also had a direct part in the training of the students. There was also the reading of many telegrams from literally the four corners of the earth.

Then F. W. Franz, vice-president of the Society, was heard. He noted that the present pope claims that he is a missionary pope and that his church is a missionary church. However, regarding the missionary text prepared by the Vatican Council II, an African Roman Catholic bishop delegate at that Council complained that it had reduced "the glorious missionary tradition of the Church . . . to a few dry and miserable propositions" that "will never inspire superiors [of religious orders] to send missionaries abroad." (New York *Times*, November 8, 1964) By means of an imaginary conversation with the apostle Paul, Franz effectively contrasted this with the fervor and zeal Paul showed for the missionary work, as noted at Romans, chapter 15, in which Paul repeatedly quoted from the Hebrew prophets to support his mission to tell the nations to be glad. The students now had a similar commission, to tell the nations to be glad with God's people.

Then came the fine counsel of N. H. Knorr, who spoke for about an hour, basing his remarks chiefly on Matthew 10:40: "He that receives you receives me also, and he that receives me receives him also that sent me forth." He recalled the remarkable expansion that had taken place among Jehovah's people between 1943, when the Gilead missionary school first opened up, and the present time, as could be seen by the increase in Kingdom proclaimers from 109,000 to more than a million today. In this great expansion work the Gilead missionary school played a prominent part, especially in the increase in the number of lands in which the witness is being given, from 54 in 1943 to 194 today.

In stressing the theme that he who receives these Christian missionaries receives Christ and God, President Knorr also noted that the converse was true, that God received and had affection for those who had affection for Jesus Christ. (John 16:27) It would not be easy to follow Jesus' footsteps, even as Jesus himself warned, and therefore there would be need for faith, patience, endurance. "Stick to your work, show patience; you may not see any results in six months," the speaker told them. And the training now being received, he further noted, without a doubt will come in good stead after Armageddon, both in educating one's own offspring and those vast numbers who will then be raised from the dead. Additionally, Knorr revealed that, while in recent years the emphasis of the school had been on organizational instruction, from now on the missionary service will be given more prominence because there is yet much to be done.

After his remarks each student received a gift from the Society together with his diploma, if he qualified for one, which 94 out of the 100 did. Then a fine letter glowing with appreciation, coming from the student body, was read with warmth and eloquence by their oldest member, seventy-one years of age; after which, at 5:46, the program adjourned.

During the intermission a fine farewell dinner was enjoyed by all, and then, at about 7:40, the program was resumed. In it all the students were heard from, either by sharing in the abbreviated weekly *Watchtower* study or in the entertaining program that followed. Among other things, this featured four-minute impressions and expressions of appreciation by a number of the students, native folk songs and foreign missionary and Bible scenes, acted out in costume. Just before midnight their program came to a close with a touching farewell song in whose final verse the entire class took part.

World's Longest Suspension Bridge Opens

NEW YORK has added another jewel to its crown of monumental engineering achievements, a masterpiece in steel called the Verrazano-Narrows Bridge. Stretching across the throat of the city's harbor like a delicate necklace by day and a string of pearls by night, it is the first sight to greet visitors and homecomers as they enter New York harbor from abroad.

The bridge, which opened for traffic November 21, stands in a class all its own. It is the longest suspension bridge in the world. The length of the main span is 4,260 feet, 60 feet longer than the Golden Gate Bridge and 750 feet longer than the George Washington Bridge.

Each of its double-legged towers stands 690 feet above the water. They rest, not on solid rock, but on sand and clay, 170 feet below the water surface on one side, 105 feet below on the other. Each tower weighs 27,000 tons and is made of about 10,000 individual 40-foot-high steel boxes, bolted together with more than 1,000,000 high-strength bolts. The total tonnage of all the steel items used in the project, it is said, would be enough to make 150,000 average automobiles. Imagine it! Furthermore, each tower contains 16 miles of ladders, equivalent to three times the height of Mt. Everest. When the two towers were completed in November 1962, the cost was already $46,000,000, or more than that of the San Francisco Golden Gate Bridge, which has the world's second-longest span and which was completed in 1937 at a cost of just $35,000,000.

There are over 26,108 wires in each of the four cables from which the Verrazano roadway is suspended. Each of these cables is a yard thick and weighs 38,000 tons. The total length of the cable wire is 143,000 miles. Why, if it were strung end to end it would reach almost six times around the equator of the earth or more than half the distance to the moon!

In addition, there are 1,048 vertical steel suspender ropes on the bridge. These are placed every 49½ feet along each cable and support the roadway. There was also enough concrete used in the bridge to build a two-lane highway from New York to Baltimore, a distance of almost 200 miles. And the finish coat of paint on the bridge required some 36,250 gallons, which is enough to paint 3,000 3-bedroom homes.

Another fantastic fact about this project is that there are over 300 miles of electrical cable used in it. As many as 200 electricians worked on the job at one time. Now all the buttons and switches that control the bridge's electrical system are operated by one man in a booth near the toll gate, where he sits at a $100,000 console about the size of an office desk. This "desk" sends out sound waves—beeps—that control all the lights. It controls not only the lights, but also the telephones, the traffic signals and signs, and even the water-power systems for fire control. Enough power is furnished through the three electrical substations to supply 2,500 homes, and it is estimated that the electric bill for the bridge will be about $10,000 a month.

The bridge is built to withstand gale winds of 100 miles an hour with scarcely a flutter. Despite the fact that the suspended structure weighs some 400,000,000 pounds, it will rise and fall as much as 12 feet between hot and cold days as the steel contracts and expands. But the clearance between the water and the center of the span of the bridge is a minimum of 228 feet, space enough for the largest commercial and naval vessels to pass under easily.

The Builders and Prospects

"A bridge," said Swiss-born Othmar Herrmann Ammann, who is eighty-five years old, "is the result of so many men's work, it's neither fair nor accurate to attribute it to any one man." How true, for some 10,000 workmen participated in the actual construction of the Verrazano-Narrows Bridge. And tens of thousands of other workers in more than a dozen States were also involved in the building project. It took five years to draw up the plans and five years to complete the project. Four thousand families and a 1,000-ton granite monument had to be moved to make way for the bridge on the Brooklyn side, and 500 families and part of an army base were moved on the Staten Island side.

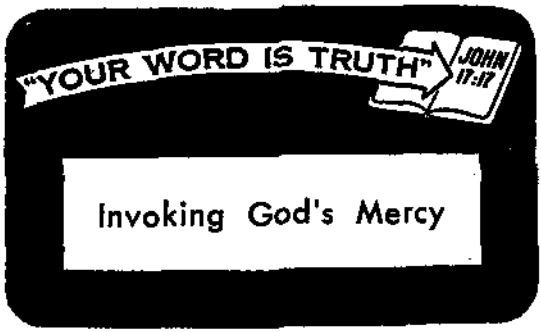
To build the Verrazano Bridge cost $325,000,000, which makes it, among other things, the world's costliest suspension bridge. There were also lives lost, two of them. One man fell during tower construction; another during cable spinning. Nets slung under dangerous perches caught four workmen.

The bridge, which becomes Staten Island's first physical link with the rest of New York, is named after an explorer, Giovanni da Verrazano, who, in 1524, became the first European to sail into New York Bay. Now over the twelve-lane, double-deck bridge are expected to travel some 12,600,000 vehicles yearly, and by 1980 it should reach its traffic-carrying capacity of 48,000,000. For the present, however, only the upper deck will be used. An automobile trip that used to take an hour and fifteen minutes from the far end of Staten Island to Brooklyn can now be made in less than twenty minutes over the bridge, with a total toll cost of 50 cents.

The bridge has meant changes. While some islanders lament, businessmen and landholders are rubbing their palms in expectation of an economic boom. The population of Staten Island is expected to increase by 138 percent by 1975. Property costs have skyrocketed. An ordinary 20-by 40-foot plot of land, which in 1955 sold for $300 to $600, cannot be touched now for less than $6,000. Understandably, some grieve at what they call 'the passing of 300 years of peaceful country life in reach of the city of skyscrapers.' "Looking back," said one, "we knew the loss of our isolation was inevitable—we only hope it doesn't happen too fast."

Do You Know Your Beef?

◈ Beef grading has been going on for some forty years in the United States. It is a voluntary service, so not all beef is stamped by the United States Department of Agriculture. At a recent Fair, people were asked to "pick the grade." Six different steaks were laid out. Ninety percent of the people were unable to line up the cuts according to quality. If they guessed right, they generally would identify Prime. But the Department of Agriculture people said that this would do them little good because this grade of beef is seldom sold to supermarkets. It usually goes to hotels and restaurants. Choice is the top consumer grade, but more often than not people selected the Standard as top-quality beef. It rates fourth—after Prime, Choice and Good. Few people know what to look for in a good piece of beef, lamb or veal. Since that is the case the best thing to do is to look for a piece of meat with the government stamp on it. In the United States, if the stamp says Prime or Choice you can be reasonably sure that you are getting high-quality beef.



JEHOVAH GOD the Creator is the almighty, Universal Sovereign. Regarding him ancient King Nebuchadnezzar of Babylon rightly said: "There exists no one that can check his hand or that can say to him, 'What have you been doing?' " He is accountable to no one.—Dan. 4:35.

Such power and authority could well instill a morbid, panicky fear and dread in God's creatures, were it not for the fact that his power and authority are perfectly balanced by his great love. Reassuring to imperfect creatures are the words Jehovah proclaimed to Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin." Yes, "God is love."—Ex. 34:6, 7; 1 John 4:8, 16.

Failing to appreciate these facts, Bible critics have found fault with Jehovah God when, at times, the pleas of his creatures caused him to stay the execution of justice. But this is not a flaw with God. Rather, it is a case of 'mercy exulting triumphantly over justice.'—Jas. 2:13.

For example, in his mandate to Noah and his sons God commanded that "anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." However, under the Mosaic law God made provision for one who unintentionally slew his fellowman. This consisted of cities of refuge to which an unintentional manslayer could flee from the avenging next of kin. Of course, if the unintentional manslayer was to remain in such a city, the older men of that city had to be satisfied that the slaying was indeed unintentional, and, if this was established, his life was spared. Here, indeed, was a case where mercy gloried against judgment, where provision was made for the invoking of mercy.—Gen. 9:6; Num. 35: 1-34.

We find the same principle of mercy in effect in God's dealings with Israel. Thus, on the basis of God's name and promises, Moses was able to invoke Jehovah's mercy right after his people had made the golden calf and worshiped it. Jehovah at that time might be said to have tested Moses in this regard by saying to him: "Now let me be, that my anger may blaze against them and I may exterminate them, and let me make you into a great nation." Yes, the very way Jehovah expressed his righteous indignation might be said to be an invitation, or at least it left an opening, for Moses to argue or plead for mercy, which he did on the basis of Jehovah's name and promises: "Why should the Egyptians say, 'With evil intent he brought them out in order to kill them among the mountains and to exterminate them from the surface of the ground'? Turn from your burning anger and feel regret over the evil against your people. Remember Abraham, Isaac and Israel your servants, to whom you swore by yourself, in that you said to them, 'I shall multiply your seed like the stars of the heavens, and all this land that I have designated I shall give to your seed, that they may indeed take possession of it to time indefinite.' " (Ex. 32:10-13) Moses successfully invoked God's mercy at this time, and his nation was spared, although, let it be noted, the sinning Israelites did not go scot-free.—Ex. 32:35.

Moses successfully invoked God's mercy in behalf of his people a second time, when they rebelled on the occasion of the bad report of the ten faithless spies. In this instance, in addition to pleading on the basis of Jehovah's name or fame, Moses also pleaded on the basis of Jehovah's having spoken of his being a merciful God: "Please, let your power become great, O Jehovah, just as you have spoken, saying, 'Jehovah, slow to anger and abundant in loving-kindness . . .' Forgive, please, the error of this people according to the greatness of your loving-kindness, and just as you have pardoned this people from Egypt onward until now."—Num. 14:13-19.

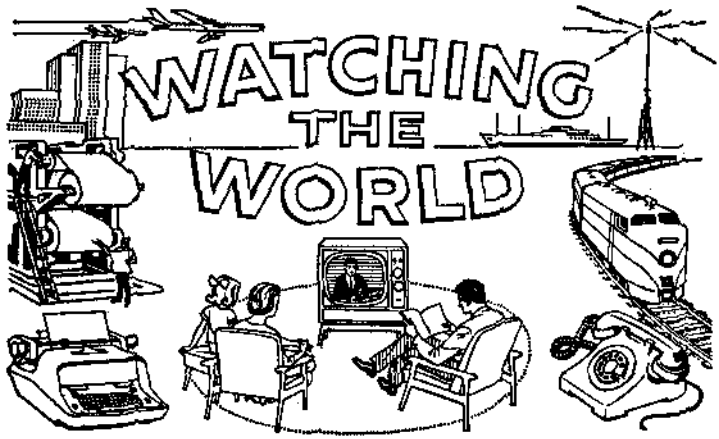
Here again the nation of Israel deserved to be wiped out because of their rebellion, but mercy was shown in that only those twenty years of age and older who had rebelled died in the wilderness. The younger generation together with faithful ones survived to enter the Promised Land. In fact, mercy was extended even to the erring older generation in that God did not at once exterminate them but let them die gradually over a period of some thirty-eight years.—Num. 14:20-38.

Another example of mercy glorying over judgment is seen in God's principle that ignorance of the law is an excuse. This is in striking contrast with the law of man, which says that 'ignorance of the law is no excuse.' However, both positions might be said to be sound in their place. With man anyone could claim ignorance of the law and it would be difficult to disprove that claim. But God, who can read the heart, really knows whether a man transgressed because of ignorance or not. That God does take into account such ignorance is seen from Paul's words and experience. In addressing the Grecian philosophers on Mars' Hill, Paul said, among other things: "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent." Thus also Paul says regarding himself: "I was shown mercy, because I was ignorant and acted with a lack of faith." —Acts 17:30; 1 Tim. 1:13.

However, mercy is not an absolute right. That creatures may plead but cannot demand mercy can be seen from Abraham's pleading in vain for God to stay the execution of Sodom and Gomorrah. In this instance Abraham actually inquired about the judgment of the Universal Sovereign, Jehovah God: "Is the Judge of all the earth not going to do what is right?" —Gen. 18:25.

Jehovah God, although the Universal Sovereign, the Most High, the Creator and King of eternity, did not get angry with Abraham, a mere speck on a speck, weak, imperfect, for daring to inquire about his judgment. Instead, he agreed to let Abraham invoke His mercy if but fifty righteous persons were found in Sodom. More than that, Jehovah permitted Abraham to reduce the number five times, to 45, 40, 30, 20 and 10. But there were not even ten righteous persons in the city and so Abraham's mouth was stopped. Here there was no basis for mercy's glorying over judgment.—Gen. 18:26-33.

Whether creatures are able to invoke God's mercy or not depends invariably upon both their past course of action and their heart condition. This explains why faithful servants of God, such as King David and the apostle Peter, were forgiven although having committed serious trespasses, and why such men as King Saul and Judas sought repentance in vain. The foregoing examples and principles rebuke the critics who would find fault with Jehovah God because he at times permits his creatures to appeal from his judgments on the basis of mercy. May we ever be deserving of that mercy when in need thereof!



Juvenile Delinquency in Russia

◆ Moscow's two leading newspapers, *Pravda* and *Izvestia*, have stated with alarm that crime and juvenile delinquency are out of control and that this lawlessness is posing a danger to the internal security of all major Soviet cities. In Moscow some 200,000 citizens have been mobilized to serve as a sort of "people's police force." About 2,600 of these are patrolling Moscow alongside the regular police force. Fifteen hundred special courts have been set up to handle the arrests. *Pravda* reportedly stated that in the past ten months at least fifty police workers have been killed combating these lawless elements. Criminal experts in Russia have shown that the general philosophy of the delinquents, male and female, is "to hell with everything."

Mt. Etna Grows

◆ For the past five years Mt. Etna in Sicily has been pouring out red-hot lava. At the beginning of 1964 the volcanic mountain was 10,069 feet high, but when measured recently it was found to be nearly 1,000 feet higher, or 11,053 feet high.

Drinkers and Drunkards

◆ The California State's health director said that Californians over the age of fifteen each consume 253 cans of beer, 15¼ fifths of wine and 13¼ of distilled spirits annually. One-fifth of the alcoholics in America are women. The nation has some 5,000,000 alcoholics. It is not a record to be proud of.

Sea Floor Lifted

◆ Another aspect of the March 27 Alaskan earthquake brought to light by the Coast and Geodetic Survey on November 20 was that the quake had actually lifted the ocean floor in the Gulf of Alaska as much as 50 feet in the greatest known uplift of land to date.

Vatican Council Adjourns

◆ More than 2,100 bishops of the Roman Catholic Church witnessed the closing of the third session of Ecumenical Council Vatican II by Pope Paul VI on November 21. On this occasion the Catholic pope, departing from the example set by Jesus Christ, conferred on Mary a new title—"Mother of the Church." The Roman Catholic leader made it plain that he had no intention of permitting his dogmatic infallibility and supremacy to be watered down by any notions of the liberal-minded bishops at the Council. A thousand bishops formally petitioned the pope for reversal of the ruling on religious liberty, and were denied. The fourth session is to reconvene sometime in 1965.

Cruelty to Children

◆ The inhuman treatment of children by some parents was the subject of deep concern at a conference in Wellington, New Zealand, on November 5. Investigations show an alarming number of cases of cruelty to infants. Tiny children have been hit with sticks, buckled straps, pipes, heels of shoes and broom handles. Children have died as a result of their injuries and others will carry mental and physical marks for life. The inhuman callousness shown by some parents has shocked magistrates and judges. The basic reason given for such cruelty was said to be that the children are not wanted. Another reason given was that too many fathers and mothers are not able to cope with the responsibilities that go with marriage and rearing a family.

Pius Pro-Axis

◆ Captured Nazi documents, made public simultaneously by the U.S. State Department and by the British government, pointed out that Pope Pius XII was sympathetic to the Nazi cause in World War II. One document dated September 12, 1941, from Fritz Menshausen, then counselor of the German Embassy at the Vatican, to his superiors in Berlin, said that "in his heart, one is assured time and again, Pius XII stands on the side of the Axis powers." The German magazine *Der Spiegel* said that the newly uncovered documents showed that Pope Pius wanted to bring the United States and Britain together with the Nazis in a common "crusade" against the Soviet Union.

Health and Air Pollution

◆ The U.S. Public Health Service stated on November 18 that polluted air can give you the sniffles. In the United States, factories, automobiles and homes are pouring out 383,000 tons of pollutants into

Dr. Robert J. [illegible] of the Public [illegible] ate Service stated that "the common cold and other infections of the upper respiratory tract" occur most frequently in areas where air pollution is at its worst. This has been confirmed by studies conducted in Great Britain, Japan and the Soviet Union.

Cryosurgery

◈ Cryosurgery is the techique that involves the use of extreme cold to "kill" diseased tissue instead of just cutting it away. Liquid nitrogen, with a temperature 320 degrees below zero, is made to run through special probes. The probes freeze the ailing tissue. "In general," a New York doctor said, "targets of the freezing were necrosed (killed) with little morbidity (ill effect on the patient). In particular, there was no immediate or delayed hemorrhage, little or no subsequent pain, and no systemic ill effects." The technique has been used in certain types of brain disorders and in treating cataracts of the eye, diseased prostate glands and certain forms of cancer.

Dangerous Drugs

◈ Two widely used drugs, aminopyrine and dipyrone, used to relieve fever and pain were recently pronounced dangerous by the American Medical Association and the U.S. Food and Drug Administration. These drugs can cause fatal blood disorders in some patients, and physicians have been warned against their use. It was urged that labels of both drugs carry immediately following their trade name the statement: "Warning—this drug may cause fatal agranulocytosis."

Health Corps

◈ On November 15 the head of the United States Peace Corps, Sargent Shriver, said that a program to involve hundreds of American doctors in furthering universal health education is under way. "We must help fdeveloping nations] make universal health education a reality," he declared. Last year 100 physicians served as volunteers in foreign countries. Shriver called for "at least 500 Peace Corps doctors." The need for doctors was highlighted by this comparison: Last year, in the United States, there were 23 physicians for every 10,000 persons, but in the rest of the world "there is only one for every 10,000," the corps leader said, and these are concentrated mainly in the larger cities.

HAVE FAITH

It is a requirement for life

"By means of this [faith] the men of old times had witness borne to them." They pleased Jehovah God because of their faith that they backed up by works. Works of faith today produce similar results.

Read of the expanding Christian activity of Jehovah's witnesses in the 1965 *Yearbook of Jehovah's Witnesses*. Avail yourself also of daily Bible study through the section "Daily Texts and Comments."

Strengthen your faith. Send today.

The 1965 *Yearbook of Jehovah's Witnesses*. 3/6 (for Australia, 4/-; for South Africa, 35c).
Send also for the 1965 calendar. 1/9 (for Australia, 2/-; for South Africa, 17c).

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me [ ] 1965 *Yearbook of Jehovah's Witnesses* (3/6 [for Australia, 4/-; for South Africa, 35c]); [ ] 1965 calendar (1/9 [for Australia, 2/-; for South Africa, 17c]). I am enclosing .....

..... Street and Number or Route and Box .....

..... Postal District No. ..... County .....

PICTURE IN YOUR MIND

A WORLD Without Strangers

Impossible, you say?

READ THIS PAGE

How many of earth's three billion inhabitants do you know? How many more will you come to know in the remaining years of your life? Fifty million? Impossible, isn't it? Yet that is only one year's increase in the population explosion! How, then, is a world without strangers possible?

First, all barriers to friendship would have to be removed. Then, all enemies of peace would need to be reckoned with. And, of course, an indefinitely extended life-span would be needed by those who remain. Such things are impossible for man to accomplish, but all things are possible with God, and God has promised such a world. What it will mean to you, how it will be accomplished and what you must do to share in it are some of the intensely interesting and vitally important matters discussed regularly in

The Watchtower—Announcing Jehovah's Kingdom.

Read it regularly and share in the basis of friendship that even now unites Jehovah's witnesses worldwide. 1 year, 7/- (for Australia, 8/-; for South Africa, 70c).

WATCH TOWER THE RIDGEWAY LONDON N.W. 7

Please send me *The Watchtower* for one year. I am enclosing ..... For mailing the coupon I am to receive free *God's Way Is Love*, *When God Speaks Peace to All Nations* and *When All Nations Unite Under God's Kingdom*.

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Awake!

How Deep Does Your Religion Go?

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The Unpredictable Bear

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The Marvel of the Symphony Orchestra

PAGE 12

What You Should Know About Alcoholism

PAGE 17

JANUARY 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be *unfettered* by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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YOUR CHILD IS NOT TOO YOUNG

"THE mind of a young child is quicker than you think it is, and can learn far more than we give it credit for. . . . Latest experiments prove that three-year-old children, who already are performing the rather difficult mental operations of listening and talking, can learn to read and write, tell a story to a tape recorder and type it out as it is played back." These were the findings of the Educational Testing Service, as reported in the February 22, 1964, *Science News Letter*.

Yes, the ability of very young children to learn and to do new things is truly remarkable. Although adults often find it extremely difficult to learn a new language, many preschool-age children can chatter away in two or three languages, effortlessly shifting from one to the other to converse with those who may not understand. In many places it is not unusual for parents to call a four- or five-year-old to the door to interpret for them what a caller is trying to explain.

Perhaps you yourself have been amazed by how young children can remember the names of television programs, even reciting from memory a number of the catchy commercials. Now, if three- and four-year-olds are not too young to learn such things, certainly they are not too young to be taught habits and information that will prepare them to lead successful adult lives. They particularly need the instruction found in God's Word the Bible.

But when should this teaching begin? *"From infancy,"* the Scriptures tell us. Yes, Bible truths can even be inculcated in the mind of a year-old infant—so that is the time to begin. If this instruction is continued, by the time your child is four or five years old its mind will be filled with knowledge that will make it "wise for salvation."—2 Tim. 3:15.

Many Christian parents have experienced the fine results of lovingly instructing and disciplining their young children. One father, whose six-year-old son is exceptionally well behaved and intelligent, was asked concerning the training of his boy. In response the father explained how he and his wife started to inculcate wholesome Bible truths and good habits into their child's mind from infancy.

"When our boy was about one I began telling him bedtime Bible stories, related in an enlarged, colorful way to make a vivid impression. As soon as he began to talk in his second year we would kneel by his bedside and I would have him repeat after me, phrase by phrase, the 'Lord's Prayer.' This custom we follow to this day.

"When he was three I began to have a regular Bible study with him, using the illustrated Bible-study aid *From Paradise Lost to Paradise Regained.* He would follow in his book, verbally repeating the words after me. He thus came to pronounce words well and learned to enunciate clearly even the big words. During the past three years we have gone through the *Paradise* book twice, speaking every word in each paragraph.

"To aid in making Bible truths sink deeply into his heart, when he was three we began to have him memorize simple Bible texts. By the time he entered kindergarten he knew about thirty texts, and last September when he started the first grade he had memorized seventy scriptures. We found from experience that it is necessary for the parents to memorize these texts along with their children. This enables one to play a little game with them by checking on their accuracy in repeating the texts. Since children forget quickly, repetition is vital. So before our boy goes to bed I have him repeat some of his scriptures. Likewise when he gets up in the morning he often recites a few Bible texts as part of his greetings for the day.

"His ability to quote scriptures makes him very effective in the house-to-house ministry, since many householders are amazed and cannot resist the offer of Bible magazines he presents. He has shared in this Christian service since he was three years old, and is now often more effective in placing Bible literature with people than my wife and I. At our congregation meeting place he regularly puts our family contribution into the contribution box, and also obtains our family supply of magazines for use in the ministry.

"At home, too, he is taught responsibility. He does chores around the house, such as cleaning his room, emptying the waste-paper baskets, carrying out the garbage, and drying the dishes and setting the table. We make him feel that he is needed to do these jobs. When discipline is called for, we use the literal rod in keeping with Bible counsel. However, having him recite Proverbs 22:15 and Proverbs 12:15 is frequently correction enough, impressing upon him that his behavior has been utter foolishness."

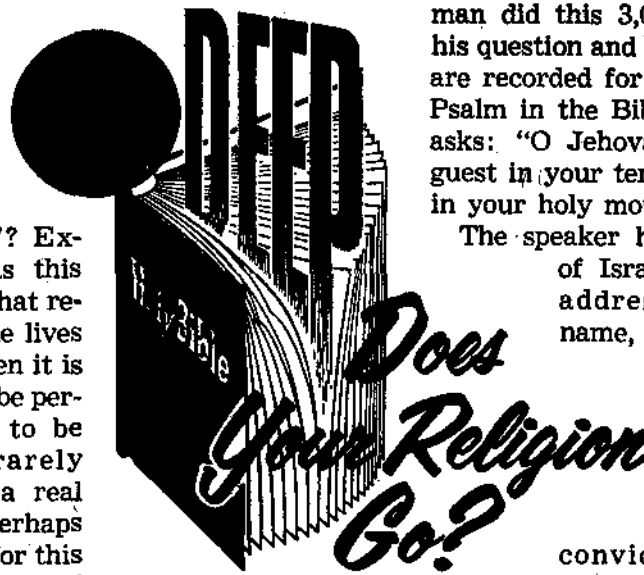
Your children also will respond to such a training program. Parents who recognize this can look forward to commendation similar to that received by a young French couple. Their two boys, eight and ten years of age, called at the residence of a worker priest in Le Havre in the course of their house-to-house ministry. After they left, the priest wrote their parents:

"Madame, Monsieur: I am still under the charm of the long conversation I have had this morning with your two children, Patrick and Philippe, and since I am appreciative of all that is beautiful and upright, I am taking this liberty of writing to you, their parents, to—shall we say—congratulate them.

"Truly, I never remember having heard children express their faith so interestingly and with so much conviction and intelligence. Particularly Patrick, the elder one. If he perseveres, by God's grace, humanity has there the makings of a true man. In a world whose values are falling apart, it is comforting to meet values that the passing years will, I trust, bring to maturity and fruition. I do not know you, but judging by your two children, you must be praiseworthy parents."

The key to raising such fine children is starting their training early, and then sticking with it. No, *they are not too young to learn.*

How Deep Does Your Religion Go?



Is your religion a once-a-week affair? Or does it permeate every aspect of your daily life?

HOW often have you heard a person say: "Oh! I have my church, but, you know, I'm not really very religious"? Expressions such as this reveal the place that religion holds in the lives of many. Too often it is merely a duty to be performed, a need to be satisfied, but rarely does it become a real force for good. Perhaps the basic reason for this is that the religions of the world, professed Christian and non-Christian alike, have failed to teach religion as a way of life. It has become sufficient just to "have" a religion rather than to "live" it, to be on the membership roll of a local church rather than to make sure one's name is written in God's "book of remembrance."—Mal. 3:16.

The religion of the Bible is not like that. It is dynamic and a real force for good in everyday life. It tells us to 'be transformed by making our mind over.' (Rom. 12:2) Yes, a complete conversion is needed for one to become a true worshiper. This transformation is not just an outward change; it goes deep down to the very heart of the individual, yes, to the "man you are inside." (Eph. 3:16) It reaches down into the very moral fiber of a person and stirs up his God-given conscience. Hence the question: "How deep does your religion go?"

To make a self-scrutiny, we need to inquire of God as to what kind of people he expects us to be. A deeply religious man did this 3,000 years ago, and his question and the inspired answer are recorded for us in the fifteenth Psalm in the Bible. Prayerfully, he asks: "O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain?"

The speaker here is King David of Israel. Notice that he addresses his God by name, to distinguish him from false, imaginary gods. We can immediately see that here is a man having deep convictions, one who wants to do what is right in God's sight. The inspired answer to his questions will tell us what God expects of us in order to qualify as his "guests." There are ten specific requirements mentioned in the psalm, so let us take them one by one, starting with verse two.

"He who is walking faultlessly and practicing righteousness"

Did you notice that it is not just a matter of knowing what is right but of *practicing* it? Our religion must thus be a living, working force, and we need to accept responsibility for it, not leaving it to a clergyman or priest to do our religious thinking for us. Just "belonging" to a religion does not make a man walk faultlessly; he must put forth the effort to practice righteousness according to the Bible's standard and to do so in every aspect of his daily life.

Obviously, then, this rules out any form of sexual immorality, corruption or dishonesty. God himself explains why these should be avoided, saying: "You must be holy, because I am holy." (1 Pet. 1:16)

Does your religion insist on high moral standards, enforcing discipline and even excommunicating those who refuse to conform to God's requirements? Do *you* insist on righteous ways for yourself and your family members? If so, you will also be living up to this next requirement.

"Speaking the truth in his heart"

In Colossians 3:9, 10 we are advised: "Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality." Thus we are reminded again that our whole personality is involved, and when we look at the text from the psalm quoted above we note that we need to speak the truth *in our hearts,* not only with our lips. Thus, we must first of all be honest with ourselves, seeing ourselves as we really are, and then we can be honest with others.

People lie for various reasons, but a very common reason is to "save face." When found out in wrongdoing, instead of honestly admitting it, many will cover up their sin, often inventing a lie. This betrays the fact that they do not have a heartfelt love for what is true. Others have a custom of inviting a person to eat without really meaning it in the heart. This is certainly not speaking the truth, nor is it the "course of hospitality." (Rom. 12:13) Others live a lie by cheating in school examinations or by refusing or simply neglecting to pay debts they have incurred. Such persons are not honest with themselves. Are you completely honest and truthful with yourself? If you are, you will be honest when talking about others too.

"He has not slandered with his tongue"

This third requirement demands that we avoid maliciously tearing down other persons with our tongue. Jehovah says, at Psalm 101:5: "Anyone slandering his companion in secrecy, him I silence." A good rule to remember is never to say anything about a person behind his back that you are not willing to say to his face. The tongue is powerful and, if wrongly used, can hurt others deeply. Do you have your tongue under control, avoiding malicious gossip? It is important to consider the effect of our actions on others.

"To his companion he has done nothing bad"

This reminds us of the "golden rule" stated by Jesus: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) Obviously, this calls for honesty in business dealings. But did you know that more money is lost due to shortchanging and business dishonesty than due to robberies and open thefts?

Even by showing common courtesy we can avoid doing bad to our neighbor. How unpleasant it becomes when a driver of a vehicle refuses to yield the right of way and considers neither pedestrians nor other drivers! And how ugly it looks when a young man rushes to get a seat on a bus and allows an elderly person to remain standing! Does such conduct show that one is treating others as he would like to have them treat him? Of course not!

"No reproach has he taken up against his intimate acquaintance"

All of us make mistakes, but how grateful we are when our friends choose to overlook those errors that are minor! However, how would we feel if, after allowing a friend to enjoy our closest fellowship, he took advantage of this to expose to others all our weaknesses? Sometimes people do things like this to justify their own mistakes or divert attention from their own faults. In this way they paint themselves as being good, thus building up their ego. Such conduct certainly is not an expres-

sion of love, since "the one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9.

"In his eyes anyone contemptible is certainly rejected"

Would God be pleased if we were to have fellowship with a person contemptible in his sight? Definitely not! Thus the principle of avoiding bad associations is stressed here. We must hate evil so much that we do not want to associate with one who practices it. "Abhor what is wicked, cling to what is good." (Rom. 12:9) But some will actually take advantage of a friendship with prominent men, even if they are corrupt, using their influence to gain some selfish benefits. However, a true worshiper of Jehovah will not stoop to such "influence peddling," but will refuse to keep company with evil men, doing only necessary business with them as the occasion demands. Do you choose your friends because of their moral standing with God, or because of their standing in the eyes of the world? One who is guided by reverential fear of Jehovah will choose wisely.

"Those fearing Jehovah he honors"

There is a growing tendency today to belittle anyone who stands for what is right. Such a one may be called a weakling and suffer the ridicule of those with whom he works. Many of those who laugh and scoff have a religion of their own, but evidently it is not the true one, since the worshiper of God honors and respects those who fear Jehovah. When a man wishes to give his employer a full day's work, does not waste time and does his job conscientiously, this kind of man is to be admired. Yet in the world today he is likely to be spoken of disparagingly for doing this. Do you respect those who fear Jehovah? Do you show that respect even when it causes some to speak badly of you too?

"He has sworn to what is bad for himself, and yet he does not alter"

The principle here is that of fulfilling our vows and promises. Notice that even if later we should find out that the thing we have promised to do may be hard on ourselves, so long as it is not a matter of backing out on something that we have learned to be unrighteous, we would not change our mind or renege on our promise. Ecclesiastes 5:4 says simply: "What you vow, pay." In the Bible we learn that faithful Joshua did not go back on his promise to the Gibeonites even though he found later that they had deceived him into making it. (Josh. 9:18, 19) We can apply this principle ourselves by proving to be men and women of our word, not making promises to friends and then leaving them in the lurch when more appealing opportunities open up. "Just let your word *Yes* mean Yes, your *No,* No," said Jesus. (Matt. 5:37) Above all, when we vow to God that we will serve him, we must live up to that promise, not altering our course when we find that it results in persecution at the hands of those who do not love righteousness.

"His money he has not given out on interest"

Money loaned by a bank or an individual for business purposes quite properly should be repaid with interest, but this is not the thought of the psalm here. It is referring rather to loaning money to one who is destitute. Would it not be better to help such a one without expecting any return, rather than to take advantage of his difficult straits to make some money out of the transaction? Yes, and this is what Jesus taught. (Luke 14:12-14) The Mosaic law also agrees, saying: "If you should lend

money to my people, to the afflicted alongside you, you must not become like a usurer to him You must not lay interest upon him."—Ex. 22:25.

If it shows a lack of love to loan to a poverty-stricken person with interest, then how much more so is it wrong to charge exorbitant rates of interest that are above legal limits! This was being done in the days of Nehemiah, governor of Israel, about 450 years before Christ. Nehemiah found that the poor were selling their fields and themselves as slaves to pay the interest demanded by deputy rulers. Being righteously indignant, he said: "Usury is what you are exacting, each one from his own brother" (Neh. 5:7) He then made arrangements to prevent further exploitation of the poor

In some Oriental lands today a similar system exists, one of borrowing on land produce. A person who is in dire need will borrow an amount of money, promising to pay back with rice or other produce at harvesttime. However, when he does pay it back, the value demanded often amounts to from 75 to 150 percent more than what was borrowed, even though only a few months have passed. No matter how widely accepted such a system is, and regardless of the fact that the borrower is willing to pay this excessive interest, no Christian should take advantage of the poverty of his neighbor in this way.

"A bribe against the innocent one he has not taken"

A bribe of any kind is a corrupting influence, as Deuteronomy 16:19 shows: "You must not . . . accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones." However, when a bribe is taken to do evil to an innocent person, either to change court testimony or to harm him physically, this is doubly evil and malicious. Remember that Judas Iscariot accepted such a bribe to betray the innocent Jesus.—Matt. 26:15

You may feel that you are clean from any form of bribery, yet have you ever paid extra money to get something done without going through the proper channels? Or have you ever tried to pay off an officer of the law when stopped for a traffic violation? Judge Samuel asked the Israelites many years ago: "From whose hand have I accepted hush money that I should hide my eyes with it?" The Israelites answered truthfully: "You have not defrauded us, nor have you crushed us, nor have you accepted anything at all from the hand of a single one." (1 Sam. 12:3, 4) Do you have such a clean record regarding the accepting or giving of bribes?

"He that is doing these things will never be made to totter"

After examining this tenfold description of an upright man who is pleasing to God, how do you measure up? Has your religion taught you to speak the truth, walk faultlessly, practice righteousness, be true to your word and respect those honoring God? Has it warned you against slandering, lying, fellowshiping with evil men, dishonest business practices, bribes and exorbitant interest rates? If so, then ask yourself, How deep does my religion go? Have I allowed it to become part of my very fiber, to transform my personality, to make me a 'new man,' as it were?

If your religion is not teaching you to respect these fine moral principles, then it is not the true religion. You will need to search for those who are living upright, moral lives, those who qualify to be Jehovah's "guests." There are such people, perhaps in your very neighborhood! Associate with them, study the Bible with them and reap the reward promised in the closing words of Psalm fifteen: "He that is doing these things will never be made to totter."

The Unpredictable

BEAR

By "Awake!" correspondent in Canada

ONE of the best known of all wild animals is the bear. Fearsome stories branding him as a savage predator have been told. This reputation has made survival for Mr. Bruin possible only by his keeping out of sight of man most of the time. However, he has friends who say that, when treated with understanding and respect, he is often a gentleman. All he wants is food and freedom.

Bears once roamed over most of the Northern Hemisphere in large numbers, but these have been greatly reduced. In some places bears are almost extinct. They vary in size, color and structure according to location, just as do humans. However, for purposes of identification they fall into three general categories: polar, grizzly and black. The term grizzly appears to derive from an old Germanic word meaning "gray," and refers to the silver-tipped fur, which indeed gives many in this group a grizzled appearance.

In no single area are they numerous, for they travel mostly as lone rangers. Each family establishes a territory with boundaries and drives out intruders, just as some birds do. This is done by blazing or scratching the trees as notice to claim jumpers. Mating season is in summer and the cubs are born in winter, blind and hairless, in dens that vary from hollow logs to deep, dark, spacious caverns to which the female retreats. Due to the cantankerous nature of male bears and their often destructive tendency toward whimpering cubs, if disturbed in their winter-long siesta, grumpy old papa bears are not tolerated around the household during this period.

As the female does not ovulate while nursing, she gives birth to young only once in two years. From the time their eyes open the cubs are in training. At first, the mother takes them for short strolls to dig around roots, rotting logs and stones in search of ants and beetles. Later, farther fields are prospected for birds and berries. When birds are found, the cubs watch from a distance as mother demonstrates how to make the kill. Although never a sentimentalist, her mother love is shown in a practical way by her being a strict disciplinarian, for her young become targets for every watchful carnivore. At the slightest danger she puts them in hiding or sends them up a tree, and when she orders action she means immediate action! One well-delivered cuff from her massive paw will send them spinning and thus painfully discourage any slight sign of disobedience.

For eighteen months she carefully educates them in all the arts of life and survival, warns them of dangers and prepares them to face the future. In faithful discharge of her parental duty she stands between her cubs and the enemy, ever ready to sacrifice her own life in their defense. As for the cubs, it can be truly said that

they learn their lessons well. They may toy cautiously with adventure, but so thorough has been their training that, before ever they have so much as seen a human, they will run for their lives at the very first scent of man.

Bear Facts and Customs

If you have never had opportunity to watch a family of bears at play you have surely missed something, for they are born acrobats and display a sense of enjoyment that challenges the imagination. The cubs box, wrestle and stunt about like human youngsters, and tease in rough-and-tumble frolic as do bands of boisterous monkeys. Their energy seems endless and their humor contagious. The staid and sober oldsters nonchalantly look on and sometimes add practical jokes of their own while simulating innocence. Bears in their natural state by no means live a bad life.

With bears, as with humans, the business of obtaining food poses the major problem, only bears have a much simpler economy. All through summer they gorge themselves upon whatever food their far-flung locker will supply: roots, berries, beetles, honey, fish or wild game, and, when occasions demand, they will fill up on grass, like a cow. Then as winter approaches they simply hole up and sleep it off. There are no food bills, no fuel bills and no taxes. Not all bears hibernate, however, for those living in southern zones remain active throughout the year. Hibernation, or winter sleep, appears to find its basis in a specially built-in arrangement for enduring the long, frozen northern winters when food is extremely difficult to obtain. How they do it is a secret the scientists have not cracked, and the bears will not talk.

Polar bears, confined to the polar regions, are not considered here. Black bears, on the other hand, range from frozen North to the temperate South. They are the most numerous and are also fun-loving clowns frequently found in captivity because they are easily tamed and friendly. They are natural beggars who make regular visits to camps and garbage dumps or wherever there are prospects of a handout. When a cuddly oversized Teddy bear beggingly stretches his tongue for tidbits, tourists find it hard to obey park signs reading "Do Not Feed the Bears," and sometimes they disobey the signs to their sorrow. Trappers and prospectors have tamed young bears as pets, but as they grow up they tend to play according to their strength and get too rough and dangerous.

As long as natural forage is plentiful bears will rarely trouble farms and ranches, but when food is scarce or unobtainable, inroads are made upon domestic animals and produce in storage. They seem to be especially fond of young pigs.

Black bears are not averse to dwelling in friendly coexistence with their two-legged neighbors as long as these allow Mr. Bruin to live in peace. Such "hands off" policy has often permitted both men and beasts to continue living side by side in balanced security in many well-established territories. However, once a bear becomes a killer there seems to be no cure for it except to hunt it down and destroy it.

The Imperturbable Grizzly

The grizzly is a dish-faced somber giant who minds his own business and resents intrusion. He is of tremendous strength and completely fearless of all except man's high-powered weapons. He is too big to climb trees. Once grizzlies were very numerous, but gradually they have been driven back until now they are almost exclusively restricted to Northwestern Canada and Alaska.

The grizzly is a creature whose bearing is dignified and majestic. To observe him standing erect upon a mountain ledge calmly surveying his surroundings is a most impressive sight. Because of his enormous strength, keen-witted escapades and uncanny ability to evade pursuit the grizzly has a reputation as a predator, and for this reason has been ruthlessly hunted and killed on sight. It is true that grizzlies have been guilty of many depredations, will often act on impulse and have even been inexcusable killers, but usually, and unless surprised or aggravated, they avoid human contact and do not look for trouble.

One deer hunter had been fruitlessly scouting from early morning until late afternoon across rough terrain. The day was warm, with a golden sun giving distant colors a shimmering glow. Carefully he stepped out from a screen of trees onto an open ridge to get a better view of the breathtaking beauty of the woodland scene. All at once he detected a dark spot a short distance to his right. Focusing his binoculars on it, he was amazed to see a huge grizzly lazily propped up against a big shady fir and looking straight in his direction. The bear did not move or make a sound; he just looked. The hunter's eyes bulged! Why, this old fellow seemed to enjoy scenery as much as the hunter! For his own protection only he lowered his glasses to check and ready his rifle. When he looked up again the bear had gone. Close examination of the spot later revealed a well-rounded hollow with ample indication that the bear had often been there before.

Animal Perception

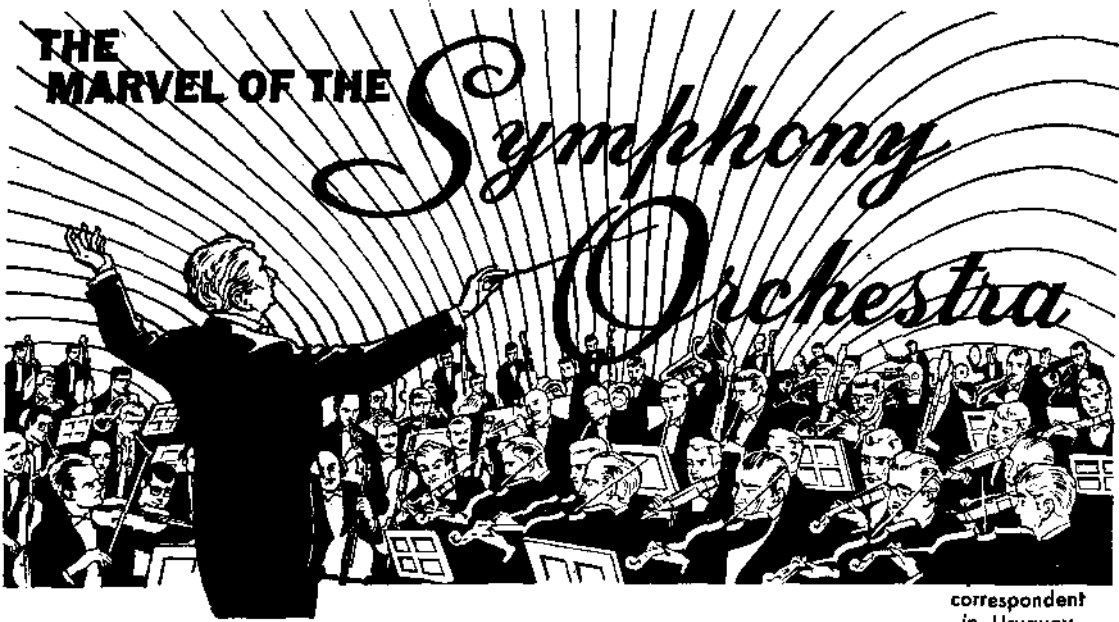
When traveling in bear country at night it has been found best to carry a good stout stick with which to thump the ground or strike the bushes. Most bears will give way if they hear you coming, unless it is a cranky old grizzly, and then look out!

Generally, bears do not engage in downright wanton destruction. It is true that when the going is difficult they will fight for food and shelter and the protection of their young. These essentials having been provided for, they are much like people—when left alone they will seldom give trouble. Students of wildlife have been amazed at the fortitude and perseverance displayed by these brute beasts as they go about the daily business of meeting life's challenges.

Man, too, it should be remembered, has been guilty of being a predator, of engaging in wanton destruction of animal and human life, despite his superior gifts of intelligence and speech. He, too, has had to fight ferociously when others of his own kind have threatened the lives of his children. But surely it is not asking too much of civilized man to try to understand the ways and the actions of the dumb beasts and make allowances for the necessities of their position! Bears, like so many other wild animals, are usually willing to be peaceful neighbors, provided their ordinary wants are satisfied and they are left alone. When they are unpredictable it is oftentimes because they are misunderstood or because their purposes have been crossed. Under like circumstances men are unpredictable too.

Surely man's rule over the animal world should be with understanding and tolerance. Unlike the beasts, he can figure out the whys and wherefores of the many situations that arise as between man and beast! Instead of spending so much time hunting down and killing bears and other animals, how much more worthily he could spend time trying to understand their ways and their needs! So doing, it is certain that he would find a host of good companions and lovable friends among them, doubtless including the supposedly "unpredictable" bear.

THE MARVEL OF THE Symphony Orchestra



correspondent in Uruguay

THERE is music in the air! Whether through the living-room stereo, the car radio, the television set or the concert hall, the uplifting strains that emanate from the symphony orchestra daily enrich the lives of millions. Whatever your acquaintance with it and no matter what your tastes in music, you have doubtlessly been impressed by symphonic music. But did you ever contemplate exactly what comprises a symphony orchestra, how 85 to 110 instruments can become as one, or how it all came to exist?

Come with me to a working rehearsal at the principal concert hall of Montevideo, the "S.O.D.R.E.," and we shall be able to increase our appreciation of this development in the art of music-making. A friend, a member of the orchestra, has invited us to attend.

The Working Rehearsal

As we enter the tiered auditorium our eyes focus upon the lighted stage, where the musicians are preparing for hours of diligent practice. Permeating the hall is the inevitable melee of sound created by all the instruments "warming up" at the same time. Then, as we take our seats, the penetrating, nasal "A" of the oboe entones the official pitch that is picked up by the violins and transmitted throughout the orchestra until the tuning dies down and an expectant silence prevails. Our interest becomes more intense as the conductor, taking the podium, gives the tap with his baton that calls each player to strict attention. An instant later, and with a single gesture of the conductor's hand, the hall is filled with soul-stirring music and the eighty-five musicians and their instruments are transformed, as it were, into one instrument, capable of producing any variance of color, tone or expression evoked by the conductor's baton. How captivating are the movements of the conductor's hands as he draws the players with him through a network of harmonious sound!

Our attention is gradually drawn from the conductor as we become intrigued by the actions of the instrumentalists. There in the front are the many members of the

string section, each group drawing their bows in perfect unison and precision. Circling the back of the stage is the fascinating percussion section, while the shiny brass instruments are immediately before them in the center. The variety of tube-shaped members of the woodwind family are in the center front facing the conductor. Each instrument, in contributing its own particular timbre is adding to the loveliness of the melodious sounds we hear. The music continues, interrupted occasionally for special practice of a particular phrase, until it is time for a rest interval. This affords us the opportunity to talk about the instruments we have been observing.

The Strings

Let's begin with the group that has been the nucleus of the orchestra since its early formation—the strings. A full-size symphony generally includes eighteen first and sixteen second violins, ten to fourteen violas, eight to twelve cellos and eight to ten contrabasses. The violins, violas, cellos and basses correspond to the four voices of a vocal quartet—soprano, alto, tenor and bass—being represented in most songbooks by the two sets of notes in the "G" or treble clef, above the words, and the two sets of notes in the bass clef, below the words. These instruments may be thought of as descendants of the viols of the Middle Ages, which, through a series of changes, came to their present form.

The first violin section might be termed the "prima donna" of the orchestra. More often than any other group it has the burden of transmitting the melody, and rightly so, as the majestic violin is capable of being used to depict a great variety of emotions and effects. The second-violin group play mostly accompaniment, as do the rest of the strings.

How does the viola differ from the violin? It is pitched five tones lower and so suited to the contralto register. Peculiarly, this slight difference in register causes it to differ greatly from the violin. It not only lacks the brilliance of the violin but has an almost plaintive tone about it. The cello, on the other hand, is tuned eight notes or an octave lower than the viola. Its "tenor" register enables it to produce rich, noble as well as mellow tones that add greatly to the warmth and body of the orchestra music.

Towering there behind the cellos are the large double basses or contrabasses, commonly known as bass viols. While the cellist sits to play his instrument, held between his knees, the bassist must stand to play his. Playing the bass viol is as different from playing the cello as playing the cello is different from the violin. The bass viol bow is shorter and heavier and has much coarser hair than does the cello bow —it also requires a sticky rather than a dry or powdery rosin as do the cello and violin bows, which differ but little from each other.* The bass viol's singularly low notes, sustained or plucked by the finger, serve as the solid foundation for the string section as well as for the entire orchestra.

The Woodwinds

Are you acquainted with all the instruments of the woodwind section or family? Most likely not. Not all of them are made of wood, at least not in modern times; some are made of silver or some other metal. In the woodwinds there are not only the four registers—soprano, alto, tenor and bass—but also three distinct groups that can be differentiated by the ways in which the sound is produced: by blowing across a hole in the side of the instrument, as with

* A bow without rosin drawn across the strings would produce no sound. It takes the rosin on the horsehair to produce the friction necessary to set the strings in vibration.

the flute and the piccolo; by blowing into a single-reed mouthpiece, as with the clarinet; or by blowing into a double-reed mouthpiece, as with the oboe, French horn, bassoon and contrabassoon.

The sopranos of the woodwind family are the flutes, the piccolos, which are pitched an octave higher than the flutes, and the oboe, with its nasal, penetrating sound. Generally there are four flutes, whose players also play the piccolo as needed, and four oboes.

The contraltos of the woodwinds are the clarinet and the English horn. The clarinet has tone described as full and "creamy," and has the widest range of the woodwinds. There usually are four in a symphony orchestra, but only one English horn, which is not a horn but is to the oboe what the viola is to the violin. It looks like a large oboe with a pear-shaped bell.

The tenor of the woodwind section is the bassoon, often called the "clown of the orchestra" because its timbre and register give it a droll sound; although, much like the cello, it can also produce beautifully mellow tones when playing sustained passages.

The bass of the woodwinds, the contrabassoon, has a register that is even lower than the string bass viol or the brass tuba. Its tube is sixteen feet long, because, logically, the longer the instrument, the lower the pitch. In contrast, the piccolo is the shortest and the highest-pitched instrument and has the shrillest voice of all.

The Brasses

The brass section, choir or family also has its four registers: the trumpets, the sopranos; the French horns, the altos; the trombones, the tenors; and the tuba, the bass. Generally there are three or four trumpets and for certain music one or two cornets, the latter being somewhat shorter than the trumpets. The trumpets take the lead in the brass section, even as the violins do in the string family.

The most beautiful sounding member of the brass family is the French horn, of which there are four or five. A circular instrument representing from twelve to sixteen feet of coiled brass tubing, it is the most difficult of all the brass instruments to play.

The trombones are the tenors and have long slides, although some are now made with valves instead of slides. It is the stately, powerful-sounding instrument that is heard so much in Wagner's music. There are four of these in the average orchestra.

The bass of the brass is supplied by a single tuba. It is always interesting to watch the tuba player handle his mighty instrument. The notes that come out of its large bell are the lowest of the brass family. If stretched out, its tube would reach twenty-seven feet!

How much the addition of the brasses contribute to the fullness of the symphony orchestra! Not only are they able to blend their rich, full tones with the other instruments in somber, serious passages, but, also, they stirringly project notes of triumph and exaltation.

Percussion

Now let's look at the percussion section. This interesting group has grown and expanded in such diversity that some of its members have little in common except their purpose to add rhythmic effects or special color. There are castanets, triangle, cymbals, chimes, gong, glockenspiel, bass, tenor and snare drums, timpani or kettle drums, organ and piano, to name the best-known ones.

Forms of many of these instruments were known to the ancients (2 Sam. 6:5), but it was after the defeat of the Turks, when European soldiers came home with the spoils of war, that they brought with

them the assortment of instruments used by the "Janissaries," the famous bodyguard of the Sultan. By the end of the eighteenth century the cymbals, bass drum and triangle were appearing in opera orchestras.

Among the most captivating instruments to watch during a symphonic rehearsal or performance are those huge, brass kettle drums covered with tightly stretched calfskin. Perhaps you noticed that the player changed sticks several times during the one composition. Why? Because the kind determines the tone. The timpani are also unique among the drums in that they have a definite pitch and are tuned by pedals and tuning screws. It is said that a form of this instrument first appeared in western Europe in 1457, when the king of Hungary sent envoys to France to solicit the hand of the princess Madeleine from King Charles VII. They arrived on horseback carrying with them these amazing big drums.

Our discussion of orchestral instruments would not be complete without mentioning the lovely harp, unique among string instruments because its strings run vertical, not parallel to the soundboard. At the beginning of the eighteenth century it differed from its ancient ancestor only in its greater number of strings, but through the formation of the pedal system it has been improved to its present state.

So having learned something about the four families of instruments, we can better appreciate the great diversity of tone found in the symphony orchestra. But look! Here comes our friend! Perhaps she will be able to take a few minutes of her rest period to help us to understand how the orchestra functions. Would she?

How It Becomes One

"Certainly!" our hostess graciously responds. "You probably already noticed that a symphony orchestra is no mere haphazard conglomeration of musical instruments. Rather, true balance and magnificence of sound are obtained only through the use of the proper number of each instrument and a carefully planned seating arrangement. Well over half of the pieces of an orchestra are strings, in order to provide sufficient strength of tone in balance with the other sections. The other family members may vary, depending upon what is called for in the musical score. It is left to the discretion of each conductor to adjust the location of the instruments according to the acoustics of the auditorium or for the purpose of creating some special effect in the performance of a work.

"Another important requisite is a group of skilled and talented musicians, who through years of training and experience have become masters of their instruments. Each one must have the ability to use his instrument as the medium of self-expression and at the same time play in perfect synchronization with the others, always subjecting himself to the direction of the conductor."

"And just what is the importance of the conductor to the coordination of the orchestra?"

"It is his responsibility," she continued, "to indicate the beat, tempo, each instrumental entrance and the proper expression. His mastership depends upon his ability to create the necessary response in the musicians that brings about a performance of excellence. Just as a fine violin can sound entirely different in the hands of two persons of greater or lesser skill, so the performance of a symphony orchestra will vary according to the ability of its conductor.

"I see it is time to resume our practice, so please excuse me. I hope you will enjoy the other numbers we are going to play."

While the musicians are taking their places there is still time for us to discuss briefly the origin of the symphony orchestra.

How It Came to Be

Groups of instrumentalists making music together are as old as Bible times. "Orchestras" of 600 pieces composed of string and wind instruments were known to the Egyptians, and as many as 4,000 instrumentalists were employed at Solomon's temple in Israel.—1 Chron. 23:5; Ps. 150: 3-5.

The orchestral form as we know it today, however, had its origin about three and a half centuries ago when it was the custom of rulers to employ groups of court musicians in their palaces. Ambitious maestros began to experiment with various combinations of instruments, which, with the years, also underwent a process of change. At the beginning of the seventeenth century Monteverdi developed a forty-piece orchestra that produced a greater homogeneity of sound than ever before. Then came Lulli, the Florentine, whose orchestra, together with opera and ballet ensembles, influenced all Europe. In fact, most of the "great masters" helped develop the orchestra. There was Beethoven, who, through his masterful nine symphonies, established almost all the present-day instruments as members of the orchestra. Another who greatly influenced orchestra music was Berlioz, and then Wagner, who, toward the latter part of the nineteenth century, made greater use of the brass than anyone previous, in keeping with his ambitious themes.

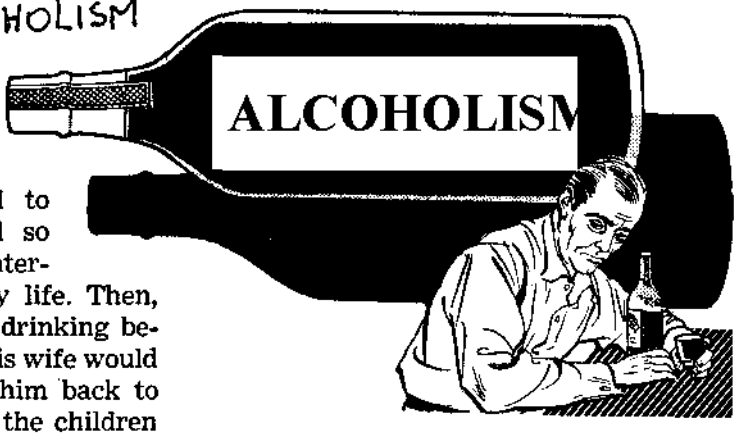
In the 1800's symphonic societies began to be formed in Europe and the United States, and the custom soon spread to other countries. The OSODRE, the symphony orchestra here in Uruguay, had its beginning in 1931. Today, in all the world there are many hundreds of symphony orchestras, both professional and amateur, presenting music enjoyed by persons from all walks of life.

The rest interim has terminated and the orchestra is ready to begin playing. As the auditorium again resounds with thrilling symphonic music we are somehow hearing more than pleasing harmonious sound. We are hearing the clearly defined timbre of the individual instruments and the rich beauty of their blending. We are hearing the depths of the human heart expressed, as it were, through one magnificent instrument. And we are more fully comprehending the love of the Creator in gifting man with the ability to make music.

The Rout of Higher Criticism

An interesting letter was published in the September 1962 issue of *Discovery*, an English scientific publication. The letter is written by a man of science, Dr. T. R. Griffiths, who is associated with a college of science, the Northeast Technical College, Colchester, Essex, England. His letter points up the rout of higher criticism. The practice of using the word "myth" to describe the Bible book of Genesis, he writes, is "taking as a basis the form of thought known as Higher Criticism, a textual approach that has been under violent fire since the 1930's and is now generally abandoned." How is it that higher criticism, in England at least, has been "generally abandoned"? He writes: "Modern archaeological discoveries and research have been the cause of this, with the result that now convincing arguments can be advanced for believing that Genesis is based on accurately reported fact and is no myth; thus comparisons with truly mythical stories are meaningless."

What you should know about ALCOHOLISM



A SUCCESSFUL young doctor had a happy home, lovely wife and fine children. He also liked to drink, but, although he did so heavily, it did not unduly interfere with his work or family life. Then, after about fifteen years, his drinking began to cause difficulty. Often his wife would cover up for him and nurse him back to health after bad bouts. After the children married and his wife died, a swift decline into the depths of alcoholism followed, and it was not long before he joined the "jungle drinkers," roaming the streets in rags, sleeping under bridges and begging for pennies to buy drinks.

To the nonalcoholic it is probably inconceivable how a respectable human could sink so low, yet this is not an isolated case. Quite a number of the half million Skid Row derelicts in the United States have slid into oblivion after holding good positions in the business and professional world.

This does not mean, however, that alcoholics are confined to the homeless men who wander the streets begging for ten cents "for a cup of coffee." Contrary to popular opinion, the vast majority of alcoholics look no different from other persons. They may be people you see every day, including casual acquaintances or even close friends and relatives. Some persons, for example, have been known to hide alcoholic addiction from their marriage mates for many years.

An indication of the seriousness of the problem is revealed by the fact that alcoholism is ranked behind heart disease, cancer and mental illness as the United States' No. 4 health problem. Many other countries are also plagued with an increase of alcoholism. France is reported to be the most alcoholic country, with 10 percent of its adult population involved, while South Africa, Chile and Australia have the dubious distinction of sharing second position with the United States, with 6 percent of their adult population involved.

Who Are Alcoholics?

It is obvious that the majority of social drinkers, and even many who drink to drunkenness, are not alcoholics. So what distinguishes the millions of alcoholics from the other drinkers in the world? Definitions vary and are often very broad. For instance, according to the World Health Organization, alcoholism is "a chronic illness that manifests itself as a disorder of behavior. It is characterized by the repeated usage of alcoholic beverages to an extent that exceeds dietary use or compliance with social customs of the community and that interferes with the drinker's health or his economic or social functioning."

The so-called "illness" that an alcoholic suffers is a compulsion to drink. A normal drinker has control, and although some

may purposely or inadvertently become drunk on occasions, they can stop or discontinue drinking whenever they want to. They can choose to drink or not to drink at any time and on any occasion without difficulty. An alcoholic, on the other hand, has lost control. Once he has had a drink he continues to drink even though he may wish he could stop. He has lost the ability to choose in the matter of drinking, and this seems to be the nature of the "illness" called alcoholism. Unless arrested, it will drive its victim deeper and deeper into an abyss with but two outlets: insanity or death.

Why an Alcoholic?

Since some drinkers become alcoholics while others do not, what is it that is responsible for about one out of every fifteen drinkers in the U.S. developing alcoholism? It is not a matter of simply locating a virus or germ, for alcoholism is not caused by such organisms. There is much more to it, most of which is unknown, as Dr. Jack Mendelson of the Massachusetts General Hospital acknowledged: "Virtually everything has to be learned—we still don't know what causes alcoholism."

It is apparent that alcohol alone is not responsible, for many persons have used it all their lives without becoming alcoholic. In fact, among some alcohol-using peoples alcoholism is practically unknown. A combination of physiological, social and psychological factors is involved according to present thinking. Especially do the tensions, fears and strains of the present complex society seem to be a factor.

In order to obtain relief from the stress of modern-day living or to fill the vacuum in their lonely lives, many turn to alcohol. How common is the man that comes home from work and must have a few drinks in order to relax and put himself in a better frame of mind, or the woman that must brace herself with several drinks to cope with the strains of the day! They feel that alcohol is a required part of daily living. Herein lies the danger. For whenever anyone regularly feels the *need* of a drink, it is a warning that that person may be drifting toward the whirlpool of alcoholism.

In this connection it is interesting that alcoholism has been induced in certain animals by subjecting them to a variety of frustrating situations and then giving them alcohol to relieve their stress, while, on the other hand, animals that were given alcohol under nonstress conditions were able either to take the liquor or to leave it.

Alcoholics come to depend upon alcohol as a cripple does his crutch. It fills a need, and they develop a strong compulsion to satisfy that need. In commenting on this, an internationally recognized authority on drinking problems, Dr. Marvin A. Block, noted: "The alcoholic does not drink for 'fun,' necessarily. He drinks to put himself in a different state of mind, and a more comfortable one for him. . . . He drinks [alcohol] excessively only to put himself into a situation or condition which is more tolerable to him than his life without it."

Coping with the Problem

Of course, most heavy drinkers will say that they have control and can stop anytime they want. They will deny that they feel a need for alcohol. Nevertheless, they continue to drink excessively despite the urgings of friends and relatives. If such persons were honest with themselves and really cared for the welfare of their family, they would be concerned about how much of an influence alcohol actually holds over them. An expert on the subject described how this can be checked.

It involves a test, easily passed even by a heavy drinker, but in which a true alcoholic invariably fails. For a period of at least six months set a limit on the number

of drinks that are to be taken on the days one ordinarily drinks, that number not to exceed three or be less than one. Absolutely no exceptions are to be made during this test period. By exercising self-control heavy drinkers do not find it difficult to limit their number of drinks, but an alcoholic finds it next to impossible to do so. Therefore, if a person cannot pass this test, if he fails just once, whether he is willing to admit it or not, he is one of the fast-increasing crowd of alcoholics.

If one should discover that he has trouble controlling his drinking, then what? Do not rationalize or make excuses. Admit that the use of alcohol has become a problem, and then do something. Actually, there is only one thing to do: *Stop using alcohol altogether!* Get it out of the house. Avoid company and places where it is served. Acknowledge that controlled drinking is presently impossible, and so abstain completely. Let absolutely nothing turn you from the resolve never to take a drink again!

It is generally agreed that this is the best way to lick the problem. With few exceptions those that have sought to drink normally again have gravitated to compulsive, uncontrolled drinking. It is a case of one drink's being too many and a hundred not being enough. While such a situation may be impossible for a nonalcoholic to understand, he should recognize that this is the nature of alcoholism, and so do all that is possible to assist the alcoholic to abstain.

Listen to Criticism

Just because one is presently able to control his heavy drinking, that does not mean that there is no danger. There is! Many of those who are alcoholics drank heavily for many years without any trouble, then somewhere along the line, before they realized it, they were "hooked." As Dr. Block explained: "There is no sharp line of demarcation between the heavy social drinker and the alcoholic. As a matter of fact, it's a rather hazy area where he slips from one into the other unknowingly."

So now is the time to give the matter serious consideration, not later. Especially is this true if others who care for you have expressed concern over your heavy drinking. They probably have something to be concerned about, so listen. Remember, sensitivity about one's drinking and making excuses for it are indications that one is flirting with alcoholism. Do not be stubborn. NOW, when one has a measure of control left, is the time to make changes in one's drinking habits. Do not conclude that, since only beer or wine are consumed, there is no danger; a person can become an alcoholic on those beverages also.

Dangers of Social Drinking

In many places today there is greater and greater pressure to drink, and in these localities practically everywhere one goes he is offered some type of alcoholic beverage. This is not to imply that all use of alcoholic beverages is wrong. It is not. But when every occasion is used as an exuse to drink, and often to drink heavily, some persons may become intoxicated. This occurs so often at worldly gatherings that drunkenness is now almost accepted as normal party behavior. According to some authorities, this tolerant attitude toward drunkenness is one of the greatest contributing factors to alcoholism. But there are immediate dangers as well.

A person that has been drinking will do things that he would refrain from doing while sober. Because inhibitions are lowered he may become overly familiar with another man's wife, or with some single woman. This often leads to more intimate

relations. Yes, adultery and fornication are usually flavored with alcohol!

Alcohol also contributes to an amazing amount of crime. It is estimated that the police in the United States spend 75 percent of their time handling people who have been drinking excessively. A survey of over 1,600 male prisoners in an eastern penitentiary showed that two-thirds of them were alcoholics, and of 900 women prisoners studied, nearly half were alcoholics! There is no question that alcohol and crime go hand in hand.

But perhaps one of the greatest dangers lies in driving an automobile after having two or more drinks. It is estimated that half of the 38,200 deaths on American highways in 1960 were at least tainted by alcohol, if not directly caused by it! And just recently a study of 633 accidents in California, the United States' most alcoholic state, showed that in 62 percent of them alcohol was a factor.

The Christian Position

Overindulgence by an immoderate population has caused many persons to view alcohol as a very dangerous beverage. They have seen it turn the lives of fine, happy people into a wretched, miserable existence. Perhaps their own homes have been devastated by alcohol. For such reasons they may be concerned when they see others imbibing alcohol so freely, and their concern is justified.

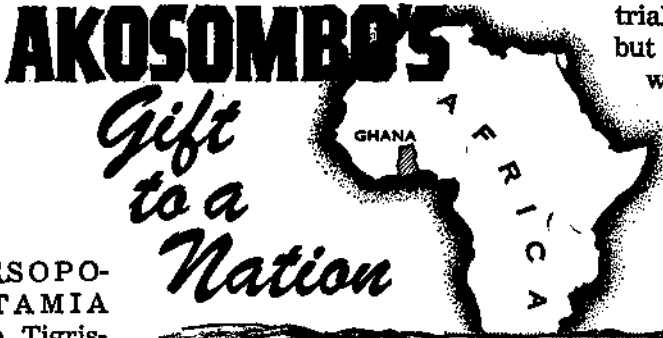
While it is true that moderate use of alcohol is not condemned by the Scriptures, and Christians do not criticize others for moderate use of it, many warnings are contained in the Bible relative to overindulgence. "Do not come to be among heavy drinkers of wine." "Wine and sweet wine are what take away good motive." "Woe to those who are getting up early in the morning that they may seek just intoxicating liquor, who are lingering till late in the evening darkness so that wine itself inflames them!" The Scriptures certainly show that there is good reason for concern when one drinks heavily. In fact, they warn: "Do not be misled. Neither fornicators. . . . *nor drunkards* . . . will inherit God's kingdom."—Prov. 23:20; Hos. 4:11; Isa. 5:11; 1 Cor. 6:9, 10.

The Christian will therefore exercise caution in his use of alcoholic beverages. But not only will he be careful to avoid drunkenness, he will avoid even the reputation of being a heavy drinker. With so much abuse of alcohol today, it certainly will not bring honor to the Christian congregation if people develop the idea that it is a congregation of drinkers!

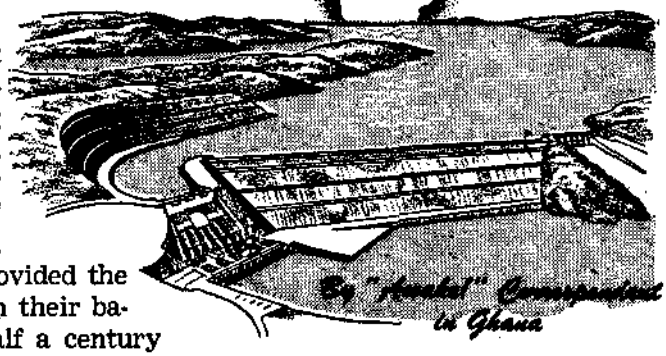
So instead of serving alcoholic drinks, on some occasions it may be appropriate for Christians to serve other beverages. In fact, it is good to realize that in some places it is illegal to serve alcoholic beverages to guests who are minors. And, out of love for one's neighbor, a Christian would never even offer an alcoholic drink to a person known to have difficulty in controlling his desire for such things. Keep in mind the apostolic counsel: "It is well not to . . . drink wine or do anything over which your brother stumbles." However, if, on occasion, alcoholic drinks are offered, it would be wise to offer nonalcoholic beverages as well. In that way you are never insisting that anyone drink.—Rom. 14:21; 1 Cor. 10:31-33.

Never assume that there is no danger in drinking alcoholic beverages. If one's guard is lowered, alcohol can lead to behavior unbecoming a Christian. Not only that, but, in time, regular drinking to relieve the stresses and strains of the day can even lead one into the dark depths of alcoholism.

AKOSOMBO'S *Gift to a Nation*



MESOPOTAMIA on the Tigris-Euphrates, Egypt on the Nile, China on the Hwang and India on the Indus; four ancient cradles of civilization began on rivers that provided the communities with their basic needs. For half a century the Ghana government in West Africa has been investigating the hidden treasures offered from her 1,000-mile-long river, named by the Portuguese in the fifteenth century "Volta," which means "to meander." Akosombo provided the nation with its answer.



Not long ago Akosombo was a quiet little village of only fifty-two inhabitants situated on the Volta River about ninety miles northeast from Accra, the capital. Then suddenly it burst into a township of over 3,400 persons, and is expected ultimately to grow into a thriving city with a population of some 40,000. But why the growth and activity? What is Akosombo's gift to Ghana?

It has to do with the place's location and the nation's need. Akosombo is located at the point where the Volta starts to descend into the low plain after meandering for hundreds of miles through the hills. At this place the river passes between two steep hills, forming an ideal site for a dam. Here lies the power potential to create an industrial revolution for resource-rich but underdeveloped Ghana. The water stored up behind a dam could be channeled through pipes to turn huge turbines, and in this way vast quantities of electric current could be produced for the nation.

Preliminary Steps

As far back as 1915 a geological survey recognized that the site of Akosombo held the solution to the nation's need for greater quantities of hydroelectric power. The idea remained alive, and when Kwame Nkrumah was seeking election in 1951, one of the promises of his party was that harnessing the power of the Volta "for industry and for lighting up our towns and villages" would be immediately investigated. In keeping with this promise a commission was set up, and in December of 1955 it submitted a 700-page report estimating the cost of the project at $900,000,000. This was too costly, especially in view of the uncertainty surrounding the coming independence of the colony.

However, when the Gold Coast obtained its independence and became the new nation of Ghana in March of 1957, Nkrumah was even more determined to have a dam on the Volta. In an effort to obtain United States support, he approached President Eisenhower in 1958. The meeting paid off, for the Kaiser Company of California was appointed to reassess the Volta project. After making careful surveys the company

recommended the undertaking, lowering the cost estimate to $600,000,000. In time the World Bank and the United States government were persuaded to help finance the scheme.

Aluminum's Vital Role

Besides the dam, power plant and hundreds of miles of transmission lines to carry electricity to the southern third of the country where most of the population is, the project includes the construction of an aluminum smelter near the newly built harbor at Tema. This is vital to the undertaking, since the four generators of the dam's power plant will put out twenty times as much electricity as was produced in the whole country in 1960! In time two additional generators will increase power production even more. This is where the aluminum industry figures in.

The production of aluminum requires vast quantities of electric power. In fact, it takes 10,000 watts of electricity passed through a white powder called alumina to smelt one pound of aluminum. So an aluminum industry proved to be the means to make profitable use of the excess power that the dam will produce.

Next, the interest of foreign aluminum companies had to be cultivated in the enterprise. In time, some companies formed a consortium known as the Volta Aluminum Company (VALCO), and arrangements were made by the United States government to loan VALCO over $126,000,000 for the construction of the aluminum smelter. At the same time, VALCO agreed, under certain specified conditions, to purchase up to 72 percent of the dam's initial electric power output, and to make purchases for thirty years.

Construction Under Way

In September 1961 work on the dam got under way with the beginning of dredging operations. By February 1964 the halfway stage in construction was reached, and completion is planned for around the middle of 1966. Sometime this year it is expected that the first electric power will be produced. Already some 700 miles of transmission lines stand ready to carry the electric current to cities and towns throughout southern Ghana.

The dam itself is growing into a mammoth structure. When completed it will contain 11,000,000 cubic yards of material. It is a rock-fill construction, with a core of carefully set clay, and walled in by selected quartz-like rock. This enormous man-made mountain will finally rise 440 feet from bedrock, and, at the top, its length across the river will be 2,200 feet. But perhaps the most amazing dimension is its 2,000-foot width, making it nearly one-half mile thick at the riverbed! The quantity of water held back by this dam will be stupendous.

Less than thirty years ago Hoover Dam was built on the Colorado River in the United States, and it backed up for 115 miles what was then the largest man-made lake. However, that is only a small body of water compared to the 250-mile-long lake that will form behind Akosombo Dam. This man-made lake will contain four times the amount of water, cover 3,275 square miles and will have 4,500 miles of shore line! It will be the third-largest man-made lake in Africa, for, in recent years, dams in Uganda and Rhodesia have created lakes with even larger water-storage capacities.

Evacuation and Resettlement

Since this huge lake will eventually cover about 4 percent of Ghana's total land area, a tremendous evacuation and resettlement work is necessary. Some 80,000 people, who live in more than 600 villages and towns that will be inundated, must be

moved. Gentle persuasion in a preliminary resettlement operation moved 16,000 persons, but now, as the rising dam begins to back up the water, an emergency evacuation process has started. Many are reluctant to leave. They cannot comprehend that the age-old village of their ancestors, and abode of their gods, will be covered with water far above the rustling treetops.

The people are being moved to fifty-four newly planned towns that have a good water supply, better sanitation, markets, schools, mechanized farming, and poultry and livestock raising. Over 12,400 houses of modern design are being built with aluminum sheet roofs and foundations for expansion. To ease the hardship of those that are being evacuated, it is reported that the United Nations will provide them with food from the time they are moved until the first crop has been harvested.

ARTICLES IN THE NEXT ISSUE

- Do Not Give Up in the Quest for Life.
- Prisons—Are They Really Beneficial?
- Unveiling the Unseen.
- Power of the Tongue.
- Megiddo Tells Its Story.

Benefits to a Nation

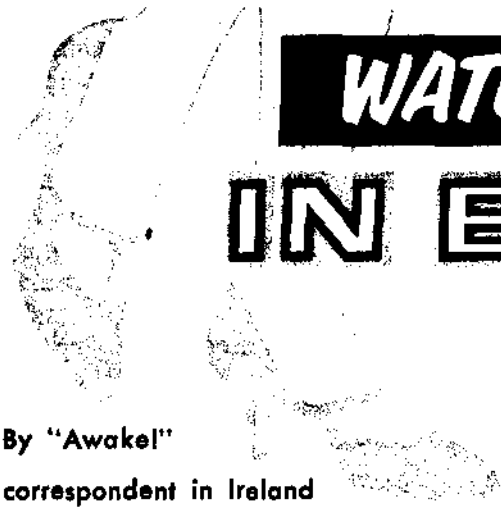
Although Akosombo Dam may cause temporary sorrow to those who must leave their homes, there will be many benefits to the nation. First, the cost of electricity will be reduced greatly, since expensive imported fuel oil will no longer have to be relied upon to produce electric current. Utilizing the new source of power, the aluminum smelter will turn out tens of thousands of tons of aluminum a year. This will bolster the nation's economy by giving it another major export in addition to cocoa. The abundance of inexpensive power will benefit other industries as well.

At the new industrial center at Tema Harbor a steel mill, oil refinery, soap factory, vehicle assembly plant, plastic factory and flour mill are waiting for the arrival of Akosombo's electric power. Inexpensive power should be an invitation to the starting of other industries in the near future. Yes, the gift from Akosombo may in time result in an industrial revolution that will open many new avenues of employment for tens of thousands of Ghanaians.

The effects will be far-reaching. With the increase of industry and more jobs, the standard of living will improve. Instead of lamps and candles, even many of the poor people will have electricity. More schools and hospitals will have light, with no fear of its going dim or cutting off. And well-lit streets and towns should help to reduce crime rates.

The lake will also serve as a highway to transport consumer goods north, and to bring cattle and northern produce south. Iron ore and other mineral deposits, which have hitherto been too far from road and rail routes, will soon be workable. The lake's freshwater fish industries, it is estimated, will yield up to 25,000 tons of fish a year, helping to correct protein deficiences in diet. Hundreds of square miles of fertile shore line will be exposed due to the seasonal rise and fall of the lake, and this will provide ideal soil for raising rice and other crops needing a minimum of cultivation. One of the most pleasant benefits will be the moderating of the temperatures of the Akosombo region.

Although Akosombo's gift to Ghana will primarily be a tremendous supply of hydroelectric power, the benefits to people throughout the country will be many and varied.



WATCH YOUR STEP IN ENGLISH

By "Awake!" correspondent in Ireland

EVERYONE should have an interest in the language he speaks. Indeed, the ability to communicate by means of speaking is one of our most precious possessions. Just imagine trying to get through a whole day without saying a word and you will quickly appreciate the value of your language! Since language is so useful, one would reasonably expect that people would try to improve their speaking, yet what do we find? Amazing indifference! People everywhere use slang, slipshod grammar and careless pronunciation.

"It is a fact," a schoolteacher friend of mine told me recently, "the English language receives a lot of abuse these days. Although it is the most widely used language in the world, it is, at the same time, one of the most abused."

Since I realized that many persons do not feel the need to improve their speech, I asked my friend: "Are there any good reasons why a person should learn to speak good English?"

"Of course there are," he replied unhesitatingly. "If you have something fine and worthwhile to give another, you offer it in a dignified manner and in a presentable package. You would not think of wrapping a gift in toilet paper and then just throwing it at a person, would you? Well, an important spoken message is likewise worthy of being conveyed in a proper manner."

"Many people," he continued, "could save themselves a lot of embarrassment if they would learn to handle the English language better. They would feel more confident when talking to well-educated people about serious matters, and it is likely that their message would be received with much greater respect. To communicate ideas in a fine manner is actually a very difficult task; so we should try to learn to use words as well as a carpenter learns to use his tools."

"There would be some nasty accidents," I agreed, "if some carpenters used their tools as badly as we hear the English language being used! But, seriously, how would you recommend that an ordinary person improve his everyday speech?"

"First," my friend explained, "one should become aware of the pitfalls in everyday speech, and then avoid them."

"What sort of pitfalls?" I wanted to know.

"It just so happens I have with me a list of some of the more common grammatical mistakes." As he reached to produce the list for my inspection, he continued: "This will give you some idea of the traps that people fall into every day because they fail to watch their step."

Some Common Grammatical Mistakes

He handed me the list. It was quite a long one Some of the mistakes that caught my eye were familiar ones. I had often heard the London Cockney saying, " 'E don't, do 'e?' when he meant, "He doesn't, does he?" According to the list, this was "using the wrong parts of the verb." This is a common mistake. In Donegal, Eire, a person might ask you, "Be you's ready?" when he means, "Are you ready?"

One sentence in the list actually meant the very opposite of what was intended. The sentence read, "I don't want nothing." What you should say is either, "I don't want anything," or, "I want nothing." "I don't want nothing" really means, "I *do* want something"!

There was one expression that I had not realized was a mistake at all. It was the expression "hadn't ought." You hear it in sentences like this: "You hadn't ought to do that!" The correct usage, however, is, "You ought not to do that!" But if that sounds too schoolbookish, you can say, "You shouldn't do that."

Another mistake that I noticed with a guilty start was one I had made often. I had many times said: "I come" when I should have said, "I came," or, "I done" when I meant, "I did." "How can one avoid making mistakes like these?" I asked.

"The best thing to do is to look in a dictionary," was my friend's answer. "If you hear other people express themselves differently, go to a dictionary. Take the time to find out what is the correct way of saying things."

More Hidden Pitfalls

There were some sentences in the list, however, in which I could not see any mistake. This was one of them: "There is a man and a woman in the garden."

"What is wrong with that?" I asked.

"Try to figure it out," he said. "Which of these two is correct: 'A man and a woman *is* in the garden,' or, 'A man and a woman *are* in the garden'?"

"Why the second sentence," I answered. "We should always use 'are' when it refers to more than one."

"That is right! And the expression 'there is' works exactly the same way. We would say, 'There *is* a man in the garden,' and, similarly, 'There *are* a man and a woman in the garden.' "

That was a little clearer, but then I looked at the next example and was confused at something else.

"Look!" I said. "I was taught in school not to say 'you and me' but rather 'you and I.' Yet it is written here that the expression 'you and I' is wrong!"

He smiled. "How does the sentence read?"

I read it out loud: "This responsibility rests upon you and I." "Why is 'you and I' marked as being wrong?" I wanted to know.

"Well, in this case, it is," he explained. "The fact is that in different circumstances we use different expressions, and we have to watch our step to ensure that the one we use is correct. Here is a good guide: Take out the 'you and' part, and see what the difficult pronoun sounds like on its own. No one would dream of saying, 'This responsibility rests upon I.' So neither should they say that it rests upon 'you and I.' "

I had to admit that that sounded reasonable. This, I could see, was a good rule to remember. However, a little farther down there was another sentence that looked all right to me. It read: "Whom do you think it is?"

"This is rather an unfortunate mistake," my schoolteacher friend explained. "There are very few occasions in everyday speech when it is absolutely essential to use this

word 'whom,' but people who are very conscious of grammatical correctness like to use it when they can. In the sentence you just read, however, it would be incorrect to use 'whom.' What you are actually trying to say is, 'Who is it?' So the sentence should read, '*Who* do you think it is?'

"While we are on this part of the list," he went on, "what do you think of this sentence?"

I looked to where his finger was pointing: "John is taller than me."

"I know what it should be," I said. I remember learning at school to say, 'John is taller than I.' " Then I became doubtful: "But that hardly sounds like English."

"Maybe not," said my friend. "A lot of people say it the other way these days. In fact, this is one of those points on which authorities disagree. Some say that you should treat 'than' as a preposition, and say 'than me,' in the same way that you say 'to me,' 'from me,' and so forth. Others say, 'No, this is really a sentence cut short. What we are really saying is, "John is taller than I am." So we should say, "John is taller than *I*." ' When you are speaking you will probably do best to use the one that sounds most natural to you; but in writing I would use the second one, since it is the most generally accepted usage."

How to Watch Your Step

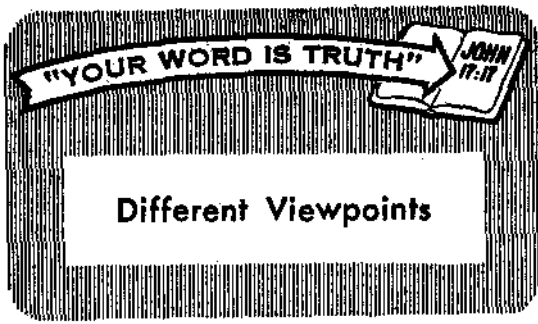
My friend indicated that it was time for him to leave. But the horrifying thought came to me, If there are so many common mistakes, I must be making many of them daily without even knowing it. I will hardly have the courage to speak again in public for fear of making some grammatical *faux pas*. But my companion comforted me.

"Don't let it worry you that much," he said. "View the English language as a tool. Try to be skilled at using it; but remember that the tool is your servant, not your master. Even the best authors make grammatical mistakes; so we should hardly expect to speak or write perfectly. In fact, if you become overly concerned with grammatical correctness, you will find yourself worrying more about that than about what you say. You may even find yourself listening to what others say more with a view to catching them on grammatical mistakes than to learning from them. That certainly would be unbalanced.

"The thing to do is work on improving your speech gradually, without making a fetish of it. Try to eliminate a few mistakes at a time, and you will be surprised how quickly your speech improves. Start on the things you know to be wrong. Be careful not to use slang, unnecessary exclamations and slipshod pronunciation. That will be a good start.

"Then make an effort to find out what mistakes you are making unwittingly. Listen to other people, and notice when they express themselves differently from you. Make a mental note of unusual-sounding expressions, and then check them later in a dictionary to see what is correct usage. It is a good idea to team up with a friend and notice each other's mistakes. You can even buy a book on proper usage, if you feel that this is a big problem for you.

"In this way you will become aware of your mistakes. Then it is only a matter of watching your step so as not to make them again. Remember that your language is a precious possession. Refrain from abusing it, and it will serve you well in communicating with others."



Different Viewpoints

A COUPLE of years ago a New York corporation described the distance to some out-of-town property as about fifty miles, but on another occasion as about seventy miles. On the surface this might appear a contradiction, but is it actually? No, for considered from different viewpoints both statements are correct. If the distance is calculated on a direct line, as an airplane flies, it is about fifty miles. But viewing the distance from the standpoint of an automobile driver who must follow a winding road, it is about seventy miles.

Apparent contradictions are often easily resolved when writer viewpoint is considered. For this reason, intelligent persons are usually not quick to condemn a source as unreliable until they have taken this possibility for apparent discrepancy into consideration. Surprisingly, however, many otherwise intelligent people seize upon apparent contradictions in the Bible and denounce it as unreliable without considering the context or the writer's viewpoint.

For example, the well-known philosopher Bertrand Russell some years ago cited contradictions in the Bible as a reason for his agnosticism. In one place, he claimed, the Bible forbids a woman to marry her husband's brother, but in another place commands her to do so. The two texts he cited were Leviticus 20:21 and Deuteronomy 25:5. However, an examination of these scriptures reveals that the first is obviously speaking about one's having relations with his brother's wife while his brother is living, which would be adultery; but the other refers to the law of levirate marriage, which applied only in the event of a married man's dying before he had any offspring. Two different situations entirely!

There are many similar examples of where seeming discrepancies can be harmonized by considering context and writer viewpoint. At 1 Samuel 17:12 the contemporary writer Samuel speaks of David as being one of Jesse's eight sons, while over 600 years later Ezra, the writer of Chronicles, refers to Jesse's seven sons. (1 Chron. 2:13-15) A contradiction? No, for Ezra was compiling genealogies, and for this reason it is understandable that he might have omitted the name of Jesse's son that evidently had died childless. Consider a few more examples.

At 2 Samuel 24:24 it is explained that David purchased some cattle and a threshing floor for fifty silver shekels to offer burnt sacrifices to God. However, about 600 years later Ezra said that David paid 600 gold shekels for the site. (1 Chron. 21:25) Although this appears to be a contradiction, a consideration of writer viewpoint offers a logical explanation. The contemporary writer of the book of Samuel apparently refers to the purchase of the sacrificial materials along with the immediate site for the sacrifice; while, on the other hand, the priest Ezra considers a purchase, possibly later, of what became the whole temple area. This evidently included much more than the immediate sacrificial site.

That it was a larger area for which David paid 600 gold shekels is indicated by the context of Ezra's account in First Chronicles. The priest Ezra examines matters as they relate to the temple. For that reason he associates the purchase of the site with the preparations for and building

of the famous temple there. (1 Chron. 22:1-6) On the other hand, the record in Second Samuel says nothing about the temple, but only mentions David's sacrifice, for which he had evidently bought the oxen. The site for this sacrifice would not need to be very large, and so it was apparently for this smaller area that David paid only fifty silver shekels.—2 Sam. 24:24, 25.

The dates that Bible writers give for events also appear erroneous on occasions, but this is because of readers' misunderstanding their methods of dating. For example, at Jeremiah 25:1 Jeremiah spoke of "the fourth year of Jehoiakim . . . the king of Judah," as being in "the first year of Nebuchadnezzar the king of Babylon." This may at first appear to contradict what Daniel said about King Nebuchadnezzar's laying siege to Jerusalem "in the third year of the kingship of Jehoiakim." (Dan. 1:1) However, Daniel was using the common practice of counting time from important events. He, therefore, did not mean the third year of Jehoiakim's reign, but, instead, the third year from when Jehoiakim became a *vassal* king paying tribute to Babylon. That this is the case is seen from 2 Kings 24:1, where it says that the king of Babylon came against Jehoiakim and made him "his servant for three years. However, he turned back and rebelled against him." It was in this third year as "servant," or tributary king, when Jehoiakim rebelled, that Nebuchadnezzar besieged Jerusalem. This is what Daniel referred to.

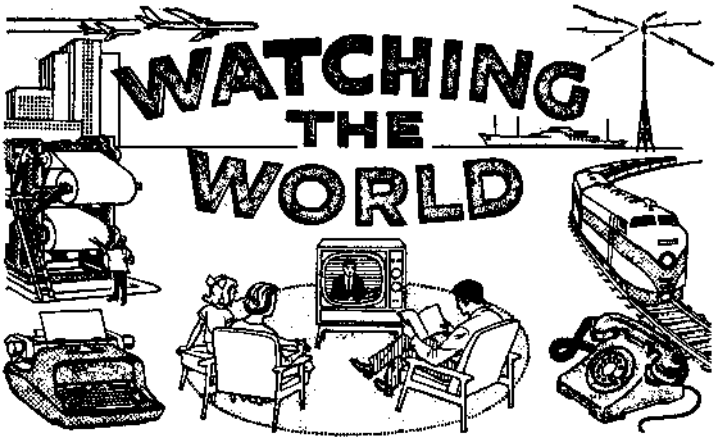
Similarly, when Daniel speaks of "the second year of the kingship of Nebuchadnezzar" he is obviously not speaking of the second year from when Nebuchadnezzar actually began to rule in 625 B.C.E. Rather, he means the second year from when Nebuchadnezzar conquered Jerusalem in 607 B.C.E., which second year would, therefore, be 605 B.C.E.—Dan. 2:1.

Taking into consideration this practice of counting time from important events also resolves the apparent contradiction between 1 Kings 15:33 and 2 Chronicles 16:1. In Kings it says that Baasha became king of Israel in the third year of the Judean king Asa, and ruled twenty-four years. However, in Chronicles it says that in the thirty-sixth year of Asa's reign the Israelite king Baasha came up against Judah. This seems to indicate that Baasha initiated military action against Judah ten years after his reign ended with his death, which, of course, would have been an impossibility.

The apparent conflict, however, is removed when one considers that Ezra apparently counted time in this instance, not in terms of Asa's personal reign, but in terms of the kingly office itself, dating from the time when the nation split into two separate kingdoms in 997 B.C.E. Since that was such an important date in their history, the Jews would understand that the thirty-sixth year of Asa would be calculated, not from the beginning of Asa's personal rule, but from when the split in the kingdom occurred.

A similar example is recorded in 2 Kings 15:30, where it mentions the assassination of Pekah as occurring in the twentieth year of Jotham's reign, but then in verse 33 it says that Jotham ruled only sixteen years. Evidently the writer preferred to use the beginning of Jotham's reign to date events because of the fact that the name of Jotham's successor, Ahaz, had not yet been introduced into the record. The twentieth year of Jotham, therefore, refers to the twentieth year from the time when Jotham became king, and not that Jotham reigned for twenty years.

It is obvious that writer viewpoint must be taken into consideration when reading the Bible. One who does will find it to be a trustworthy, reliable guide.



On Way to Mars

◈ Spacecraft Mariner 4 was launched into space from Cape Kennedy on November 28 and sent on its way to the planet Mars by a two-stage Atlas-Agena booster rocket. Television cameras aboard the craft will provide man with his first close-up pictures of the planet, providing all goes well. On or about July 14, the spaceship is scheduled to pass within 8,600 miles of the planet. Even though the television cameras will run for about 14 hours, only a maximum of 22 pictures will be sent to earth. Each picture consists of about 250,000 black and white dots, like those on the television screen. The dots can be transmitted back to earth only at slightly more than eight dots per second. The picture is first recorded on tape and then transmitted later.

Anti-U.S. Riots

◈ A rash of anti-American riots has broken out around the world. In Sofia, Bulgaria, demonstrators carried signs that read, "Down with the United States–Belgian monopoly aggression in Congo!" "Africa for Africans!" In Panama, in prelude to a riot, students carried signs that said, "Yankees, get out of Panama." In Cairo, Egypt, the John F. Kennedy Library was set ablaze by 500 rioting African students. The 16,000-volume library in Surabaya, capital of East Java, was attacked on December 8 by mobs. About 25 percent of the books were burned or destroyed. It was the fourth such attack on United States libraries in Indonesia since last May and the second in the last four days. In Saigon an outbreak of violence was aimed at overthrowing the South Vietnamese government backed by the United States. In Japan the police battled with students who protested the visit by a U.S. nuclear submarine. In Prague, Czechoslovakia, students damaged U.S.-owned cars and smashed windows in U.S. diplomatic buildings. In Nairobi, capital of Kenya, American cars were bombed. Marchers carried signs: "Americans are Devils—Murderers of Satan." Obviously the American image on the world scene was not bright at the close of the year.

Catholics Study Witnesses

◈ The *U.S. Catholic,* a monthly publication published in Chicago by the Claretian Fathers, not long ago printed an article entitled "What I Like About Jehovah's Witnesses." The author lists first, "Complete commitment" to their belief. "Last year," he says, "the average U.S. Witness logged 11 hours a month in door-to-door preaching. . . . The hours spent in this evangelistic work are in addition to attendance at the five regular meetings each week in the Kingdom Hall." Another characteristic of the Witnesses liked "is their willingness to suffer ridicule and abuse for their beliefs." He also likes "the smallness of their congregations." "Finally," he says, "I believe that one of the most attractive characteristics of this cult has been its traditional policy of racial equality. Negroes who become Jehovah's Witnesses know they will be welcomed as full human beings." The author concluded by saying that the "methods and their appeal should be studied and perhaps adapted to the service of the (Catholic) church."

Ruler Without a Country

◈ Argentina's former dictator Juan D. Perón landed in Brazil on December 2. His hopes of eventually returning to his followers in Argentina were clouded when the Brazilian government would not allow him to stay in Brazil or continue his flight over Brazilian territory. He had been declared *persona non grata.* He was returned to Spain, from where he had come. Perón had ruled Argentina from 1946 to 1955.

World Population

◈ The world's population is growing by about 60,000,000 a year. It reached 3,283,000,000 in mid-1964 and is expected to be 4,300,000,000 in 1980. The data compiled by the United Nations and released on December 6 showed: 56 percent in Asia, 16 percent in Latin America and Africa and only 28 percent in Europe, North America, the Soviet Union and Oceania. Communist China's population was estimated at a total of 690,000,000 inhabitants. India comes second with 468,500,000, and is adding 10,000,000 every year to her total.

100,000 Flee Homes

◈ A cold wave struck the northeastern part of the United States in December, forcing schools and highways to close. In New York State 100,000 people were forced to leave their homes to seek shelter in high schools, armories and other places because of electrical power failure. Forty inches of snow fell in a week in Eastport, Maine. Lansing, Michigan, registered a low of 17 degrees below zero.

Moscow's Ambulance Service

◈ From a total city population of about 6,000,000 in Moscow, the centralized ambulance service receives between 450 to 600 emergency calls a day. This response is primarily to first-aid calls in traffic accidents, heart attacks, serious poisonings and other emergencies. The time between the call and the arrival of the vehicle at the scene of the accident is, on the average, 10 to 12 minutes. Anyone can summon an ambulance in Moscow simply by dialing 03; the telephone number is reserved for emergency aid throughout the Soviet Union. While traffic accidents have been on the decrease, poisonings from overdoses of drugs have been on the increase. Heart-attack cases have also been on the rise. In New York City, with its population over 7,000,000, the city's emergency ambulance squad responded to 428,512 calls in 1963, which is an average 1,170 calls a day. Automobile accidents head the list of causes for emergency calls in New York City.

Mad Rush Kills Twenty

◈ Some 3,000 farmhands in Jalapa, Mexico, had gathered in the city's arena on November 29 as a tribute to Governor Fernando López Arias. After the governor had left, a speaker invited the crowd to an exhibition of dances in the city's main square. A stampede for the exits resulted. In the crush 20 persons were reported killed and 36 injured.

Collision at Sea

◈ The Norwegian tanker Stolt Dagali and the Israeli passenger ship Shalom collided in fog off the New Jersey coast on November 26. The Israeli liner was heading for a Caribbean cruise when it ran into heavy fog and then into the tanker. The tanker broke in two. The stern sank immediately. The bow wallowed in the rough seas. The $20,000,000 luxury liner Shalom suffered a 40-foot gash in her bow. None of her crew or passengers were injured, whereas at least 13 members of the crew of the Norwegian tanker were killed. Even in this day of radar and modern technology, there is need for caution. Excessive speed under conditions of bad visibility was a factor of consequence in the Andrea Doria's sinking in 1956. Some wonder if this was a factor in this latest sea tragedy.

Race Riots

◈ Khartoum, the capital of the Sudan, erupted in violence on December 6. Ten people were reported killed and 400 injured in racial rioting between Africans and Arabs. Hundreds of Sudanese were arrested in an effort to restore order. Crowds reportedly chanted such slogans as "Down with Arab merchants!" and "Down with Arab slavery!" The American Protestant Mission Library had been set on fire. Several Americans were injured.

Rescue Pound Sterling

◈ Eleven nations raised $3,000,000,000 to rescue the British pound in a world financial crisis. At stake was the financial system that has been painstakingly developed over the past 20 years and not simply the pound. The financial aid provided for the pound demonstrated that the major Western industrial powers are determined to safeguard the present monetary network. For if the value of the pound had not been maintained at its present official value of $2.80, the entire international financial framework would have been in jeopardy. In giving emergency aid Britain's basic problem was not solved. The nation simply was given time to take remedial action.

Africa Rejects Missionaries

◈ Christendom's churches have poured thousands of missionaries and millions of dollars into the so-called "dark" continent of Africa to bring it light. But the closing days of 1964 witnessed a great rejection of these missionaries and everything that they stood for. In the Congo, churches, schools and hospitals that took agonizing decades to build met with vicious destruction. Says *The Providence Sunday Journal*, November 29, "It would be wrong, however, to blame the failure of Christianity in the Congo—and elsewhere in Africa—today totally on the anachronistic savagery of some Africans or on the machinations of Communists. When even African Christians turn on their benefactors, as has been the case in more than one instance; when mission-trained African leaders turn their backs on our cause, as many have done, it is time to ask whether current violent attacks on missionary Christianity in Africa do not reflect, at least in part, a failure of the missions themselves. The fact is that long before the slaughter in Stanleyville last week, the traditional Christian missionary movement in Africa was dead, rejected by the Africans."

The 19th General Assembly

◈ The United Nations opened its 1964 session on December 1. A Soviet Union–American

clash over unpaid Soviet assessments was averted by a plan to bypass voting. No votes will be taken until the 19th General Assembly concludes its general debate. Alex Quaison-Sackey of Ghana was declared by acclamation President of the Assembly for this session. He is the first representative of Africa to be elected Assembly President. He was unopposed. On December 2 the flags of Malawi, Malta and Zambia were raised alongside the 112 other member nations of the United Nations. Only a brief ceremony by the Secretary-General U Thant welcomed the three former British territories into U.N. membership.

10-Year-Old Criminals

◆ During the first nine months of 1964, children under ten years old committed 79 major crimes such as murder, negligent homicide, robbery, assault, burglary or car theft in the American city of Dallas, Texas. Children under seventeen committed 1,332 such crimes. John McKee, president of the Dallas Crime Commission, said that these crimes were caused largely by parents who were too busy to know where their children were and what they were doing. "The parents in our community are failing miserably in attacking this problem, which, if it is not solved, will eventually bring the downfall of our society," said McKee. He offered the following suggestions to parents: "Curtail social activities for children," balance home responsibilities, leisure and organized activity. Young people in the 10th through 12th grades should welcome parental guidance, and it is not time yet for parents to step aside, McKee advised. Even for college days it is most desirable still to set a proper hour for the young people to be home, to demand chaperones at their dances and parties, and to make driving the family car a privilege rather than an inherited right, McKee added.

Highway Deaths

◆ Americans were killing themselves on their highways during their Thanksgiving holiday weekend, from 6 p.m. on November 25 to midnight November 29, at a rate of 130 a day, or four above the daily average for the first nine months of the year. In 1963, 543 lives were lost during this period. A new record was set in 1964, when a total of 554 deaths was recorded.

Appreciating

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Awake!

Do Not Give Up in the Quest for Life

Prisons—Are They Really Beneficial?

Unveiling the Unseen

Power of the Tongue

FEBRUARY 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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AVOID MISUNDERSTANDINGS

IT WAS a scorching summer day, causing the men in the prison yard to seek refuge in the shade of a building. As they lounged in droopy-eyed discomfort another prisoner passed and, as he did, cursed the miserable heat. Two of the men a little distance away heard only the last part of what was said, and thought the obscene remarks were intended for them. Silently they crept up behind the prisoner, who shuffled on, unaware that he had offended anyone. Without saying a word, they smashed him to the ground with vicious blows, and might have fatally injured him had not another prisoner intervened.

Truly it can be said, misunderstanding is an incubator of strife. How much conflict and bitterness among individuals it has caused! So often, persons misinterpret the words or actions of others; and while they may not respond so violently as those two convicts, hard feelings and strained relations result. People grow cold toward their neighbors, avoid them, and sometimes are even moved by bitterness to gossip about them and misrepresent them.

The problem often is that people have different ways and customs. As a result, what is said or done is misunderstood. For example, in certain Spanish-speaking countries a lady may say to her friend, *"¡Qué gorda está!"*, that is, "How fat you are!" Now, a person unfamiliar with the local way of expression could misunderstand and take offense. Cool feelings could develop. However, when one understands that what is actually meant is, "How pretty, how healthy you are!" the effect is altogether different.

It is surprising that so much trouble results from misunderstandings as simple as this. A person says something without meaning any offense, but another mistakes the meaning and is aroused to anger, or is so hurt that he loses a night's sleep. How can such unfortunate misunderstandings be avoided?

Empathy, or fellow feeling, is needed. You must endeavor to cultivate an understanding of other humans and their ways of behavior. Rather than permitting yourself to think negatively, try to appreciate why the person said a thing. Could it be just his way, a characteristic of his nationality or background? Was he only teasing?

Even though what was said may have been in poor taste, it may only have been a slip of the tongue. Have you not also said things that conveyed an unintended meaning? You would feel bad if what you said was misunderstood and caused hard

feelings, is that not true? So be kind. Do not let what others say result in a misunderstanding. How much better it is to forgive and forget!

Sometimes persons fail to credit others with proper motives, and, as a result, misunderstandings occur. Take, for example, the occasion when Judah's king David sent messengers to the Ammonite king Hanun to comfort him when his father Nahash died. This considerate act should have strengthened the bonds of friendship between the two nations. But what happened? Hanun became suspicious. He was led to believe that David had sent the messengers for the purpose of spying out the land. Therefore, he humiliated the messengers by shaving their beards and cutting their garments. What a terrible misunderstanding! It led to a horrible war that resulted in the death of tens of thousands of men.—1 Chron. 19:1-19.

This should be an example to us to avoid being suspicious of the motives of others. How unloving and unkind such an attitude is! What awful misunderstandings it can lead to!

However, if there is genuine reason to believe that you have been unjustly criticized or wronged, then what? First, honestly consider the matter: Is there some truth in what was said? Is it possible that you have been guilty of some folly, some indiscretion? Remember, we all make mistakes. In fact, in the Bible the psalmist acknowledged that he was guilty of secret faults, concealed sins. Perhaps what someone is doing is simply bringing to your attention one of these concealed faults of which you are unaware. So be humble and accept the correction.—Ps. 19:12.

Of course, if after thorough self-examination you still believe that you have been seriously wronged or that the reputation of the Christian congregation is endangered, you may want to do something. But keep in mind that there may be several apparently contradictory viewpoints that can all be true. So keep calm and open-minded. Consider the case of the Israelites in Palestine when they learned that their brothers who settled on the other side of the Jordan River had erected a huge altar. From their viewpoint the building of this altar was false worship; so they assembled to go up to fight against them.

Happily, however, before the armies met on the field of battle the leaders sat down and discussed the matter. They put into clear, simple words what they considered the problem to be. 'What is this act of unfaithfulness you have perpetrated in turning away from Jehovah and building for yourselves an altar?' the heads of the sons of Israel asked. 'Our altar is not for sacrifice,' it was explained, 'but is a witness between us and you and our generations after us that we will render the service of Jehovah before him. It is unthinkable on our part to rebel against Jehovah by building an altar for sacrificing other than the altar that is before the tabernacle!'—Josh. 22:10-34.

Why, this shed an entirely different light on the matter! The heads of Israel were pleased. So instead of engaging in what would have been a bloody war, these brothers became more closely united in love for God.

How fine it will be if we follow this example in our dealings with one another! When difficulties arise, go to your neighbor in a spirit of love. Define the problem in clear, simple words. Consider his viewpoint. Yes, and most important, apply the famous 'golden rule' that Jesus Christ gave: "All things, therefore, that you want men to do to you, you also must likewise do to them." How vital a principle! To the extent that you exercise it when dealing with others, you will avoid misunderstandings.—Matt. 7:12.

DO NOT GIVE UP IN THE QUEST for LIFE

Sacrifices are necessary.

Are you willing to make them?

THERE was the usual crowd at the airport, with people coming and going. A young wife with a small child in her arms was saying good-bye to her husband. Both of them were brushing tears from their eyes as he bade her farewell and walked toward the waiting plane. He was doing what is a common occurrence in the underdeveloped countries of the world. He was going to a more advanced country for specialized education so that he could enter one of the professions and thus make a better living for his wife and family. Both he and his wife were willingly making sacrifices in order to attain success in life.

Those who would please Jehovah God and successfully serve him must likewise make changes in their lives in order to attain to the goal of everlasting life in His righteous new system of things. Such a goal is realistic, for God has made the provision. He has made it possible for a small number of persons to rule as kings with his Son Jesus Christ in heaven, and an unlimited crowd of lovers of righteousness to enjoy everlasting life in an earthly paradise. The obtaining of life in God's new order, however, is not easy. For that reason Jesus Christ and his apostles repeatedly emphasized the need to make personal sacrifices.—Rev. 14:1, 3; 20:6; 21:4; Prov. 2:21; Isa. 11:6-9.

The apostle Paul, for example, wrote that he was "forgetting the things behind," and "pursuing down toward the goal for the prize of the upward call." That the pursuit of this prize of heavenly life was difficult Jesus indicated when he said: "Exert yourselves vigorously to get in through the narrow door [leading to life], because many, I tell you, will seek to get in but will not be able." To illustrate that much must be sacrificed, Jesus told about a man who found a treasure hidden in a field and sold everything he had to buy the field and gain the treasure. Likewise, those who would gain eternal life on earth must prize it above all that they possess. —Phil. 3:13, 14; Luke 13:24; Matt. 13: 44-46.

Jesus set the perfect example in making the necessary sacrifices to carry out the will of God. He left his honored place in the heavenly realm to become a man on earth. Then, while on earth, he never sought to glorify himself or amass a personal fortune, but made known and sanctified his Father's name. By proving faithful until death he showed himself worthy to be granted immortal life and the position of king of God's heavenly kingdom. Similarly, in order for you to gain life in God's new system of things you also need to be willing to make sacrifices.

Beginning the Quest for Life

Happily, a large number of persons in all lands are now taking the necessary steps to obtain God's favor and life in his new order. How do we know? One evidence

is the widespread distribution of Bible literature. Why, the circulation of the two Bible-study magazines, *The Watchtower* and *Awake!*, has soared to over 17,000,000 copies every month in sixty-eight languages! In addition, millions of Bibles, tracts, books and booklets are distributed annually by Jehovah's witnesses. Many persons interested in the truth of God's Word regularly welcome Jehovah's witnesses into their homes for Bible discussions. Last year some 56,000,000 of such return visits were made, and over 741,000 regular home Bible studies were conducted.

Are you one of those righteously disposed persons who had visits from Jehovah's witnesses last year or in former years? Are you among the many hundreds of thousands of people with whom they have conducted home Bible studies? Perhaps you attended the memorial of Christ's death last year and began attending the regular congregation meetings. You were beginning to get a grasp of many of the truths in God's Word, and were making progress in the quest for life. But then something may have happened.

Wrong Standards Cause Stumbling

The bright light of God's Word may have brought into focus your shortcomings—exposing you as a sinner who needs to correct his ways and seek God's forgiveness. The Bible at Ephesians 5:13 says: "Now all the things that are being reproved are made manifest by the light, for everything that is being made manifest is light." This reproving light is so strong that it does not deal in general terms of reproof, but pinpoints just what are the individual wrong practices that must be abandoned in order to win God's approval and his blessing of everlasting life.

In many countries there are two practices, severely condemned by the Bible, that are particularly common. First is the practice of a married man having other women in addition to his wife for sexual relationships. However, no matter what she is called—a kept mistress, a concubine or an "outside wife"—there is no place for such a woman in the life of a man who would serve God as one of his Christian witnesses. If a wife has a paramour, then the light of Bible truth just as strongly reproves her way of life.

The other practice that is common in many countries is for a man and a woman to consent to live together as husband and wife, but without having legal authorization or registration. Often, married persons will separate; and then, perhaps because of being unable to obtain a divorce and remarry legally, they will take up a consensual relationship with another person of the opposite sex. In many lands it is also the practice for single persons to enter into such consensual relationships. But this also is a wrong practice, and is condemned by God's Word the Bible. —Eph. 5:3-8.

The fruitage of these unscriptural unions is not good. Illegitimate children abound, which, in turn, results in juvenile delinquency, because the children do not receive proper training and care. The last year on record in a small Caribbean country shows that over 41 percent of the births for that year were illegitimate! Incidentally, that was the lowest rate on record there. This percentage is even exceeded by other Caribbean or Latin-American countries. Now an epidemic of induced abortions is occurring in many places to prevent unwanted children from being born to illicit unions.

Despite this bad fruitage, there is often an unfavorable reaction by the former seeker of truth when his wrong standards of conduct are reproved by the light of Bible truth. He enjoys his sinful ways and will seek to justify himself. This, in turn,

results in discouragement and a slowing down or, in some cases, an outright abandonment of the quest for life. "Everyone does it, so it must not be too bad," may be his excuse.

It is hard to change, for in some places a man that does not have at least one extramarital arrangement is considered "dead." His friends would speak abusively of him and ridicule if he would leave such a relationship. It is granted that this makes it difficult to conform to a godly standard of living, but would you say that it is as hard as it would be to tear out one of your eyes?

Abandon the Wrong Practice

Jesus Christ said: "If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. For it is more beneficial to you for one of your members to be lost to you than for your whole body to be pitched into Gehenna." (Matt. 5:28, 29) And about what was he speaking? About the very matter of wrong conduct, illicit passion for a woman! Jesus realized that it would be difficult for some to give up immoral desires for a woman, as difficult, in fact, as tearing out an eye, but he emphasized by this illustration that it must be done to merit God's favor and life in his new system of things. Only the refining fire of God's Word can burn out the wrong thinking and actions of those pursuing an immoral course!—Mark 9:43-49; Jer. 23:29.

So rather than turning from the Bible at this time, one who is living in an immoral condition needs more than ever to make a concentrated study of God's Word in order to get God's viewpoint. Jehovah God is the Author of the marriage arrangement, and it is only by living in harmony with the requirements that he has set down to govern this sacred relationship that one can win His favor. Therefore, abandon wrong standards and conform to God's standards! Is not everlasting life for yourself and your loved ones worth any changes that may be necessary?

Courageously Press On to Life

It is easy to say, "I love God," but is there any proof that you really do? Jehovah God proved his love for us by sending his dear Son, Jesus Christ, to earth as a sacrifice for our sins. Are you also willing to make sacrifices, even if it involves cutting off relations with a mistress or legally marrying a consensual mate? If you are not willing to do so, you *really* do not love God, for the scripture says: "This is what love means, that we go on walking according to his commandments."—2 John 6; 1 John 4:9, 10.

Do not become disheartened because it appears difficult to obey God's requirements for life. Take courage, for the Bible tells about many persons who have overcome such problems. King David is specifically mentioned as one who erred morally and yet, by repenting and correcting his ways, experienced God's forgiveness and proved a faithful servant of God. (2 Sam. 12:13, 14) And in the first century, some of those who became Christians had lived very immoral lives, yet, on learning about God's standards, they left behind their wrong ways of living and never gave up in their quest for life, proving faithful to the end.—1 Cor. 6:9-11.

Jehovah's witnesses today are also successfully pressing along the way to everlasting life. Many of them have had to correct immoral living practices and leave behind the wrong standards of this system of things. But they have courageously made the necessary changes in their lives in order to conform to God's righteous requirements. Since others have done it, you can too! Do not give up, but press on vigorously in your quest for life!

PRISONS —are they REALLY BENEFICIAL?

IF YOU are a prisoner, the metallic slamming of an electrically-locked grille behind you as you enter the main building of a modern prison leaves a sinking feeling in your stomach. It dramatically etches on your mind the unpleasant fact that you are shut off from the free world outside. You are locked in, and there is no way to get out. Forcefully isolated from your friends, your relatives, your home and the places and things you enjoyed, you feel the frustration that animals manifest when put behind the bars of a zoo.

For months and perhaps years you will have to live here among steel bars, bare concrete floors and walls and men with a smoldering anger against the authorities that locked them up. The living conditions and the treatment given you will vary from abominable to humane, depending upon the country in which you are imprisoned and the type of prison system maintained there. Even within a country prisons vary greatly in their method of treatment of prisoners.

As the days drag slowly by, the monotonous life of the prison, the confinement, the constant surveillance of guards, the lack of privacy, the dreary diet and the complete dominance of prison authorities over your every decision and activity make you wonder if prisons are really beneficial. Do they deter crime? Do they reform lawbreakers? Are they effective forms of punishment for criminals?

Long in Use

Prisons have a notorious history that stretches back for thousands of years. Lawbreakers as well as innocent people have suffered frightfully in them because of vile living conditions and, often, brutal treatment by sadistic guards. Too often, prison guards and officials have regarded prisoners as animals rather than as humans, giving them unnecessarily rough treatment; too often, prison officials are little better than the criminals they guard; too often, prisons have been used to persecute innocent people.

As long ago as the days of the Hebrew Joseph, who lived more than 1700 years before the Common Era, prison was a familiar institution. Joseph was unjustly put in prison in Egypt and kept there for more than two years because he was falsely accused by a prominent woman with whom he refused to have immoral relations. (Gen. 39:20-23; 41:1, 14) During the time when the Babylonians were a world power, they imprisoned the Judean king Jehoiachin for political reasons for almost thirty-seven years. (Jer. 52:31) A little more than 1900 years ago the apostle Paul was kept in a Roman prison for more than two years because of a false charge and the greed of a corrupt official who wanted a bribe. (Acts 24:26, 27) In the seventeenth century John

Bunyan, who wrote *Pilgrim's Progress,* was kept behind bars for twelve years because he did not preach what pleased the Church of England. Thus prisons in past centuries were frequently misused, even as they are today.

How Effective

As a deterrent to crime, prisons have been far from successful with certain types of people. Such persons make up the large percentage of prisoners that have been in prison more than once. They leave a prison with the same mental attitude they had when they arrived. More often than not, such persons have had a long association with criminal groups and have no desire to change their way of life. No form of punishment deters them from crime. When pickpockets used to be publicly executed in England, other pickpockets would be busy stealing from the crowds watching the executions. The execution of one of their fellows did not deter them from committing the very crime for which he was being executed. This also has proved true in Saudi Arabia, where a thief is punished by having a hand cut off. Despite the harshness of the punishment, thievery has not been stopped in that country.

When a criminal commits a few crimes without being caught, he gets the idea that, while others are caught, he will not be caught. This view is encouraged by the fact that by far the majority of criminals are not apprehended. Crime becomes an enticing gamble for him. In the event that he is arrested and sent to prison, he will return to crime when he is finally released, with the same belief that he can commit crimes without being caught. The fact that certain rich, professional criminals, such as some members of the notorious Mafia, are able to engage in criminal activities for decades without going to prison is a further encouragement of this view. Regarding this attitude, one convict wrote:

"I have known thousands of criminals, at large and confined. But I have yet to see one who had any intention of foregoing crime because he or some other had received a severe sentence. . . . If punishment is to be an effective deterrent, every criminal act must inevitably lead to punishment. In this event criminals, like people who sit on hot stoves, will be rare. . . . I know the criminal; the tired old fourth offender has no more thought of being captured and punished than the juvenile delinquent."

Although prison is not a deterrent for professional criminals, it is for persons who have a standard of morals that has given them a conscience that is sensitive to unlawful conduct. The threat of punishment, whether prison or something else, helps to deter them from wrongdoing. Even persons who do not have a very sensitive conscience, but who are not professional criminals, will be deterred from lawbreaking for the same reason. For such persons the threat of prison is a deterrent, but so would almost any other form of disagreeable punishment be.

More Are Jailed than Necessary

For the majority of the people put behind bars other forms of punishment could be given that would be less expensive to society, less likely to harden the offenders in criminalistic attitudes, in a course of antagonism to the community and in a course of lawbreaking, and less likely to impose upon them the artificial way of life and bad atmosphere of a prison that make later adjustment to the outside world extremely difficult. Imprisonment leaves a stigma on a person that other forms of punishment do not. A released prisoner is supposed to have paid his debt to society, but society continues to punish him indefinitely. His prison record stays with

him wherever he goes, like an inerasable brand mark, making it difficult for him to get employment and causing average people to shun him with suspicion and fear. Local police harass him by picking him up for questioning whenever a crime is committed. Thus society often drives an ex-convict back into the underworld to the only people that will accept him.

It has been estimated that every year more than one million people in the United States spend some time behind bars. Most of them are persons being held for trial who are unable to provide bail and persons convicted of nonviolent crimes. A British barrister who is coauthor of two books on penal problems accurately observed: "A penitentiary's security regulations, for instance, are needed, if at all, only for a few recalcitrant men, and no practical (as opposed to punitive) purpose is served in locking the rest up, like animals in a zoo."

The requirement to post a sum of money or a property bond, in order for an arrested person to have his freedom until the time for his trial, causes unnecessary imprisoning of a great number of poor people. There was the case of two teen-agers in New York City that were kept in jail for one year because they could not provide bail. One had no previous record of lawbreaking. When his trial finally came up, the charge against him was dismissed, and the other boy was found innocent. What could such imprisoning do for them but embitter them toward society and school them in crime by keeping them in the company of hardened lawbreakers. In another case, a man who was assaulted and robbed was held in jail for three months as a material witness because he could not furnish bail, but the criminal who attacked him was able to post bail and was not jailed.

A great many comparatively harmless minor offenders and innocent people are thrust into the degenerating atmosphere of prison when it would be better for society if they were paroled. There is the case of a thirteen-year-old girl that was held as a material witness in a jail with prostitutes and thieves for seven months. If it was really necessary to hold her, she could have been put in a home and given a bodyguard. That would have been better than a jail.

Instead of imprisoning a person that is unable to supply bail, he could be paroled or released on his own recognizance if he meets certain qualifications. An experiment in the city of New York revealed that out of 200 persons released without bail only two failed to appear for trial. This is a lower casualty rate than for those that post bail.

In some instances a fine is imposed on the person found guilty of a minor offense, but, being unable to pay the fine, he is put in jail. The result is that society is punished. Since the fine is the punishment, why not parole the person with the requirement to pay the fine a little at a time? If he is put in jail, he is not able to pay, most likely will lose his job and society will not only have to pay for his keep but also provide for his family.

Since maximum-security prisons are not needed for most of the people put in prison, the more open type of institution such as farms, forestry camps, road camps and minimum-security institutions could be used if the offenders are not paroled or given some other form of punishment. A number of countries are using such institutions and find that attempted escapes are surprisingly low. Mexico even has one in which the prisoners spend their nights in the prison but their days engaging in personal business enterprises in a nearby town. This allows the prisoners to support

their families and to have meals with them.

Punishment Necessary

What to do with people that make themselves enemies of society is a grave problem of growing magnitude in modern society. Some form of punishment is obviously necessary. As to what form that punishment should take, there is a great amount of disagreement. If society is to be protected, the recalcitrant criminal has to be separated from it in some manner. A sentence to a maximum-security prison is usually what he receives, but that is only temporary protection for society. Some criminologists have suggested an indefinite prison sentence for such persons, with release depending upon their change in attitude. But this could create problems and would be a means by which innocent persons could be permanently imprisoned by mistake, by prejudice or by the design of evil men in positions of authority.

When we consider what a problem modern society has in coping with criminals, it is enlightening to see how the ancient nation of Israel handled lawbreakers under the law God gave to that nation. Various forms of punishment were provided for in that law, but imprisonment was not one of them. It recognized that there are some persons who are incorrigibly wicked, whose hearts are set in doing what is bad. Pointing out how such persons are emboldened in a course of crime when they are not immediately punished for a violation of the law, God's Word says: "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad."—Eccl. 8:11.

According to God's law, a thief was punished, not by being put in prison, but by being required to make compensation to his victim. If he stole a sheep and slaughtered it, his punishment was to give his victim four sheep. If he stole money or goods given to a man as security, he was required to pay double. In the event a thief had nothing with which to make restitution, he was sold as a slave until his labor was equivalent to the amount that would have been required to make restitution. The modern practice of imprisoning a thief does not help the victim and does not reform the thief.—Ex. 22:1, 3, 4, 7.

Because God's law to the nation of Israel favored the victim, the victim was not left to suffer his loss. For some this could have been a great hardship, as when a thief stole from a poor widow or when a farmer's grainfield was set afire. Punishment by restitution was a sensible arrangement, benefiting the victim and punishing the lawbreaker.

The death penalty was required by God's law for a number of offenses. To some persons today, this may seem to be too severe, but they should bear in mind that God's law was designed to protect the community from the depredations of the wicked. By not tolerating criminal acts, it was protecting the righteous. The death penalty protected that society from further harassment by persons who were murderers, kidnappers, rapists and other gross violators of divine laws. Such persons were permanently removed from society, ceasing to be a threat to it.

The extermination of certain criminals for the good of society has been found necessary in some countries, such as Colombia, where murderous gangs preyed upon the common people for years, taking a great many lives. Some were caught and imprisoned, but after being released at the end of their prison sentences, they went back to their gangs and began murdering and robbing again. Not until the gang members were exterminated by the army did it become safe for the average citizen to

travel where the gangs had roamed. Thus, in some instances, the destruction of certain criminals becomes necessary for the good of society. Life is precious, and God's law of "soul for soul" or a life for a life impressed that fact upon the nation of Israel. (Ex. 21:23) Even if a murderer had a change of heart, he knew that he had to pay his debt for the crime he had committed. His victim's life was regarded as something of value.

Due to the punishments set down in God's laws, the nation of Israel, as long as it enforced those laws, did not have the criminal underworld, the widespread mugging of its citizens and the general moral breakdown we see in the world today. The nation got along well without the use of prisons.

Why the Modern Failure to Combat Crime

Prisons are obviously not the answer to the problem of combating crime. If anything, they contribute to the growing tide of lawbreakers. More prisons are not the answer to the problem, because the trouble lies in society itself. Unlike the nation of Israel, modern-day society has a culture that is basically bad. Why else does it produce so much bad fruit, as the daily newspapers so clearly show? Too often, good moral principles are totally lacking in its businesses and politics. As public officials themselves have repeatedly pointed out, many of the police, judges, civic officials, prison guards and other persons in authority are corrupt, not hesitating to accept bribes that close their eyes to justice and unlawful activities. Too often, men with money and influence escape punishment although they commit crimes for which other persons are given long prison sentences.

It is the fundamental badness of modern society that causes its most advanced rehabilitation efforts to fail. On this point the book *Man, Crime and Society,* by Herbert Bloch, observed: "Some writers see this as an indication that the roots of criminal activity lie much deeper than any therapeutic potentiality of the most enlightened program. They take it as evidence of the fact that the genesis of criminal activity lies most basically within the culture itself and that alteration of the culture is the only potentially effective inhibitor of crime."

As long as society is morally bad, crime is certain to be a continual problem. It will continue to breed criminals and make it difficult to rehabilitate lawbreakers. Since there is no likelihood that the present society will soon change its culture, the hope of people who love righteousness and who yearn to live in a society that is free from the depredations of criminals is in the promises God has made. He has purposed to do to the wicked ones in our day what he did to the wicked ones that existed before the flood of Noah's day—destroy them and their society. Then in a righteous new order "the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11; 2 Pet. 3:5-7.

Licorice, a member of the plant family called legumes, is fifty times sweeter than sugarcane. The ancient Egyptians made a drink from the sweet root of the licorice plant, and the ancient Mesopotamians and Greeks used it to make a cough medicine. Besides being used today as a flavoring for confections, licorice is used in cough syrups and lozenges and to improve the flavor of bitter medicines. A new use for licorice has been discovered, and the sweet root is now used also as a foam stabilizer in fire extinguishers.

Unveiling the Unseen

EVEN though a person may be watching carefully, certain events occur so quickly that the eye is incapable of registering them. For example, when a fly lights on the ceiling, can you observe how it makes its landing? Is it front feet first, or does it make initial contact with its rear feet? And when a bat flits by or a hummingbird zooms away from a flower, can you see the shape of its wings or how they are used? It is obvious that they move too quickly to tell.

On the other hand, when movement or action progresses very slowly, it likewise becomes obscure to human vision. In the spring plants push their heads through the ground, and continue their ascent. Yet no matter how patiently one watches, his eye cannot actually see the plants grow. It is much like watching the hour hand on a clock. You know it is moving, but you cannot see it move. If you should be distracted for a period of time and then look back, you can see that some movement has taken place. Yet if you watch it constantly, it appears to be motionless.

Now, however, it is possible to remove the veil that conceals the unseen. Extremely rapid movements, as well as those that progress very slowly, can be reproduced in such a way that the eye can easily analyze them. How is this possible? By means of high-speed and time-lapse photography.

Birth of High-Speed Photography

It has been nearly a hundred years since an argument sparked experiments that marked the birth of high-speed photography. It was held by some that a galloping horse at times has all four feet off the ground at the same time, while others contended it did not. Dr. Jules Marey had investigated this question in France, and by means of a mechanical device was able to prove that at certain times a running horse had only one foot on the ground. However, the dispute continued until 1872, when Eadweard Muybridge began photographic experiments that settled the matter.

Muybridge contended that at times all of a horse's hoofs were off the ground at once, and to prove it he devised a technique for taking the first high-speed movies. He lined up a series of twenty-four cameras, spaced slightly apart, alongside a racetrack. From each camera shutter a string was stretched across the track, so that when the horse galloped along, it hit the strings and tripped the shutters. By means of this series of pictures the horse's stride could be analyzed in sequence. They revealed with certainty that at times the horse was completely off the ground.

High-Speed Cameras

Since that time high-speed photography has come a long way, unveiling to the human vision many formerly unseen things. Fast action can be slowed up, allowing time to analyze in more detail what has occurred. Many movie cameras can be speeded up to photograph action at a picture

frequency of sixty-four frames per second. When these sixty-four pictures are projected on a screen at the normal rate of sixteen pictures per second, it will take four seconds to view the action that actually occurred in only one second. In such an instance, time is magnified at a ratio of 4:1. Slow-motion photography is a term that is now generally used to define those cases where time is magnified less than about 20:1.

It may seem remarkable to some persons that action can be slowed to the extent that what occurred in one second can be stretched out on the screen for twenty seconds. However, it is easy to understand that if a camera is speeded up to take 320 frames per second, and then these pictures are projected on the screen at the normal rate of sixteen frames per second, it will take twenty seconds to view the action that was registered by the camera in only one second. But actually, recording pictures at the rate of 320 frames per second is very slow compared to what is now being accomplished by high-speed cameras.

Unbelievable as it may seem, it is not uncommon for today's high-speed motion-picture cameras to take 25,000 frames per second. At that rate, time is magnified at a ratio of about 1,500:1. This means that if a bullet, speeding at 1,800 m.p.h., were photographed and then projected on the screen, its speed would be reduced to a little more than one mile per hour. Or if a picture were taken of you winking your eye, a movement taking about 1/40th of a second, it would be stretched out on the screen to approximately 39 seconds! Plenty of time to analyze it in slow motion.

To take pictures at such high speeds it is understandable that the conventional camera, which stops its film and opens its shutter to take each frame, would be too slow. So in the typical high-speed camera, the film is kept moving continuously. In order to register the image on the moving film, a rotating glass prism is employed instead of a shutter. As this glass prism rotates, the image-forming light rays are deflected sufficiently to keep the image moving with the film. Even greater speeds are obtained by employing a system of mirrors that transport the image in synchronism with the moving film. Amazingly, some newly developed movie cameras are capable of recording, not just 25,000 frames per second, but several million frames per second!

What It Unveils

When high-speed movies are taken of fast-moving living creatures many interesting things are learned about them. Take, for instance, the speedy bat that flits about, darting this way and that. High-speed photography has revealed that this seemingly erratic flight is actually the bat's skillful pursuit of insects. Moving pictures have shown a bat catching two fruit flies within half a second. It is surprising how they catch their food.

Apparently it is not with their mouth, as one might suspect. Rather, brown bats have been found to catch prey in their silk-like tail membrane, as a catcher might catch a baseball in his mitt. It then reaches back and transfers the victim to its mouth. This action hitherto hidden to men has been unveiled by high-speed photography.

Many interesting things have also been learned concerning birds, not only the way in which they use their wings in flight, but also concerning the movements of their inner eyelid, or nictitating membrane, as it is called. When a bird has brought a worm back to the nest for its youngsters, this translucent membrane flicks across the eye to protect the cornea. When the bird's feet touch the nest, high-speed photographs show its inner eyelids starting to

close, and by the time the babies are pecking at the worm in mamma's beak, her inner eyelids have completely closed to protect her eyes.

Men have learned much from watching flying creatures. Observation of the principles of flight and landing employed by them has aided in the designing of various features of modern aircraft. Recently, the difficult maneuver of landing on the ceiling, so easily performed by the fly, has been of interest to engineers. But how could it be studied in detail? Why, it is next to impossible to determine how the fly comes in for a landing, it happens so fast!

However, by using a movie camera operating at 9,500 frames per second, it was recently studied in detail. Analysis of the film, as reported in *Science* of August 24, 1962, showed that "in each case the fly ascended toward the ceiling in a near-vertical flight path. . . . A large supination twist of the wings at the beginning and at the end of the downstroke provided the required thrust for vertical climbing. When the fly approached within about a body's length of the ceiling, all its legs were extended outward—the forelegs reaching forward. Continued vertical motion head-on into the ceiling brought the two forefeet into contact with the landing surface . . . With its forefeet firmly bound to the landing surface, the fly swung its body forward sufficiently to bring its other legs into contact with the surface."

There is no end to the interesting and educational things that are unveiled by high-speed photography. How does a balloon burst, a glass break or a drop of milk splash? These things occur too rapidly for the eye to record, but the high-speed camera can slow down the action to just the rate at which it can be viewed with ease. This ability to unveil the unseen has resulted in solving many industrial problems.

Industrial Uses

High-speed photography has been utilized to such an extent in this field that in just five years the sales of cameras and supplies to industry and government have increased nearly 80 percent, from $360,000,000 to $630,000,000. This amounts to nearly one half of the entire business of the $1,400,000,000 photographic industry. Yes, there are countless rapid movements that have been analyzed with the aid of high-speed photography.

Not long ago a rubber company had an apparently unexplainable blowout problem with a new tire. High-speed movies of the tire spinning at ninety miles an hour on a dynamometer quickly revealed structural fault in the sidewalls. In slow motion, the tires bobbled, grew square and were seen coming apart before the actual blowout occurred. After having the trouble unveiled by the camera, engineers were able to eliminate the flaws.

Another example is that of a large glass manufacturer that was developing an air bubble in every ceramic piece it poured in a special mold. Since the process needed to be carried on at high speed to assure the hardness of the ceramic, the machinery could not be slowed down to locate the trouble. However, by utilizing a high-speed camera it was discovered that the shears used to cut the continuous glass stream were bending the stream double to form an air pocket. Again, because of being able to *see* what was happening, engineers were able to correct the difficulty.

It is often surprising to see the amount of undesirable movement in the parts of high-speed mechanisms. These irregularities, such as vibration, torsion, chattering and whip, show up when the original motion is slowed down by the camera. They can then be analyzed and methods for solving the trouble worked out.

Time-Lapse Photography

On the other extreme, there are many actions that are concealed from sight because of occurring so slowly. These need to be speeded up to be seen. This is what time-lapse photography does. Instead of many pictures being taken every second, very few are taken—perhaps only one or two an hour. The effect that this has when the pictures are projected on the screen is to speed up the action. What may have taken days, months or a year to occur can be observed running its course in a minute or two.

Does God Have a Name?
Trained for Violence.
The Birds Knew It First.
Cheating the Insurance Company.

How thrilling this can be when the wonders of God's creation are speeded up before one's eyes on the screen! Plants and flowers, which seem so changeless and still, are seen to be in continuous motion. The stem actively twists and turns, and the flowers and leaves are observed to move gracefully, as if in perfect time to a Strauss waltz. In just a matter of thirty seconds, a pollinated pumpkin flower is seen developing into a full-size pumpkin, changing from green to bright orange.

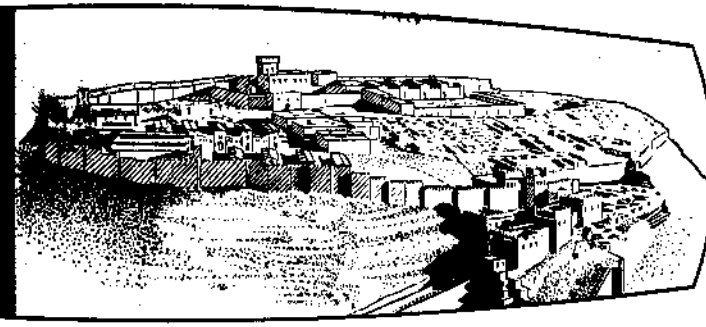
Although time-lapse photography apparently does not have as many useful applications as does high-speed photography, it has long been recognized as a scientific tool, especially in biology and medicine. It would be a very tiresome thing to spend hours and days watching the growth of living cells under a microscope, but when time-lapse movies of them are taken and projected on the screen, the cells really begin to perform. This method of observation has led to some very interesting discoveries.

For instance, microscopic pictures of ragweed pollen immersed in the nasal secretion of hay fever sufferers proved very revealing. "In each specimen from a person subject to hay fever," reported time-lapse photographer John Ott, "the ragweed pollen gave off droplets of fluid, and in each specimen from a person not subject to hay fever the results were completely negative—no droplets were given off." These films suggested to researchers that the body chemistry itself of hay fever sufferers is such that ragweed pollen causes the formation of droplets of fluid, which may be the source of irritation to nasal membranes. Thus they are aided in their quest for some means of relief.

Another interesting application of microscope observation and time-lapse photography occurred some years ago when a well-known manufacturer of machinery for mass production of confections, such as ice cream held on wooden sticks, brought a lawsuit against another company. By the use of time-lapse photography it was shown that adhesion between the stick and the ice cream actually occurs as the temperature lowers and ice crystals penetrate into the pores of the wooden stick. Evidence was presented in court proving a difference between this adhesion and the mere friction when small sticks are simply inserted into chocolate confections.

Certainly the uses of time-lapse and high-speed photography are many and varied. Not only have they assisted in designing and producing better quality materials for man's use, but they have also unveiled to the human vision many of the marvelous wonders of God's creation. Indeed, they are remarkable instruments!

Megiddo tells its story



By "Awake!" correspondent in Israel

WOULD you be interested in taking a trip to visit Megiddo in Palestine? If so, come with us to explore the ancient site, its excavated ruins and its surroundings. It is only a short ride from the coastal city of Haifa along the Valley of Jezreel. Megiddo being mentioned twelve times in the Bible in connection with outstanding events and as a fitting symbol of God's 'war to end all wars,' the battle of Armageddon or "Har–Magedon," which will cleanse the earth of its present troubled conditions, our trip should be most rewarding.

Are you ready? We will make an early start to avoid the heat of the day, for the top of the site is open to the blazing sun. We take the road heading inland along the Valley of Jezreel, keeping to the south of the meandering Kishon River. Although there is little water in the river during the summer, the valley is green and fertile, producing fruits and vegetables in abundance. It was this way in Bible days—hence Jacob's prophecy regarding Issachar's tribal inheritance there: "And he will see that the resting place is good and that the land is pleasant."—Gen. 49:15.

Quickly the valley narrows as we travel inland until we reach Harosheth, from where Sisera launched his attack against Barak and to which place he soon came running back defeated when unseasonal flooding of the flat plain bogged down all his chariots. (Judg. 4:12-16) Just here the valley plain between the towering Carmel range and the Galilee hills is only a few hundred yards wide, but then suddenly we are through this gap and the valley opens out to a wide flat plain, the Plain of Esdraelon. Already we can see that this would be a natural location for opposing armies to face each other, for here various valleys and passes converge to form the plain. However, this fact will be even clearer when we reach Megiddo and see the strategic position it occupies.

To reach our destination we keep to the south side of the plain, on the road that skirts the wooded slopes of the Carmel foothills. Turning a corner, we note that one of these hills has an unnaturally level plateau-like top. It is not a natural hill. It is the *tell* or mound of Megiddo. Yes, this is the place about which we have heard so much.

Museum Visit Helpful

To understand what we will see on the mound it is worth while to spend a little time in the museum first. The scale model of the entire mound with its explanations and photographs of what has been discovered here help one to get the overall picture. Archaeologists who worked on the mound between 1925 and 1939 found that as many as twenty towns had been built one upon another as the place suffered destruction or experienced periods of abandon-

ment. In one place the digging team cut vertically through the full twenty layers to unearth the first little town of mud-brick houses almost on the level of the main valley floor, other early settlers dwelling in nearby caves. Tons and tons of building materials were moved in over the centuries to form a sizable steep-sided hill, over seventy feet high, with a dominating unbroken view of the whole valley plain.

Significant Features

Have you the general picture in mind now? Then we will climb the ancient approach road that dates from King David's time. To enter the city all had to pass through an outer gate and then the inner gateway with its three pairs of guard chambers. They are still there to this day, and we can tread the same path. The layout reminds one of the description at Ezekiel 40:6-10 of the gateway of the visionary symbolic temple.

At the fourth and fifth layers from the top the remains of fortified gates, palace buildings, large houses, strong city walls and extensive stables for about 450 horses are believed to belong to the time of Solomon. However, some suggest that the stables may date from Ahab's time and that Solomon's stables will yet be unearthed at a lower level. Incidentally, structures built on an identical plan have been unearthed at Hazor and Gezer, just as the Bible states. (1 Ki. 9:15-19; 10:26) With the stalls, mangers carved out of solid limestone blocks, hitching posts, watering troughs and the large exercise yard still clearly discernible, one can picture the busy scene when Megiddo was a thriving community on an important trade route.

Another prominent feature of the ancient city was its central silo, a huge circular pit to store enough grain to feed the population during a long siege. It is well preserved today, with its twin spiral stairways still intact. A hole thirty-five feet across and some thirty to forty feet deep would contain a huge quantity of grain. It was a city prepared for war!

Even more outstanding as a construction feat was the ensuring of an uninterrupted water supply for the inhabitants by means of a 300-foot tunnel. A shaft was sunk 120 feet straight down, and then the workmen dug through to meet other workmen who started digging at an underground spring. If you do not mind climbing down the 150 steps, we can follow the whole system through and see where the two groups of tunnelers met in the center. Defensive walls, carefully guarded gates, reserve food supplies and an independent water supply —all these mark this as a city that was prepared for and accustomed to war.

Megiddo's history dates from long before David and Solomon. We can see something of its early periods as we cross over to the east side of the mound to examine the lower levels of the excavation. For example, three Canaanite temples have been unearthed, each with its sacrificial altar. One is particularly large and the steps up to its "high place" are still in good condition. Facing due east, it commanded a view of the sunrise over Mount Tabor across the plain, so was probably associated with sun worship. Yes, it was a prominent town in Canaanite times, coming under Egyptian control at that time.

Battles at Megiddo

The first recorded battle at Megiddo was fought during the time of Pharaoh Thutmose III. An attempt by the combined Canaanite tribes to throw off the Egyptian yoke centered around Megiddo and resulted in a mighty battle, the armies of 330 chieftains being slaughtered and the leaders seeking refuge inside Megiddo's fortifications. According to the *Annals of Karnak*, Pharaoh captured 924 chariots, 2,000

horses and 24,000 cattle besides other booty when victory was his. In Thutmose's words: "The capturing of Megiddo is the capturing of a thousand towns!"—a hint of its strategic location, even in those days.

The famous Tell el-Amarna tablets list Megiddo as one of the cities calling for extra military protection from Egypt, but the Bible records that when Joshua captured the land "the king of Megiddo" was one of the thirty-one kings defeated. (Josh. 12:21) However, the conquest of the city was not completed then, for we read at Judges 1:27: "Manasseh did not take possession of . . . Megiddo . . ., but the Canaanites persisted in dwelling in this land." King David later wrested the city from the Philistines. It prospered until another battle at Megiddo led to its capture by the Egyptian Shishak in the days of Jeroboam I. Later King Jeroboam II of Israel restored it partially, but it was thereafter conquered by Assyrian Tiglath-Pileser III, who named the whole area of northern Galilee the 'Province of Megiddo.' A further episode involving this war-torn city is recounted in the Bible at 2 Chronicles 35:20-24. During a war between Babylon and Egypt, Pharaoh Nechoh moved his forces into the northern part of Palestine. Unwisely King Josiah of Judah interfered and barred the way—yes, at Megiddo. Josiah's death and his army's defeat were the tragic results.

Although Megiddo remained a desolate ruin from about 400 B.C.E., when the last small settlement there dispersed, it came back into the news during World War I. Did you know that there was another battle at Megiddo at that time? British troops successfully invaded northern Palestine through the Megiddo pass to defeat Turkish forces deployed there. Field Marshal Allenby, who commanded the action, was subsequently raised to the peerage as "Viscount Allenby of Megiddo" to commemorate one of his famous victories.

Why So Strategic?

Before we leave the site now, to clearly understand why such importance was attached to the capture of this ancient city, cross over to the northern observation point of the mound. As you stand with your back to the towering Carmel hills, let your eye take in the whole panorama. What a view! To the left the narrow end of the Valley of Jezreel, then across there the hills of Galilee, Nazareth on its lofty hilltop location, Mount Tabor, where Barak camped, the hill of Moreh, where Gideon routed Midian, then across the other end of the valley there is Mount Gilboa, where Saul and Jonathan fell in battle, then finally the hills of Samaria. On a clear day like this every movement across the whole plain can be seen. Here and there between the hills and ranges are gaps where ancient and modern roadways and trade routes converge on this saucerlike plain. What traffic has passed this way during the centuries, following the great highway known as the "Way of the Sea" or *Via Maris* that connected Egypt with Damascus and the lands of the Euphrates, or traveling along the valley itself from the Jordan River area to the Mediterranean seacoast! The two routes had their intersection right here in front of Megiddo. What battles have been fought to control this area! And Megiddo has seen it all!

This brings our guided tour to its conclusion. As we make our way back down to seek some shade and cool refreshments we can reflect on just how meaningful is the expression "Har-Magedon" or "Mountain of Megiddo" as used in the Bible at Revelation 16:16. Is it clearer now from our review of its history that it is so appropriate, not as the site, but as a symbol

of the crucial war now near between God's heavenly forces and the political opposers of his kingdom and their supporters? Every battle at Megiddo was decisive and affected a wide area and its inhabitants. How reassuring to know that Jehovah God's Megiddo-like settling of matters, followed by the abyssing of Satan and his demons, will decisively usher in an "abundance of peace until the moon is no more," and that for all lovers of peace and righteousness to the ends of the earth!—Ps. 72: 7, 8.

It was fine having you with us. We hope you enjoyed the trip and learned something of interest.

The Language that Makes a Person Smile

By "Awake!" correspondent in the Netherlands Antilles

● A B C stands for Aruba, Bonaire and Curaçao, three of the six islands making up the Netherlands Antilles. Their common language is Papiamento, a language that is perhaps not only the least known tongue spoken in the Western Hemisphere but one of the pleasantest, one that makes a person smile.

This humorous language is derived from Spanish and Portuguese with a dash of Dutch, English, French, African and Carib elements. Despite this, Papiamento is far simpler than any of its ancestors and can be mastered in a short while by most persons.

One reason why Papiamento is simple is that it has no verb conjugations; a few prefixes suffice to give the almost uniform set of verbs their tenses. Also, it is written phonetically. That does not mean, though, that Papiamento is a primitive language with a very limited vocabulary. Actually the vocabulary is extensive, so much so that, about fifty years ago, Papiamento served well for making a translation of the Christian Greek Scriptures. Now efforts are being made to translate the Hebrew Scriptures. And a number of Bible-study aids, including the *Watchtower* magazine, are published by the Watch Tower Bible & Tract Society in Papiamento.

How did this odd language develop on the A B C Islands? The islands were controlled by the Spanish until 1634, when the Dutch took over. Two tribes of Indians, however, were known to have inhabited the islands from times unknown, the Arowaks and Carib Indians, speaking their own, now dead, languages. Thus at least three ethnic groups are identified as ancestors of Papiamento. Those were years of buccaneers and slave traders, most of whom spoke English or Portuguese. The French also left their footprints on the Antilles. And Spanish and Portuguese Jews, fleeing from the Inquisition in Europe, came to the little-known Netherlands Antilles. All these groups, together with African slaves, brought in to harvest salt from the salt ponds, had to develop some common means of communication. Thus the birth of Papiamento took place in Curaçao some time during the early seventeenth century and subsequently spread to Aruba and Bonaire.

Papiamento is a language that makes a person smile. This is not only because it is humorous but because it can hardly be spoken without the mouth being in a smiling position. It is mainly a language of the tip of the tongue and lips. Its sentence and grammatical structure has much in common with English.

How did this language that makes a person smile get its name? Quite simply. The word "Papiamento" literally means "talking," being derived from the Portuguese word *papear*, which means "jabbering."

Antillian "jabberers" are most accomplished linguists, many of them being able to converse in Dutch, English, Spanish and some in French and German. Though so many of the native population speak other languages, why do they prefer Papiamento? Suppose we let an Antillian answer in his own words: "When I go to another country I eat like they do and enjoy their food, but when I get back home I eat what I like best, *funchi* [a native food made of yellow cornmeal]. So it is with Papiamento; abroad I speak what they speak to me, but at home I speak what I like best, Papiamento." Though the official language of the A B C Islands is Dutch, many obviously prefer the islands' lingua franca, the language that makes a person smile.

Power of the TONGUE

By "Awake!" correspondent in South Africa

CREATURES come equipped with an infinite variety of curious tongues. They are amazingly adapted to fit the needs of the individual creature, often giving it just the right power or ability to make a living. The honeybee, for instance, has a hairy tongue with a built-in spoon at its tip.

Some tongues, of course, are vastly more movable than others. Toads have long, sticky tongues, which they flip out and draw back with their prey glued to them. The South American anteater has a very narrow nozzle-shaped head with a mouth a half inch in diameter; its whiplike tongue can be thrust out about nine inches. A sticky saliva on the tongue traps great numbers of termites at one time. No swordsman ever achieved so rapid a thrust as the chameleon with its tongue, which can pick off an insect prestissimo at a range of six inches.

And consider the variety of tongues of these creatures: The sawfly has as complicated an edge on its tongue as any saw devised by man. The cat family's bristlelike projections on their tongues are a big help at dinnertime. Woodpeckers' tongues are equipped with slender barbed darts to impale worms dug out with their beaks. Plant-eating animals such as the giraffe have long, tough and flexible tongues for wrapping around vegetation to pull it off at lunchtime.

Thus the all-wise Creator made all things, great and small, just right for their purpose: "How many your works are, O Jehovah! All of them in wisdom you have made." Man, the very pinnacle of Jehovah's earthly creatures, who was to have dominion over the animals, was no experimental model. Every human organ is just right for its purpose. The tongue is no exception.—Ps. 104:24.

Man's Tongue Superior

In man the tongue shows its greatest versatility. Articulation of words in speech, for instance, requires the most active and pliable maneuvers, the tongue becoming, in turn, round or flat, long or short, curled up or extended, and shifting from one position to another with remarkable speed.

In the world-famous prose allegory *Pilgrim's Progress,* John Bunyan wrote: "The famous town of Mansoul had five gates . . . —Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feel-gate." Let us look into "Mouth-gate." Its muscular organ, the tongue, under the microscope looks like a veritable giant's causeway, with upturned ends of innumerable nerves, which convey sensations to the brain. The human finger can distinguish between solids and liquids, warm and cold substances, smooth and rough surfaces. But the nerves of the tongue can detect all of this, and, in addition, what is sweet or bitter or what is

salty or sour. It can perceive the peculiar taste of a thousand different articles of food. Tea tasters even learn to distinguish between different grades to a nicety; and the tongue of a professional wine taster becomes as sensitive to the tang as the ear of a musician to sound.

The nerve endings are situated chiefly at the tip and at the back of the tongue, where sweetness and bitterness respectively are tasted. Nerves that detect sugar are not affected by spices, those that taste bitterness are insensitive to saltiness. This remarkable power called the sense of taste guards the stomach against what might be offensive or poisonous.

Delicacy of taste varies considerably: one part of sugar in 200 parts of water can just be detected, while one part of quinine in 200,000 of water can be distinctly tasted. Water, so vital to life, in its pure state is colorless, odorless and tasteless.

Smell works in close conjunction with taste. Many substances have little or no taste, but an odor, which we recognize chiefly when in the mouth. Hence we often confuse taste and smell. Hold your nose, and it is not so difficult to get castor oil down. Put some dry, ground coffee on your tongue while you hold your nose. Little or no taste! Now let air pass back and forth through the nasal passages: instantly the flavor of coffee appears. Many things lose their "taste" when one has a cold. However, not the sense of taste but the sense of smell is gone! The aroma or smell is basic in tasting fruits.

Tongue and Voice Versatility

Besides the tongue's role in tasting and its help, of course, in chewing and swallowing, there is its most remarkable power of all. This is confined to man and is the tongue's role in the power of speech. Parrots and other birds can imitate human speech but have no understanding of the words uttered. Almost all birds and animals are capable of making some sound, from the sweet note of such songsters as the lark and the nightingale to the harsh squawk of the crow. Compared with man, their notes are, however, extremely limited in range.

At the root of the human tongue is a bony arch, the principal element being a U-shaped bone. To it are attached the muscles for swallowing and also ten muscles for controlling the tongue. The U-shaped bone at the base of the tongue is itself firmly anchored to the skull by means of muscle. Thus securely based, the tongue, unchecked by its owner, could babble on all day.

In normal breathing no sound is produced as air passes over the vocal cords. But when one wishes to speak or sing, certain muscles tighten the vocal cords, and air that is forced out of the lungs sets them vibrating. Range is determined by the tension of the vocal cords. Quality of voice depends on the form and condition of the throat, nose and mouth cavities, which reinforce sound as the sound box of a violin or guitar reinforces the sound of the vibrating strings. Movement of the tongue and neighboring muscles further modifies the shape of the mouth and throat, thus changing voice quality.

Thus the human voice has the ability to express feelings and emotions ranging from dull and unimaginative staidness to sharp wit and sparkling humor, from tender and gentle love to harsh and violent hatred. Test your power of expression by reading aloud this extract:

"There was a knock at the door. 'Come in!' I said. Softly someone stole in, and two little hands were put over my eyes. 'Guess who it is,' said a voice.

" 'Jane,' I said. 'No,' with decision.

" 'Mrs. Barley?' 'No,' with amusement.

" 'Mrs. Mangle?' 'No,' with emphasis.

" 'Marshgold?' 'No,' with glee.

" 'Betsy Marker?' 'No,' with a chuckle.

" 'Miss Dorinda?' 'No,' with determination.

" 'Miss Agatha?' 'No,' with horror.

" 'Mrs. Durnford?' 'No,' with impatience.

" 'Mrs. Dare?' 'No,' with pity for my denseness.

" 'Mr. . . . Dare?' 'No,' with ecstacy; 'it's me!' "

"Tongue" in the Dictionary and Bible

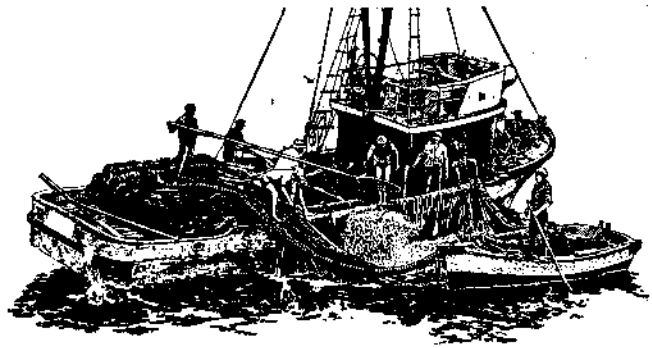
To express his thoughts and ideas and to name objects man invents words. As may be expected, the word "tongue" and associate words figure prominently in his vocabulary, especially in idioms. For example: some people like to give others tongue, but it is better to hold one's tongue. Terror or surprise leaves us speechless, and shyness may make people tongue-tied. Then it is difficult to find one's tongue. However, some people always have others on their tongues; their tongue is sometimes said to be too long for their teeth. You may, to your annoyance, have a name or word right on the tip of your tongue. Some may envy the well-oiled tongue, but many times it is better to keep one's tongue between one's teeth.

It is in the Bible, however, where Christians receive counsel on tongue control, on the need to control their tongue so that its power is used for good. This is how the inspired writer James illustrates the power of the tongue: "If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes. So, too, the tongue is a little member and yet makes great brags."—Jas. 3:3-5.

The inspired writer compares the tongue to a boat's rudder, a comparatively small object. Boats that "are so big" and driven by hard winds are, nevertheless, steered by the small rudder. Boats in James' day, of course, were mere cockleshells compared with the big ones today. The liner Queen Elizabeth, for instance, is 1,031 feet long, 118 feet wide and 234 feet from keel to topmast. She is 83,673 gross tons; it would take 40 miles of freight cars to carry her weight. Who keeps this behemoth on a straight course for her desired haven? Steered with the most modern type of gyrocompass, she is maneuvered with a rudder that weighs 140 tons—far less than one percent of her gross weight.

Yes, like a ship's rudder, the tongue is a little member but it has tremendous power to affect the direction of the whole body. Since the tongue has this remarkable power, tongue control is also likened to putting bridles in the mouths of horses. This suggests that the more quick and lively the tongue, the more should a man or woman take care to control it, using it to encourage, upbuild and do good. Otherwise, as an unruly and unmanageable horse runs away with his rider, or throws him, so an unruly tongue will serve those who do not control it. On the other hand, if we control our tongue, as the helmsman steers a ship with the rudder, then our whole body will be guided in the right way and we will be using the power of the tongue to the glory of its Creator.

PROTEINS FROM THE SEA



By "Awake!" correspondent in Peru

THE diesel-powered "bolichera," a wooden fishing boat, laboriously chugged its way toward the Los Ferroles fish-meal factory in Callao, Peru. Her hold was filled with 120 tons of bright silver anchovies that spilled over onto the deck. The captain, Gonzalo Díaz, and his twelve crew members were well satisfied with their day's work. They were going home with a good catch, for which they would be paid by the ton. In good spirits they brought their boat alongside the company barge and watched as eight-inch suction hoses were lowered into the mass of silvery anchovies. Mighty centrifugal pumps sucked the small fish through the hoses and into the fish-meal factory on shore about 500 yards away. There they would be processed into fish meal.

Why Fish Meal?

Fish meal has proved to be a fine feed for livestock and poultry, because it contains 70 percent protein. Experimenters have shown that the addition of from 5 to 10 percent fish meal to ordinary livestock and poultry feeds helps the animals and the fowl to grow faster. In the past, farmers had the mistaken notion that animal and poultry meat would be contaminated with a fishy taste if fish meal were used as a feed. This, of course, is wrong. Widespread usage has proved the value of fish meal.

Better production methods have increased the quality of fish meal and lowered the market price. The demand for fish meal has increased from a few hundred thousand tons in 1947 to one and a half million tons in 1962.

The leading fish-meal producer in the world today is the country of Peru, despite the fact that it is relatively a newcomer to the industry. Since 1950 it has had astounding growth in the fish-meal business. Before that date its fish-meal tonnage was zero, but in 1962 it was over one million tons.

An early pioneer in the industry was the American state of California. Its fish-meal industry was built on the abundant supply of sardines found off its coast, but when they disappeared, the industry commenced to die. Peru got her first fish-meal plants from the dying California industry.

The Atlantic Ocean has become the basis for a thriving fish-meal business. There the industry uses the menhaden or shad. This fish varies from seven to ten inches in length and abounds in the Atlantic Ocean. Producers in Norway and South

Africa use herring and sardines for making fish meal.

In Peru the fish-meal plants depend upon the swarms of anchovies that abound in the cold Peru Current, sometimes called the Humboldt Current. This current is exceptionally rich in plankton, and that contributes to the great numbers of anchovies. During 1962 Peru fishermen caught seven million tons of anchovies.

The growing fish-meal industry has given a vital boost to the economy of Peru. Approximately 40,000 men are gaining their livelihood from it. Working on the fishing boats are 25,000 men and in the processing plants are 15,000. Many thousands more in other businesses are benefited from its needs. They work at supplying fishing nets, building boats, making containers, rope, packaging machinery, and so forth. In 1962 the fish-meal industry earned for Peru more than 80 million dollars in foreign exchange. This has helped to stabilize Peru's currency.

The Fishing Operation

Almost every morning the fishing docks at Callao, Peru, are ablaze with bright lights as early as 2:30 o'clock. They are the scene of intense activity as the men prepare their boats for the day's fishing. Approximately 300 boats are getting ready to leave for the fishing grounds. Traveling at ten knots, the boats take from two to six hours to reach their destination. They all are equipped with two-way radios for safety reasons. Recently most of them were outfitted with echo-sounding equipment. This equipment helps the men locate schools of anchovies by means of reflected sound waves.

Each boat has a *boliche* or net that is made of nylon and that is 160 feet deep and 1,350 feet long. As the boat moves slowly about the fishing grounds, the captain watches his echo-sounding equipment for schools of anchovies. When a school is spotted, he orders a small boat to be released from the stern of the fishing boat with one end of the net attached to it. The mother boat then makes a wide circle surrounding the fish with the *boliche*. The end of the net fastened to the small boat is retrieved and is fastened securely to the side of the mother boat when it has closed the circle. The crew then begins to reel in the net by means of a power winch. This is done after the bottom of the net has been drawn together like a purse by a draw rope. As the net is brought in, it is piled in its place at the stern of the boat.

When the last of the net, bulging with wiggling fish, is brought alongside the boat, *chinguillos* or dip nets are thrust into the squirming mass of anchovies. They are then swung over the hold and the fish released in a silvery cascade. This procedure is repeated until the big net is empty, and then the whole operation is begun again. This is continued until the hold of the boat is full.

Despite efforts to prevent accidents, the Peruvian fishing fleet suffers a sinking of two to three boats about every month. Sometimes this is due to a crew trying to bring home an extra twenty or thirty tons of fish. Such overloaded boats are not safe when they encounter rough water. At times the compartments in the hold of the boats are poorly constructed. These are intended to prevent the cargo of fish from shifting and capsizing the boat. This has happened when poorly constructed partitions have collapsed. Failure to overhaul completely the boat's equipment at regular intervals of six months and to repair promptly faulty equipment are also causes of accidents. With effort and care such accidents could be avoided and many lives could be saved as well as hundreds of thousands of dollars in equipment. Recently insurance companies have been lowering premiums for all boats that have filled their floating cham-

bers with "floating sponge." This prevents the chambers from filling with water and gives the boat extra buoyancy.

The Factories

By evening the boats begin returning to their respective fish-meal factories. At Callao, the Los Ferroles fish-meal plant has three barges anchored offshore. These are connected with the factory by ten-inch steel pipes. Fastened to these are rubber hoses that are thrust into the holds of the fishing boats to suck out the fish. The fish speed through the pipes to three great storage pits that have a capacity of 1,500 tons.

In the factory the fish are cooked to free oil from their cells. By means of great presses the oil and water are pressed out of them, leaving "press cake" with only 50 percent moisture content. The cake is then dried in dryers until it contains only 8 percent moisture. When it finally reaches a hammer mill, it is beaten into a fine texture and then packed in bags for shipment.

For a time jute bags were used for the fish meal, but after German consumers requested paper bags for better protection of the meal, the paper-lined jute bag made its appearance. The industry is now experimenting with polyethylene plastic as a lining for the bags. It is thought that the plastic will lessen the possibilities of spontaneous combustion. Oxidation of what fish oil there may be left in the meal has caused fires that have destroyed hundreds of thousands of dollars in plant facilities.

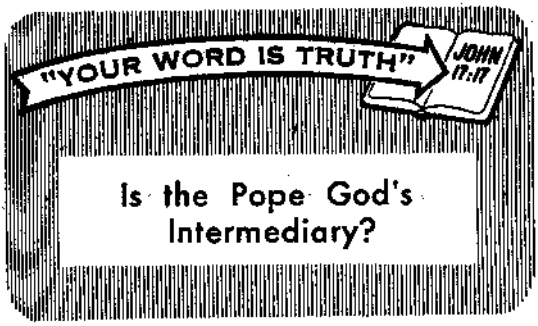
As might be imagined, the production of fish meal involves strong, unpleasant odors. At first the fish-meal factories made no effort to control them. As a result, Lima, Peru, suffered whenever winds blew the odor over the city. The people complained. Finally, after a newspaper campaign, the government stepped in and decreed that all factories had to establish plants to deodorize their smelly gases. Experts were called in to solve the problem.

An inexpensive solution to the odor problem was to wash the gases with fresh water. But this required large quantities of water—300 to 600 tons an hour. Many of the factories were unable to get this much water. The other method was to incinerate the gases. This increased the fuel consumption of the factories by about 50 percent. One or the other method was installed by the factories, and the Lima area was relieved of its odor problem.

The fish-meal industry has good prospects for growth. The world demand for fish meal shows every indication of increasing. In time fish meal might even be fed to babies. Experiments with undernourished babies have proved fish meal to be more nourishing than cow's milk. In fact, plans are being made to produce fish meal in large quantities for human consumption. With such a rich source of protein, there certainly is no reason for large segments of the human race to be suffering from lack of nutrition. As far as Peru is concerned, the increasing demand for fish meal can be met, as there seems to be an ample supply of anchovies in the waters off her coasts. In time fish meal may even be a part of your diet.

ADMEN VIEW THEMSELVES

A recent survey in the *American Salesman* magazine revealed that 77 percent of the salesmen who responded believe advertising is honest and ethical. But 50 percent said that their competitors' advertisments sometimes took on an unethical approach. Advertising men themselves have been polled on the subject, and in a survey of admen published in *Advertising Age* only 8 percent of those responding considered their fellow admen to be "honest." So, be warned: Not everything the ads say is true.



"PONTIFF Rebuffs Protestant View." Thus read the heading of a dispatch from Rome appearing in the New York *Times,* November 5, 1964. Speaking in the Vatican to a general audience of some 4,000, the pope stressed his role as the intermediary between God and man. While ostensibly aiming his remarks at "a Protestant and modernist mentality denying the need and legitimate existence of an intermediate authority between man and God," the pope also, according to the dispatch, warned Catholics "against the conclusion that the church's current internal debates on organization and practices mean any fundamental change in the doctrine of authority vested ultimately in the Pontiff."

The foregoing highlights one of the basic differences between the Roman Catholic Church and Protestants, namely, the question as to the need and legality of a human instrument that serves between God and his Word and the individual believer. According to the Roman Catholic Church, the individual believer is not in a position to comprehend God's will as contained in his Word, the Bible, without the aid of the Roman church, whose authority to give aid resides especially in the pope. The Protestants hold that no such intermediate authority is needed but that each individual believer or group of believers or organization has equal ability and authority to comprehend God's will from a study of his Word. Which of these two views is the correct one? Neither.

Protestants err because, if individual Christians are left to draw their conclusions as to Scriptural doctrine and practice, the result would be, not Scriptural unity, but much confusion as to belief and much working at cross-purposes as to activities, even as it is found in Christendom today.

But Christians should be at unity. Did not Jesus pray that they should be one even as he and the Father are one? (John 17:20, 21) And how explicit in this regard are the words of the apostle Paul! "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought."—1 Cor. 1:10.

How was this "same line of thought" to come about? Not by leaving it to each individual Christian to determine for himself right teaching and practice, but by means of an 'intermediate authority,' or, better expressed, by a governing body, a channel of communication, that served to unite Christians back there. For example, when the question of circumcision for Gentile Christians came up, was it left to each individual Christian to decide for himself? No, that caused the trouble in the first place, individual Christians taking different views of the subject.

Then how was the matter settled? By the governing body for Christians, consisting of the apostles and the older men at Jerusalem. They came together to consider it and related questions, and after they had thoroughly reviewed the Bible's testimony on the subject and heard various ones, such as Peter and Paul, tell their experiences, they came to a conclusion regarding the matter, which then was binding on all

Christians back there and has been binding on all Christians since. Put in the form of a letter, the matter was stated thus: "Greetings! Since we have heard that some from among us have caused you trouble with speeches, trying to subvert your souls, although we did not give them any instructions, we have come to a unanimous accord . . . For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!"—Acts 15: 23-25, 28, 29.

Since Protestants err in holding that no 'intermediate authority' or governing body is needed to unify Christian teaching and activity, does that mean that the claim of the pope is valid? Not at all. He claims this right on the premise that he is the successor to Peter. However, it is indeed of interest to note that, although Peter was dead some twenty-five years when the apostle John wrote his Gospel and letters, nowhere in them do we read of any successor having been appointed to Peter—a most serious omission, if at that time there was indeed a successor.

Why, there is not even any record of Peter's acting as an 'intermediate authority' toward the other apostles and Christian disciples. While honored with the privilege of spearheading the preaching of Christ on the day of Pentecost and to the first Gentile convert, Cornelius, thereby using the "keys" entrusted to him, neither these two instances nor any others recorded in the Scriptures show that he was Christ's vicar. Plainly, Jesus had said, shortly before his death: "Do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ." Obviously, the idea of papal authority over fellow believers arose after the death of the apostles.—Matt. 23: 8-10.

Since a governing body is needed, how can we determine where the true one is to be found? By its fruits.—Matt. 7:15-20.

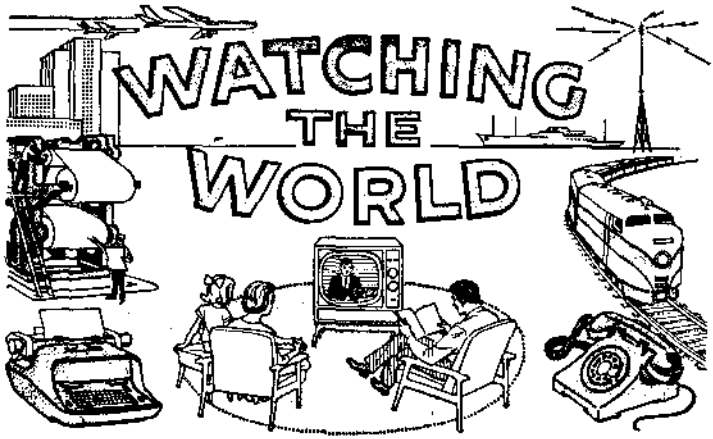
Certainly that governing body would be found among the Christians to whom Jesus' words apply: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

The ones with whom that true governing body or channel of communication would be found would also be those that did not tolerate loose conduct, even as the early Christians did not.—1 Cor. 5:1-13.

Moreover, the Christians among whom the true governing body would be found would be those to whom Jesus' words apply: "They are no part of the world, just as I am no part of the world." Yes, "the form of worship that is clean and undefiled from the standpoint of our God and Father is . . . to keep oneself without spot from the world."—John 17:16; Jas. 1:27.

Further, since all the early Christians were preachers, the true governing body today could be found only among those of whom this also is true. Jesus foretold that the good news of his kingdom would be preached world wide, and this work would be supervised by that true 'authority' or channel of communication.—Matt. 24:14; 28:19, 20; Acts 1:8; 8:4.

There is such a governing body today, even as Jesus foretold, a "faithful and discreet slave," whom he set over all his belongings. The Christian witnesses of Jehovah invite all honest-hearted persons to prove for themselves with open mind and in the light of the Scriptures that with them is indeed found the true governing body.—Matt. 24:45-47.



Syphilis Epidemic

◈ Some ten years ago many experts believed that "wonder drugs" would soon wipe out venereal disease. In 1965 the fact is that they have not. The United States health authorities are seriously concerned with the rise of venereal disease in recent years. Reported cases of the infectious types of syphilis rose from a low of 6,251 in 1957 to 22,733 in 1964. But the true figure, authorities say, may be close to 200,000. Reported cases of gonorrhea rose from 216,476 in 1957 to 290,603 in 1964. However, the true figure, including undiagnosed and unreported cases, may be well over 1,000,000, says a published Associated Press report. Congenital syphilis cases among children under ten years of age increased 117 percent between 1960 and 1963. As for persons under twenty, cases of the disease increased more than 200 percent between 1956 and 1963. Dr. William J. Brown, chief of the venereal disease branch of the Health Service's Communicable Disease Center, said that syphilis epidemics "are raging at this very moment in 25 or 30 of [America's] largest metropolitan centers." He said syphilis was occurring in the nation at a rate of more than 10,000 new cases every month. The upsurge in both syphilis and gonorrhea is not confined to any race, sex or geographic area but has occurred generally throughout the nation and is evidence of the abandonment of godly morals.

A New Canal

◈ The president of the United States gave the go-ahead signal on December 18 for negotiations and plans for the building of a new canal to replace the Panama Canal. A number of sites have been proposed, in Panama, Colombia, Nicaragua and Costa Rica. Completion date for the new canal was set between 1975 to 1980. Nuclear explosive techniques may be used in the "digging."

American Smokers

◈ Despite what medical authorities have had to say about the threat cigarette smoking is to health, in 1964 Americans smoked some 490,000,000,000 cigarettes. That is 4,135 cigarettes for every adult.

Another fact of life in America is that the ratio of women to men patients under psychiatric care is almost consistently 2 to 1.

Banana Conference

◈ From October 26 to November 3 Guayaquil, Ecuador, the world's leading port for banana exportation, was the scene of the first World Banana Conference. Under discussion was the production and industrialization of the fruit. The production of bananas in Ecuador has jumped from 690,000 heads in 1945 to 75,000,000 at the present time, with annual production now costing the nation's farmers $28,000,000 in wages alone. However, in 1963 Ecuador was able to export 42,500,000 heads of bananas. The same old problem of low prices and high costs remained for a special commission to solve.

Priest Fights Religious Liberty

◈ Roman Catholic priest Luis Alonso Munoyerro, titular Archbishop of Sion and Catholic Vicar-General for Spain's armed forces, spoke out on December 18 against a government-sponsored bill that would grant Spain's few Protestants more religious liberty. The priest asserted that to give more religious freedom to Protestants would "enslave" people's consciences. He argued that there was an international conspiracy under way "to make Catholic unity" disappear from Spain. Even the proposed legislation would not give Spain's handful of non-Catholics full religious liberty. The ban on missionary activity would remain. The Spanish government indicated that it would await the outcome of the Vatican Council's debates on religious liberty before taking any action. The Ecumenical Council that recessed in November, while not voting on a proposed declaration on religious liberty, nevertheless left the impression that it too was against the idea.

China's Harvest

◈ In 1964 Communist China reaped its best harvest since 1957. Chinese officials said that grain output in 1964 would total 1,282,000,000 bushels. The diet of the average Chinese has improved. Good weather appeared to be the major factor behind the good harvest.

Revive or Fail

◈ Two Southern Baptist clergymen warned their people that they must have a sweeping revival or they are finished as a major denomination. Dr. C. Wade Freeman, director of evangelism for the Baptist General Convention of Texas, said: "A spirit of lethargy has overcome the people . . . and it is our fault." Dr. K. Owen White described a "despair among fellow ministers over the [United States]." "It's revival or else," he said. "We have drifted away from the practice of Scriptural Christianity."

Anti-Suicide Group

◈ Supporters of the Contra Costa Suicide Prevention project in California are determined to aid people, especially the young, who are bent on destroying themselves. A report on the group's first 51 weeks showed a total of 139 calls received. Women predominated with 83 calls, followed by men, with 39; and those calling for another person, 17. There were at least 10 calls from persons under 21. Dr. Jean E. Neighbor, professional advisory committee chairman, said: There is a particular need for the service around Christmastime, "which is considered to be a high risk period for mental depression and suicidal attempts." The bulk of troubles are related to marital difficulties, child-parent conflicts, loneliness or depression.

The Movie Business

◈ Theater manager Verne Pierson told the Fresno City Council that he personally did not enjoy "girlie" films. "But the public demands the sensational type," he said. "They want something they can't see on television. We have to show it to them if we want to stay in business. It's a simple case of supply and demand." As for the graphic still photographs out front advertising the films, he said, "we are not interested in displaying vulgar pictures, but we don't like to lose money. . . . How do you advertise a car without showing a picture of the car?" So it is anything for money. One of the investigating councilmen asked: "Where can normal children go to see a good motion picture in this entire community?" No one answered. That is the sad state to which American movies or the movie business has gravitated.

Shoplifting

◈ How much is $3.02 worth to you? Is it worth the respect of your family and friends, the possibility of losing or getting a job? That is the chance shoplifters take every time they engage in their trade. Judge Leo Freund of the Municipal Court of the Los Angeles Judicial District in California said: "While commonly known as shoplifting, more accurately it is petty larceny, grand larceny or burglary. But whatever name you may apply to it, it is plain stealing and thievery." The shoplifter is stealing from himself and every honest citizen. Stores throughout America cannot take a seven billion dollar annual loss ($7,000,000,000) without adding it on to the consumer's bill. Every time a shoplifter steals $3.02 worth, every decent citizen has to put his hand in his pocket and replace it. Three dollars and two cents is the average value of merchandise taken by a shoplifter in the United States, according to national statistics.

Clams and Tumors

◈ On December 11 the National Institute of Health announced that its scientists have discovered that a substance called "paolin" extracted from clams will inhibit the growth of tumors. "It is possible that the intake by man or animals of certain foodstuffs rich in paolins plays an important role in the natural defense against certain viral infections," Dr. C. P. Li said. He added that experiments showed that hamsters treated with the extract developed fewer tumors, and the tumors that did develop were delayed by an average of thirteen days.

Girl Gangs

◈ Detectives in Sydney, Australia, expressed concern over the growth in teen-age girl housebreaking gangs. The police apprehended several gangs and found the girls to be between the ages of ten and fourteen.

Vitamin D and Pregnancy

◈ Dr. R. E. Cooke of Johns Hopkins University cautioned pregnant mothers about taking excessive amounts of vitamin D. In certain cases it can cause mental retardation in infants, he said. Dr. Cooke stated that an excess of vitamin D may cause narrowing of major blood vessels of the body, kidney ailments, heart murmurs and high blood pressure. He emphasized that not all mothers are sensitive to vitamin D, but those that are should beware.

Birth and Death Rate

◈ The United Nations statistical office reported that there are 119,000,000 births each year and 56,000,000 deaths. This means that every minute almost 120 more persons are added to the world population. Every second, about four new babies are born, two persons die and the population goes up two. The fastest-growing population in the world today is in Central America, which reports an increase of 2.7 percent each year. As a whole, Europe has a population growth rate of 0.9 percent.

Christmastime Headlines

◈ "Peace on earth" is generally believed to be the theme of Christmas. But December,

1964, saw everything but peace on earth. The month's headlines read something like this: "Viet Force and Buddhists Clash," "Belgian Paratroops Pull Out of Northeast Congo, 1000 Whites Still Missing." "Another U.S. Library Burned," "Martial Law Ordered in Sudan as Riots and Violence Continue," "Guevara Expects Latin Uprisings," "Massacre of 2,000 to 4,000 Africans at Paulis Reported," "Saigon Seething with New Riots," "Serious Crime Rises in District and Across U.S." and "Six More Indonesians Die in Clash, Malaysia Says." As 1964 ended, war or the threat of war hung over more than a dozen lands.

Raticate

◈ Rats each consume or destroy 20 to 25 dollars' worth of food and grain a year. The total, says the U.S. Department of Agriculture, is equal to the production of 100,000 average farms. All told, the United States rat bill exceeds $1,000,000,000 a year. Rats have to gnaw. If they stopped gnawing their teeth would grow five or six inches a year! They also reproduce rapidly. A pair can have young every 22 days, as many as 1,500 descendants in a year. A remarkable new chemical has been discovered that promises to bring this enemy of man under control. The active compound is called "Norbormide," and the finished product is called Raticate. Raticate promises to kill rats and only rats with a single dose. Reportedly, it will not kill mice or any other animal. Why, scientists do not know. Even though tests indicate that it is safe, yet, for safety's sake, treat it like any other poison.

Famine and Floods

◈ United Nations experts say that if immediate aid is not given, the emergency that has befallen Somalia because of a drought will be uncontrollable.

On the other hand, in the Ninhthuan Province of Vietnam, some 500 persons drowned and 2,000 were left homeless after a heavy rainfall. Waters in the province were said to be 12 feet deep. Crops were destroyed and most of the livestock were dead.

In northern California, Oregon and Idaho in the United States thousands were forced to flee from their homes in December because of raging floodwaters. At least 39 persons died of wind and rain in this part of the United States. Governor Mark O. Hatfield said: "In terms of totality and involvement of the entire state, this is the greatest disaster ever to hit Oregon."

What is the

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FEBRUARY 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

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SOMETHING FOR WHICH TO LIVE

THAT is what everyone who would enjoy life must find—*something for which to live.* But what? What is there in life really worth living for? More than just a few persons have wondered. In fact, probably the majority of people have at some time or other seriously contemplated their purpose in living.

Many medical men appreciate that it is vital to have something important for which to live. They realize that it can mean the difference between life and death. For that reason they will often summon a loved one to the bedside of a critically ill patient in an effort to rekindle within him an incentive to live. On occasions this has had remarkable results, causing those hopelessly ill to make surprising recoveries.

One doctor, who witnessed many of such recoveries, was moved to write: "If we truly wish to live, if we have the incentive to live, *if we have something to live for*—then no matter how sick we may be, no matter how close to death, we do not die. We live, *because* we want to live.

"But the incentive must be one in which we inwardly, utterly believe. It is not the 'everything to live for' in the eyes of the world which keeps us alive, but the something which meets our own uncompromising measure of what is worth living for."

A person needs some ennobling reason to live, something in which he believes utterly, and to which he desires to devote himself. Some persons have found such a satisfying reason for living in the raising and care of their children. Others have found the incentive to live in the accomplishing of some humanitarian work that will benefit their fellowmen. And still others consider the sharing of companionship with a loved one to be something really worth living for.

Even though these are fine things for which to live, there is something defective about making them the *main* purpose for living. Should a tragedy take the lives of loved ones, or should an accident make it impossible to continue one's work, then what? If life and happiness are centered around such uncertain, perishable things, suddenly one may find that there is nothing more for which to live.

Recently a person who no longer felt she had anything solid and sure on which to lean turned a visiting minister away from the door. The distressing world conditions and personal troubles weighed down heavily upon her, and she thought the situation was hopeless. The next afternoon she was admitted to the hospital, after an unsuccessful suicide attempt. Strange as it seems, she became the patient of the min-

ister she had turned away the day before, as this minister was secularly employed in the hospital.

When occasions presented themselves the minister spoke encouragingly to the depressed woman about the promises of life held out in God's Word. Soon the patient was reading the Bible regularly. On her release from the hospital a Bible study was arranged in the home, and soon she began to develop an entirely different outlook. The change was noticed by others, including her husband and doctor. What was responsible for her brightened outlook? She now had something certain and worth while for which to live!

You too can be confident in God's promises of life in a new system of things. The Christian apostle Paul drew attention to the sureness of God's promise concerning life in his righteous new order, saying: "This hope we have as an anchor for the soul, both sure and firm." Yes, the hope that God gives "does not lead to disappointment."—Heb. 6:19; Rom. 5:5.

It was this hope of future life that enabled Daniel fearlessly to face a den of lions; the three Hebrews, a fiery furnace; and the early Christians, hungry lions in the Roman arena. They all had firm faith that, even should they die because of keeping integrity to God, Jehovah God would resurrect them in his new system of things. Like the faithful prophet Moses, they "looked intently toward the payment of the reward." Their main purpose in living was to serve God, and for their faithfulness they had set before them the reward of eternal life in happiness.—Heb. 11:26.

And what did Jesus Christ live for? Material riches? Honor and glory of men? To be an outstanding physician? No, his chief purpose in living also was to do the will of God. Just before his execution by haters of God, he said in prayer to his Father: "I have glorified you on the earth, having finished the work you have given me to do. So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was." God did not disappoint his Son, but resurrected him to life in heaven once again. It is likewise the prospect of eternal life in the service of God that makes living so meaningful for thousands of Christians today.—John 17:4, 5; Acts 2:32.

Not long ago one of these confident Christians called upon a householder, and was able to spark within him a reason to live. The man writes: "I was down after a nervous collapse and virus pneumonia. Twice I contemplated suicide. . . . Then this crippled man came to my door. He was radiant with life, though his body was half dead physically. It caused me to think that perhaps he really had the answer. Now after almost a year of study with him I find myself with a more favorable outlook on my life. . . . Only God's Word through his Son Jesus can put the truth and meaning into life."

Yes, only God's Word shows us what will give real meaning to our lives now, and only it holds forth the sure hope of everlasting life filled with satisfying service to God in a righteous new system of things. Do you believe the promises that God makes in his Word? Mighty prophets such as Moses and Daniel did. Jesus Christ did; and so did his faithful first-century followers. They were not deluded fanatics, trusting in an imaginary dream of a better life. Not at all! Their hope was real, for it was based on the foundation of truth, Jehovah God. What he promises is truly worth living for!

DOES GOD HAVE A Name?

WHO is God? Some people answer that question: "Why . . . why, he's GOD, that's all!"

Ask other persons who God is, and they will say: "Why, he's the baby Jesus."

Ask the theologian, and he answers: "God is the Father, the Son and the Holy Ghost." The theologian says these three are one. But we did not ask: "Who compose God?" Instead: "Who *is* God?"

The believer who hears the theologian's reply might say: "Perhaps, then, God is the Father." But "Father" is not a name. You may be a father, but "Father" is not your name. When you ask, for example: "Who is the president of the French republic?" almost anyone would answer "De Gaulle." No one would merely say: "Why . . . why, the *President,* of course!"

Is it the same with God? Does he have a name? Should we use that name in addressing him? The answer to these questions is a definite Yes.

The fact that his name has been ignored has led many persons to think that God is composed of three persons, rather than being just one. It has encouraged others to think that he is not a personal creator but only a "force" for good in the universe. The facts outlined in the Sacred Scriptures, where his name is continually used, disagree with both of these points of view.

His Name

The true God is identified in a book he inspired. That book, the Holy Bible, was written neither in our language nor during our epoch. As to language, it was written principally in Hebrew and Greek. As to epoch, its writing began more than 3,470 years ago.

In the Hebrew, in which the first thirty-nine books of the Bible were written, the word for God is *elohim'*. But the word *elohim'*, or "god," was not sufficient to identify the Creator. The true God was to be distinguished from pagan gods. And *elohim'* (like our word "god" today) was used both for the true God and for false gods. Thus, the word *elohim'* has been translated in various Bibles not only as "God," "god," and "gods," but also as "angels," "goddess," "judges," "great," "very great" and "mighty."

How, then, was the *true* God identified in the Sacred Scriptures? He was identified by his own Name, by the name he gave himself, and through which he revealed himself to his creatures.

Open your Bible to Isaiah 42:8, where this name occurs. If you have the *King James Version,* you will read: "I am the LORD: that is my name." But "LORD" is not a name, it is a title. The *American Standard Version* and the *New World Translation,* however, retain the *name* that appears in the Hebrew, in which this part of the Bible was originally written. They correctly render this verse: "I am Jehovah. That is my name."

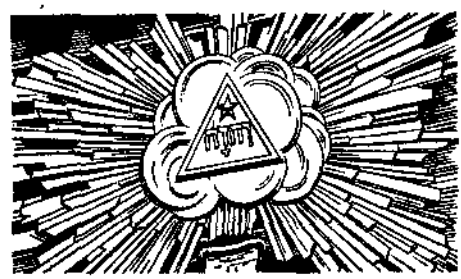
When we use the Creator's own name, Jehovah, it is not possible to confuse him with pagan gods. Such confusion is not possible, for example, in Genesis 2:4, the first place where the name Jehovah is used in the Bible. There we read: "Jehovah God made earth and heaven."

Its Pronunciation

When Moses wrote God's name in the Bible, he did not write it the way we write

today. In ancient Hebrew only consonants were written, not vowels. Thus Moses wrote God's name with only four letters: YHWH or JHVH. In modern printed Hebrew letters (read from right to left, instead of left to right) it looks like this יהוה.

You can find these four Hebrew letters on many European churches, but few people know what they mean. For example, just a few miles southwest of Paris you can see them on the wall behind the altar in the royal chapel of the world-famed château at Versailles. You can also see them on a stained-glass window in Paris' oldest church, Saint Germain des Près. They appear numerous times on the ceiling over the altar in Paris' Church of the Dome, where Napoleon is buried. This Divine Name also appears over the main altar, and in at least two other places, in the church St. Louis en l'Isle, in the heart of the French capital. These four letters often appear with points indicating the vowels e-o-a יְהוֹוָה forming the pronunciation "Jehovah."



From St. Louis en l'Isle Church
Paris, France

Though this pronunciation is very common, a centuries-old dispute exists regarding the correct pronunciation of the Divine Name. Rotherham and numerous French and Spanish translators think it should be pronounced "Yahweh." Early Christian writers even wrote "Javoh" and "Jehveh."

Why do the scholars not agree? The answer is simple. Jehovah commanded that his name not be taken "in vain," or in a worthless way. This meant that people should not take his name and then do things that would bring dishonor upon it. However, Jewish fear of violating this commandment led them to go to the other extreme and to refuse to pronounce it at all. Since people quit saying the Name, and since the vowels were not written, the true pronunciation eventually was lost.

The pronunciation "Jehovah" is a very ancient pronunciation, however. Until recently it was attributed to a sixteenth-century Catholic, but now it is known to have been used by a Spanish Dominican, Raymundus Martini, who wrote "Jehova" in the year 1270, and it is possible that this common pronunciation of God's name has been in use since the third century!

However, the fact that we cannot pronounce the Divine Name properly is no reason not to use it. In English we do not pronounce Jesus' name the way it is pronounced in Spanish or French, and certainly not the way Jesus and his apostles originally pronounced it in Greek or in Hebrew.* But that does not keep us from using Jesus' name. The same is true of Jesus' Father's name. There is no reason to hide God's true identity by refusing to use his Name, though we shall be

* Edouard Dhorme, speaking before the world-famed French Institute on November 23, 1951, said: "The oral tradition, that alone would have been able to safeguard this pronunciation, contributed, on the contrary, to eliminating it from Jewish circles. Under the influence of the superstitious respect that forbade the people to call God by his name, only the priests, and soon only the high priest had the right, in certain ceremonies, to pronounce the tetragrammaton [the four letters used to write the Divine Name]. In public reading the Divine Name was replaced by *Adonay* 'My Lord' and 'The Lord.' When the Masoretes, beginning in the sixth century, undertook vocalizing the text of the Bible [by writing in the vowels with small marks placed over and under the consonants] they were careful not to give the tetragrammaton its own vowels. They decked it out with the vowels of Adonay or, when it was preceded by Adonay, the vowels of Elohim, which still forces the faithful to read Adonay or Elohim, without the danger of profaning the name that had become taboo. Let us note, in passing, that it is through the vowels of Adonay that the Jews' God became called Jehovah, solemn and poetic name, highly favored in the seventeenth century and exalted by the romantic writers." —*Publications Diverses* (Miscellaneous Publications) of the Institut de France, 1951, section 25, page 9.

glad to correct our pronunciation of it when Jehovah again chooses to reveal its true pronunciation to faithful men.

The name Jehovah, like most Biblical names, has a meaning. In Bible times a son was not named Abraham or Joshua or Moses just because that was his father's or his grandfather's name. Nor was a name chosen simply because its sound pleased the child's parents. Rather, each name had a meaning.

The name "Jehovah" is no exception. It is the causative form of the verb "to become." It means: "He causes to become," "He brings into a condition." It identifies the great Purposer—the one who causes to become for a purpose, and who accomplishes his purposes.

To Be Used

The Name that distinguishes the true God from the many false gods was revealed to man from the very beginning of human existence.

As already mentioned, it occurs in Genesis 2:4, which concludes the oldest document known to human history. Further, this Divine Name was found on the lips of the first woman, as we read in Genesis 4:1. It was only normal for the first humans to know God's name. Adam was in communication with his Creator, who told the first man what he should do. Thus it was the natural thing for the Creator, who named man and had man name the animals, also to tell his own name to man. It is interesting to observe that in the entire fifty chapters of the Bible's first book, Genesis, the word "almighty" is found only six times, while God's personal name Jehovah appears 171 times!

Later the entire nation of Israel heard Jehovah, through his angelic representative, properly pronounce his own name. From the top of Mount Sinai Jehovah gave the Ten Commandments, recorded in the Bible in Exodus, chapter 20. In the first five of these commandments he spoke his great name eight times. Thus, it was Jehovah's will that the entire nation of Israel, and not just a special priestly class, know the true pronunciation of his name.

As the French *Dictionnaire Historique* (Historical Dictionary) by Calmet (part of the many-volumed Catholic *Encyclopédie Théologique* published by the priest Migné around 1850) says of the name Jehovah: "It is certain that . . . the ancient Hebrews were not ignorant of its pronunciation; for they recited it in their prayers and while reading their holy books."—Volume 2, columns 912, 913.

Not only did Jehovah pronounce his name for men to hear; he also wrote it for them to read. With his own "finger" Jehovah wrote the Ten Commandments on tablets of stone. In doing so he wrote his Divine Name eight times.

How did it look when he wrote it? We do not know, because Moses broke the original tablets, and the copies God made have long since disappeared. It is obvious that it was not exactly like the modern printed Hebrew characters shown earlier in this article. However, some 600 years after Moses' time this name was written in a language similar to Hebrew on a stone document that does still exist.

In the ninth century before Christ a king of Moab had an inscription carved on a piece of black basalt to commemorate his victory over Jehovah's people at a time when God had abandoned them. This stone, about two by four feet in size, was rediscovered in 1868 at Dibon, east of the Dead Sea. It is now on display in Paris' Louvre museum. The inscription, in ancient Phoenician, includes Jehovah's name, written like this . You will note that these letters bear a similarity to the modern Hebrew letters with which the Divine Name is written today.

Not to Be Ignored

This name is used 6,961 times in the Hebrew part of God's inspired book, the Holy Bible. It appears 742 times in the Psalms alone. In the first five books of the Bible Moses wrote the Divine Name 1,833 times. And when it is restored to the Biblical quotations made in the Christian Greek Scriptures (the so-called "New Testament"), it appears 237 more times there!*

Modern Bible translators have hidden this name by substituting the words "LORD" and "Eternal" wherever God's name appears. But it is not Jehovah's will that his great name be ignored. More than sixty times in the book of Ezekiel he warned solemnly that various ones "will have to know that I am Jehovah."

Yet how many people know Jehovah today? Most religious leaders speak only of his Son, Christ Jesus. Many among their flock do not even know who Jehovah is, and it is rare to find a person who realizes that the Father, Jehovah, demands the "exclusive devotion" of which the Bible speaks. Millions of persons improperly view the Creator as a nameless "universal" God who encompasses the gods of the pagans, rather than realizing that he has revealed his name, and that his Inspired Word says he does not approve of his honor being given to others.—Ex. 20:5.

The man on the street probably knows who Jupiter, Mars, Venus, Brahma and Allah are. But does he know Jehovah? Does he use his name, and worship him?

Jesus said in prayer to his Father, Jehovah: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Who did he say was "the only true God"? His Father, to whom he was praying! He did not say he was a part of that "only true God," but, rather, that he was "sent forth" by Him. Just the opposite of today's religions, which talk a great deal about Jesus but say little about his Father, Jesus put "taking in knowledge" of God ahead of taking in knowledge of Jesus Christ.

Who Is God?

So, *who is God?* The true Christian must answer: "JEHOVAH is God, and Jesus Christ is his *Son.*" In using God's name, the true Christian recognizes that the Creator is not merely an 'abstract force for good,' but is a *personal* God who merits our worship. He recognizes that the Creator is not a "universal" god who accepts the religion even of persons who disobey his commandments and who worship gods of their own invention that are despicable in His sight. In using God's name the true Christian recognizes that the Creator requires the "exclusive devotion" of which the Holy Scriptures so frequently speak. He also recognizes that God is not made up of *three* persons, but that Jesus was correct when he called the Father "the only true God." Thus, using God's name, and recognizing why that name is important, helps to clear up a great deal of confusion about who God really is.

God *does* have a name! Accept it. Use it. Worship the Bible's God, the Only True God, who bears that Name. Conform your life to his principles. Heed his commandments. By doing so, you can receive everlasting life in his righteous new system of things now at hand, and can enjoy the unending blessings of serving the true God forever.

* The *New World Translation* is not the only modern Bible translation that recognizes that the Divine Name has a place in the Christian Greek Scriptures. The Introduction to J. N. Darby's French Bible translation says: "In the New Testament, an asterisk * placed before the word 'Lord' shows where this name corresponds with 'the Eternal' (Jehovah) of the Old Testament." Darby makes frequent use of this asterisk. For example, it appears six times in only the first two chapters of Matthew. This translator also cites the Divine Name in footnotes which explain that the word "Lord" refers to Jehovah. See, for example, his footnotes on Luke 1:32; Romans 9:29; James 5:4.

TRAINED FOR VIOLENCE

"YOU WANT TO SURVIVE—THEN BE PREPARED TO KILL." That is the maxim of South Africa's Combat Survival School, which teaches its pupils a dozen different ways to kill. Since there is so much violence today, the head of the school believes that everyone should be trained to protect himself and his family. "If you possess a pistol, knife, stick or even umbrella, learn to use it to its best advantage," he urges. "If you are caught with nothing, learn to use your hands, which can kill as efficiently as a pistol."

People from all walks of life, including housewives, clerks and typists, have enrolled in the school and are receiving instruction. This type of training is being given world wide. No longer is it limited to military forces and terrorist groups, but now even ordinary citizens are preparing themselves so that they will be ready to retaliate should they be attacked.

In New York City judo, karate and aikido have become quite popular, and throughout the city there are posters advertising lessons in the arts of self-defense and unarmed combat. The situation is similar in other places. One karate instructor from Korea said: "There were few Karate men in Korea before the communist war, but after the war the art grew side by side with the wave of hooliganism that swept the country. The more hooliganism there was, the more decent people turned to Karate, not only for defense, but for mental training."

Today one often hears people talk about the need for preparedness. Nations spend a large part of their energies and a major part of their budgets to develop a tremendous military force. Due to their preparations for war and the frequent talk of violence, *The Nation* magazine recently said that "it is hardly surprising that a great many people might come to accept the notion that 'violence' has its uses."

Questions That Arise

The questions therefore arise: Does violence have its uses in the personal lives of Christians and others? Should individuals copy the nations and arm themselves in advance? Should they learn judo, aikido or karate in order to defend themselves from attack?

Many say they should, that it will give them a sense of security and will discourage attackers. In this connection, *Black Belt*, a popular self-defense magazine, carried an article in January 1963 entitled "Serenity, Through Violence." In it the idea was expressed that serenity could be attained by training for violence. "If you acquire all these techniques [of karate]," one karate instructor said, "you have se-

renity knowing you are safe from any emergency."

On the other hand, many persons point to the danger of carrying around lethal weapons. If weapons are available they are often used, and serious injury and death frequently occur. So, is it wise to train the hands and body to become lethal weapons, capable of dealing a deadly blow in an instant? This is at present a heatedly contested question. Therefore, it would be well to become better acquainted with the Japanese martial arts, from which modern forms of unarmed combat are derived. This will help us to make a proper decision as to what course to take.

Judo from Jujitsu

Almost everyone today has heard something about the proficiency of the Japanese in the use of judo. During the second world war thousands of Westerners learned what an effective weapon it could be. Apparently this is what led General Douglas MacArthur to impose a ban on its practice immediately after the surrender and occupation of Japan. However, the ban was soon lifted, and judo flourished and began to spread to other countries. Today there are some 1,200 judo clubs in the United States, 1,221 in France, 696 in Germany and 500 in Britain, with many hundreds of thousands of participants world wide.

Judo is a relatively recent art that was adapted toward the end of the nineteenth century from jujitsu. For centuries Japanese warriors had used jujitsu, but with the advent of firearms jujitsu began to lose its popularity. Its extreme danger discouraged interest in it. Sakujiro Yokoyama, one of the best jujitsu men at the turn of the century, explained:

> "Contests were extremely rough and not infrequently cost the participants their lives. Thus, whenever I sallied forth to take part in one of these affairs I invariably bade farewell to my parents, since I had no assurance that I should ever return alive. . . . Since then the more dangerous tricks have been eliminated from these encounters to avoid serious consequences, and this circumstance, I think, accounts for the growing popularity of the art."—*The Fighting Spirit of Japan*, by E. J. Harrison.

It was Jigoro Kano who eliminated the more harmful techniques and modified others so that they could be practiced with greater safety. After a careful study of the techniques of various jujitsu schools existing in his day, he developed a form of jujitsu called judo. His founding of the now world-famous Kodokan Judo Institute in Tokyo in 1882 is generally regarded as the birth of modern-day judo.

In time judo developed into a popular sport. As a participant masters the various techniques, he is elevated up a series of ranks—from the lower white belt and the green belt, eventually up to the brown and the black belt. From there the experts progress to higher degrees of black belt.

Origin of Jujitsu

Jujitsu, on the other hand, dates back thousands of years. Some believe that it had its origins in China. Even though this may be true, it nevertheless seems certain that the art was perfected in Japan, particularly since the twelfth or thirteenth century. In the days prior to the development of firearms, jujitsu was the sole possession of the samurai, the military class of Japan, and skill in its use was kept a carefully guarded secret.

The early samurai were remarkable warriors, often able to exercise superhuman powers. They accomplished supernatural feats by employing a form of Zen meditation, whereby the warrior would center all concentration in his lower abdomen, a practice similar to the yoga of India. This practice was carried over to judo. One outstanding jujitsu master during the early part of this century, Nobuyuki Kunishige,

explained: "In learning judo the student should never lose sight of the necessity of developing the *shitahara* [the lower abdomen] . . . sitting, standing, walking, or lying down, one should keep one's strength concentrated there."

Through this meditative training one develops what is called *aiki,* which has been described by judo experts as superpower. Kunishige explained:

> "*Aiki* can be acquired only by long and patient study, after one has attained the highest degree of proficiency in practical judo feats. . . . The old masters of my school have sayings to the effect that one with full knowledge of *aiki* can see in the dark, bring walking men to a full stop, or break the sword brandished to slay him, and these words can be accepted as true."

Superpower in Judo

By exercising this power Kunishige himself was able to perform superhuman feats, as a foremost judo expert, E. J. Harrison, reports from personal observation. But others accomplish similar feats. The January 1954 issue of the *London Budokwai Quarterly Bulletin Judo* quotes from a letter written by an American judoist who studied at the Kodokan in Tokyo following the second world war. The American wrote the following concerning Mr. Matsuura, a Japanese judo expert now deceased:

> "He demonstrated to me the ability of mental telepathy or something similar, in this manner. Sitting on his knees with his back to me and his hands together, he made his mind blank of all conscious thought. The idea was that I was to remain behind him for as long a time as I desired. Then with all the speed and power I could muster I was to grab him by the throat and pull him over backwards. I sweated it out for maybe two or three minutes without making a move. Then I put all the power and speed I could into the effort. My next step was to get up from my back where I had landed in front of him. His explanation was that the action was not conscious, but rather sprang from the seat of reflex control. the *tanden* [lower abdomen]."

While it is true that the development of this superpower is not stressed or even taught in most judo schools, nevertheless, modern judo is more closely linked with the mystic arts of the Japanese samurai than many might think. Understanding and utilizing the ancient occult secrets is the ultimate goal of those who pursue judo. This was emphasized in a recent *Black Belt,* an official judo, aikido and karate periodical, which said in an editorial:

> "A black belt, as a quantity, is nothing; it is the thing itself, the Judo or Karate or Aikido, that counts. . . . In Judo, for instance, the First and Second Degree Black Belts are not parties to the arcane secrets of the ancient Kodokan; all they know is what the Green Belts and Brown Belts know —they just know it better. One of the old Jujitsu masters—Nobuyuki Kunishige of Shinden-Isshinryr—once said that Judo ('The Way of Gentleness') was essentially a frame of mind, and that one did not even get into Judo until he reached the higher ranks—Fifth Degree and above. Until then, he said, what people thought of as 'JUDO' was really 'TAI-JUTSU'—'body practice.'"

But despite the fact that today judo is principally 'body practice,' judo schools are usually connected with the Kodokan in Japan, and instructors often encourage students to pursue judo farther. Then, too, judo periodicals advertise Zen literature, and sometimes even encourage readers to take up Zen meditation. In fact, some experts teach that some form of Zen meditation is necessary in judo. For example, the recent book, *The Secrets of Judo,* which is recommended by the president of the Kodokan Judo Institute "as a good guide for foreign students," says:

> "In judo the mental aspect is the ultimate goal of all effort, both for novices and experts. . . . The secret of judo is serenity of mind. . . .
>
> "This serenity of mind is developed in proper judo practice, but the true reservoir of mental composure is built through Zen

meditation. Zen is a relative form of yoga, without the difficult gymnastic feats. Through correct breathing and proper postural discipline, one creates a mental state of reserved energy. Throughout the meditation period, the Zen student concentrates on 'nothingness' and accepts no opposing force of any kind. . . . It should be understood that the development of judo could not allow a separation between that art and the philosophy called Zen. Therefore, if the judoist desires to reach a high level of proficiency in his art, he must learn to put into operation the principle of mind over matter."

What About Aikido?

As judo has gained in popularity, so has the related art of aikido. Many judoists are taking up aikido, women especially finding it suitable to their physical and mental makeup. But despite aikido's increasing popularity, there are still many persons who know little or nothing about it.

What exactly is this aikido? One student of the art said that "it is judo, jujutsu, karate, boxing and all the rest reduced to the absolute quintessence . . . mental strength." Its techniques are somewhat similar to judo in that an attacker's strength is not resisted, but is redirected to bring about his own downfall. Its main objective, however, is to employ ki (superpower), which is said to be developed through concentrating "on the one-point below the navel." According to aikido master Koichi Tohei, "the name Aikido means the way of coordinating with Ki."

Once this so-called ki has been developed, it can be directed against an opponent. Tohei explains how this is done:

"Because [a person] believes and acts as he believes, strength comes to him from his mind and he becomes stronger. Because the strength of the mind is directed in the same direction that the hand is pointing, there is coordination of mind and body. When the mind and body are coordinated, Ki manifests itself." "Learn to flow your 'ki' or mind by concentrating on the One-Point [lower abdomen] and stretch your arm out . . . Pretend the water or power is flowing out from the one point through your arm and finger."

Those that tap ki power, getting it to flow out from their fingers, do remarkable things. One eyewitness describes:

"I have seen Tohei repeatedly disarm Frank Goody, judoist, ex-Marine hand-to-hand instructor, and crack shot Denver policeman, from 18 feet. Goody claims he tried several hundred times over a period of a few weeks to get Tohei, and admits he could rarely even get a shot off before Tohei painlessly pinned him with his own pistol. . . . A knife held against Tohei's throat will be across the assailant's throat before he can scream 'aiki!' 'Of course,' said Tohei, 'it is unnecessary really to demonstrate this as no one with a knife could ever get this close to an aiki adept.' "—*Zen Combat*, by Jay Gluck.

According to Tohei:

"In many sports and arts, the champion must eventually give way to his younger student or opponent. But in Aikido, as long as one continues to train his 'Ki,' his students will never surpass him. The founder of Aikido, Master Morihei Uyeshiba, is over eighty years old, but as yet, no one can face him. He is capable of throwing twenty strong men simultaneously. He has become stronger and stronger as he grows older.

"Many of us attempt to explain 'Ki' by mathematical formula, or attempt to analyze the concept of Aikido. This is difficult. One must accept 'Ki' as an addition to your five senses. A sense that has been lost through evolution."

Origin of Karate

The other Japanese martial art that is rapidly increasing in popularity is karate. Although there are some disagreements as to its origin, the consensus is that it originated in China, and that the Buddhist monk Daruma (Bodhidharma) was influential in its founding around the early part of the sixth century. Daruma is also associated with the origins of Zen, and it is said that the system of combat with which his name is closely linked "was, in essence, an application of the mental concentration

of Zen meditation and yoga to a scientific study of fisticuffs."

The art of karate, however, was perfected centuries later on the Japanese island of Okinawa. It is said that a few hundred years ago, because of a ban on all weapons, the Okinawans rapidly developed a form of hand-to-hand fighting, techniques of which had been introduced from China. Like jujitsu, skills in the use of this art were kept secret, and it was not until 1917 that the karate master Funakoshi Gichin introduced this vicious form of combat to Japan proper. Karate was so effective that Funakoshi was even able to defeat the jujitsu masters. After this, karate grew in popularity, and in recent years has spread throughout the world.

Mental Concentration

In karate a form of mental concentration focuses all effort into a blow, which is often powerful enough to break thick boards and large stones. "Karate is the essence of violence—personal combat carried to an ultimate point," *Look* magazine observed. In many places there is talk about suppressing it. In Japan "law forbids the technique except as a supervised sport," it was recently reported.

Although many persons deny that there is anything occult in the tremendous power exerted, one of the greatest karate masters, Masutatsu Oyama, said: "It is not an exaggeration to say that there is some mysterious mental power involved in doing it." This raises the question as to whether there is also in karate the tapping of some superhuman power.

An investigation of karate training methods indicates that sometimes there may be. The same type of Zen or yoga meditation through which the ancient samurai and the present-day aikido masters have accomplished superhuman feats is also employed in karate. "All my attention, all my training, all my thinking is centered on my abdomen," Oyama said. "The philosophy of Karate may thus be said to be related directly to Daruma, and to Zen itself," he explained. "It is no exaggeration to say that every master of Karate seeks for spiritual enlightenment and mental cultivation by Zen."

Even in Western schools the need for this concentration is emphasized. Bruce Tegner, well known in the martial arts field, wrote in the introduction to his book:

> "For those who wish to master Karate the sections on Ki-ya and Yogi breathing and the section on hand-conditioning are vital." "Normally, Yogi breathing is used for training in mental concentration, to the end that the mind can take over the body. . . . For Karate training, Yogi breath control is to be used in connection with KI-YA (super-power)."

A recent, well-publicized book by a karate master in the eastern United States emphasizes karate's close connections with yoga or Zen. He wrote:

> "Everything done in karate—every movement, every feeling—can be traced to some principle of Zen. A student overlooking this fact misses the lifeblood of karate. . . . Karate uses the principles of Zen to help perfect the self-defense movements and mind-body coordination involved in this art. The principles of Zen, beautiful in themselves, are used in karate with one idea in mind: making the body into an efficient, well-coordinated unit."—*The Way of Karate,* by G. E. Mattson.

A New York City karate instructor, although having the attitude of many Westerners who disclaim any connection with Zen, nevertheless stresses the importance of meditation. He said:

> "All the martial arts Dojos [Schools] have their practice of meditation. . . . It takes a few years in the Dojo before a good student develops the ability to completely clear his mind of all thoughts at will. It is difficult in the beginning to think of nothing. Some of the students start by concentrating on a mental picture that is very easy to imagine. They pick a bulb, since it is the easiest image. One concentrates on remem-

bering what a lighted bulb looks like with one's eyes closed. . . . One eventually contacts one's complete self through meditation techniques. It eventually leads one to the ability to completely clear the mind and relax the body instantly."—*The Karate Dojo*, by P. Urban.

Although many persons may not see in such meditation exercises any connections with yoga or Zen, an investigation will show its close association. Please see *Awake!* of March 22, 1963, on the subject "Is Yoga Something for Christians?", and the *Awake!* article "Zen" in the August 22, 1961, issue.

COMING IN THE NEXT ISSUE

- Should Christians Use God's Name?
- Understanding Mental Illness.
- Volcanoes—Friends or Foes?
- Tracing That Fault in Your Car.

For Christians?

With the increase of violence, Christians have had to decide what they should do. Should they carry weapons in anticipation of attack? Should they learn the arts of self-defense to protect themselves and their property? Is this the Christian way, the example that Jesus set?

In the first century Jesus was attacked on several occasions. Once "they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong." Yet Jesus did not retaliate with a vicious karate blow, nor did he flip his opponents on their backs judo style. Instead, "he went through the midst of them and continued on his way." On two other occasions when attackers tried to get him he either "hid" or "got out of their reach." Yes, Jesus fled when confronted by violent men.—Luke 4:29, 30; John 8:59; 10:39.

Jesus and his disciples did not spend their time training to fight those that might attack them. They lived in harmony with the Bible counsel: "A slave of the Lord does not need to fight, but needs to be gentle toward all, . . . keeping himself restrained under evil." Now stop and consider: Is one who has trained for violence likely to be gentle and restrained when confronted by evil men? Instead, is he not likely to retaliate when provoked or attacked? Look at the nations. When they busily prepare for war, do they not end up using their weapons in brutal warfare? Yes, training for violence generally leads to violence! —2 Tim. 2:24.

Christians take to heart Jesus' counsel: "Those who take the sword will perish by the sword." They try to live as did the early Christian apostle Paul, who said: "We do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly." It is true that this position is not appreciated by worldlings who believe that one must fight fire with fire. Nevertheless, the refusal of Christians to arm themselves in anticipation of attack by learning methods of injuring others is in keeping with Scriptural principles. It is the wise course to take. —Matt. 26:52; 2 Cor. 10:3, 4.

A closer examination of judo, aikido and karate gives Christians other strong reasons for not pursuing training in these martial arts. One in particular is their close connection with elements of false religion. Christians recognize that the so-called "aiki" or "ki" is nothing other than the power of the invisible demons. Regardless of whether this power is frequently manifest in these arts or not, Christians desire to keep as far away as possible from anything with which demonism is linked. Therefore, true Christians should want to keep away from judo, aikido and karate.

Chile's Happy Vendimia

By "Awake!" correspondent in Chile

"¡VAMOS a la *vendimia*! ¡Vamos a la *vendimia*!" Joyfully Chileans call in this manner to one another at the annual grape harvest in late March and early April. They are saying, "Let us go to the *vendimia*!" The *vendimia* is a special kind of harvest. It is much more than groups of migratory workers moving from one vineyard to another in order to earn a living. Instead, relatives and friends of the vineyard owner come from the cities to work and talk as well as eat and talk. But the workers are not entirely these folks. Most of them are neighbors who come to help with the harvest and to enjoy one another's fellowship. In this manner they harvest one another's vineyards.

For many the *vendimia* has a special attraction—quantities of *chicha*. This is what Chileans call the first juice from the winepress. When mixed with *harina tostada*, a fragrant but coarse flour made from wheat that has been toasted over a charcoal fire, it is an especially delicious and filling drink. The mixture is stirred together in a tall glass and is drunk with gusto. *Chicha* to a Chilean is like fresh cider to a person who lives in a cider-making locality. *Chicha* comes only once a year, fresh from the winepress.

Everyone working in the harvest is not only paid by the owner but also fed by him. At dawn a good breakfast is enjoyed before the day's work begins. A hot broth is served with chunks of *pan amasado*, a heavy round loaf of whole wheat bread that has been baked in an outdoor adobe oven. *Yerba maté* is certain to be served, as many Chileans feel that they cannot begin their day without it. This is a stimulating, hot green tea that is sucked into the mouth through a metal tube called a *bombilla*.

When the harvest ends in each vineyard, there is a special meal to celebrate it. A pig, sheep or ox is killed. Chunks of meat are rubbed with herbs and garlic before being strung on a pole to be roasted over glowing coals. Eaten with the fingers or between hunks of bread, the meat is very tasty. *Asado a palo* it is called. Following the meal, there is dancing and merrymaking late into the night. The real end of the *vendimia*, however, comes in the fermenting of the grapes to make wine.

In the fertile central valley of Chile, the high point of the *vendimia* among the huge vineyards is the two-day grape festival. A different city is chosen for it each year. The vineyards are represented at the festival by floats that depict different phases of the *vendimia*. This is the time when men appear on horseback in their colorful *huaso* outfits. Each waist-length *manta* has a different combination of bright stripes to give color to the festive occasion.

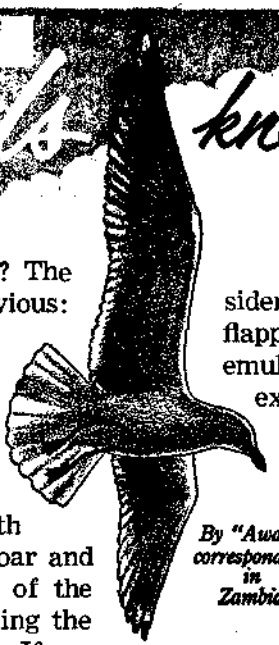
In booths formed from leafy branches, there is *chicha* and wine to drink while eating *empanadas*, an individual meat pie. There also is steaming hot *humitas*, a surprise package of grated corn and herbs wrapped in corn husks and boiled.

Since about 8 percent of the Chilean population depend upon the vineyards and the wine industry for their living, the *vendimia* is understandably a popular festival. So at harvesttime the joyful cry goes out, "*¡Vamos a la vendimia!*"

Commended for Good Comportment

One of Jehovah's witnesses who works for a firm that has a chain of stores that sell domestic items throughout Brazil reports that one day the manager came to him and said: "As you know, some time ago we formed various groups of house-to-house salesmen, but on the list of canvassers are many who are dishonest and immoral, thieves, who have caused us much trouble that we would like to avoid. Making an analysis, we noted certain factors, among them religion, and we came to the conclusion that the best group are those who are Jehovah's witnesses." The manager added that he was authorized by the firm to find seven more Witnesses to work as a special group in a special zone.

The Birds knew it first



WHAT could the man say? The answer was all too obvious: The birds knew it first! Let us have the question again as it was put originally to that Bible character Job. "Is it owing to your understanding that the falcon soars up, that it spreads its wings to the south wind?" (Job 39:26) How to soar and glide on the capricious wings of the wind without power is something the falcon and its kind knew first. If man, looking aloft at such demonstration of gliding skill, has not always learned the lesson being taught to Job, namely, that of his insignificance in relation to his grand Creator, he has at least learned how to soar.

By "Awake!" correspondent in Zambia

Wilbur and Orville Wright, whom men salute with the inscription "They Taught Us How to Fly," made hundreds of flights in gliders in the strong steady breezes off the Kill Devil sand dunes near Kitty Hawk, North Carolina, U.S.A. The fact is that men eventually learned how to fly through the medium of gliders, and they slowly developed their sailplanes to a soaring success by watching the birds.

Gliding birds such as the gulls, storks, vultures and eagles usually have large sail areas, the largest in the class being the albatrosses and condors. Although we frequently refer to the skylark and the hummingbird as soaring in the sky, they do not really fall into the soaring-bird category, as they maintain their position in the air by wing movement. Soaring birds know how to enjoy sustained flight for a considerable time without power from flapping wings, and thus by seeking to emulate them, men have to a limited extent harnessed yet another of the wonders of creation around us, the immense power of air currents.

It is a French sailor of the 1870's who is credited with the first significant steps to successful gliding, and he modeled his craft after a bird that he knew as an expert in the art, the albatross. Captain Le Bris, however, could only imitate the bird's form, being guided more by instinct than by scientific skill. About this time, a German, Otto Lilienthal, was also studying the birds, enabling him to build his first man-carrying glider in 1891. His acclaimed contribution to the science of aeronautics is that he improved the behavior of wing lift by his understanding of the superiority of a cambered or curved surface wing over a flat one as a lifting surface, making flight feasible. In 1896, gliding flights began to be made in the United States, where scientists were studying turkey buzzards through large telephoto stereoscopic cameras, and a paper was written in 1898 entitled "On Soaring Flight," in which it was explained how birds achieved thermal soaring on rising drafts of warm air. From that point it took man thirty years before he duplicated this process. There can be no doubt about it, the birds knew it first, and, as efficient gliders or sailplanes, the modern aerodynam-

icist still cannot explain how they achieve their performance.

Soaring birds have the same problem as any glider pilot, and that is to find a way of maintaining an object heavier than air aloft in the atmosphere, and this without the help of flapping wings or whirling propellers or jet propulsion. The birds had the answer first. The solution lay in finding a region where air is rising at the same rate or faster than the loss of height of the heavier-than-air bird or sailplane. This may be illustrated with a person walking down the steps of an escalator that is going up faster than he is coming down. He is sure to arrive at the top!

Choose Your Elevator

There are three main kinds of aerial fountains or air-current elevators used by birds and now also by man. A fourth is still only within the maneuverability of the birds. The first has been named *orographic lift,* which arises when a surface wind meets a line of hills across its path. To take advantage of this up-current of air the glider pilot imitates exactly the gull flying off the cliffs in an on-shore breeze. He tacks to and fro over the crest of the hill or cliff below and may thus remain airborne for long periods of time supported by the continuing updraft of air. By this means sailplane pilots have set up duration flight records of more than fifty hours aloft.

A more complicated rising-air current is known as *thermal lift.* The thermals occur over places where the ground has been unevenly heated by the sun. This difference in the temperature of the various stretches of ground is repeated in the temperature of the air above them. Thus convection currents arise, just as a balloon filled with hot air will rise due to hot air being lighter than cold air. As the thermal current swirls and ascends, the air in it cools and eventually reaches a temperature at which it can no longer hold its water content as a gas. At this level a cumulus cloud forms, and under suitable atmospheric conditions cumulus clouds, by the release of latent heat, grow into gigantic storm clouds named cumulus-nimbus. Such clouds can grow higher than 30,000 feet, producing rain, hail, lightning and racing up-currents of thirty or forty feet per second. These are the experienced sailplane pilot's dream. In this natural wonder he will maneuver within the rising thermal just as a vulture will do, especially over the warmer lands of Africa. Having gained height by circling up and around in the thermal, the vulture will, at his limit of vision of the ground prey below, straighten out and head in the direction he wishes, but now gradually losing height. His problem is to find another thermal on the way in order to gain altitude once more and thus keep aloft for hours on end without even flapping a wing. Following this same pattern, the glider pilot will soar from thermal to thermal, and as he rises in one and then heads off in his plotted course he will carefully seek out in his line of flight any indications of a warm up-current, such as a cumulus cloud base, a ground fire, a dust devil or even a smokestack. In such ups and downs of spiral sailing he may remain in flight for hours and even traverse hundreds of miles across country.

The latest kind of up-current known to glider pilots is called *wave lift.* This is produced when a torrent of stable air blows down the sheltered side of a mountain range. As the air races down the mountain range it sets up a wave pattern that can imprint itself on the air above it to startling altitudes. It was while studying airflow over the Sierra Nevada mountains in the United States in 1952 that a two-seater sailplane was swept up to the present world altitude record for such craft—44,255 feet.

It is believed that such mountain air waves may reach altitudes of over 60,000 feet.

With *dynamic lift* soaring birds far outclass their man-made counterparts. Honors in this class must go to the albatross. Nine of the thirteen species of albatross live on the southern oceans, where the winds that blow day after day are known as the 'roaring forties.' These wonder gliders are able to sustain their graceful flight for days on end, and are believed by some to be able to sleep on the wing. They take advantage of the varying air currents between the waves and the sky. Lift is extracted from these winds by the albatross in two ways. One is by gliding on the shifting up-currents created by the winds blowing over the waves producing a variable simple up-wind or *orographic* lift. The second is by using wind-gradient. He starts by gliding into the wind at the surface of the sea. He then climbs to somewhere between twenty-five and fifty feet above it, turns a half circle to descend downwind until, back near the surface, he again turns into the wind and starts his climb once more. This is, of course, only the theory of *dynamic-lift* soaring, as it is usually varied at any moment by the bird's darting off at a tangent to take advantage of some other air current from an adjacent wave to give him up-wind lift. It is obvious that a man-made machine could never be produced to maneuver in such a way. Nor may he be expected to be able to effect the flap of a wing to enable him to recover from a calculation error, as can the albatross!

Advantages of Man-Birds

In matching his skill with the birds in gliding, man has perhaps gained a thin edge of advantage. He has learned to fly in clouds with the aid of instruments to interpret the behavior of his sailplane. This is known as flying blind. It is believed, and has to some extent been proved, that birds are unable to fly blind. Pigeons have been blindfolded and released from airplanes and in every case have shown themselves to be helpless, doing spins and spiral dives. In addition to his instrument panel sporting an altimeter to indicate altitude, an airspeed indicator to show how fast he is flying, a variometer indicating rate of climb, and a compass, the modern sailplane pilot will also have a turn and bank indicator as well as an artificial horizon on which is registered a model of what is actually happening to his craft in space. In this man does what the bird never does and flies where the bird is not known to fly—in a cloud without a visual horizon.

Just remaining airborne, or duration gliding, is no longer the modern sailplane pilot's goal. Soaring has come a long way since the Wright brothers glided for 9 minutes 45 seconds in 1911 to establish a world record that remained unbroken until a duration flight by a German over the Rhine Valley in 1921 lasted thirteen minutes. Great advances have been made in design to bring today's sailplanes to almost the aerodynamic perfection enjoyed by the birds. Now the sailplane pilot looks for speed from his 'bird' as he learns of 500-kilometer triangle courses being traversed by sailplanes at over sixty-six miles per hour to mark the latest world record.

This matter of design brings us back to the birds. The vulture finds his food by keeping on the wing for as long as possible every day, scanning the ground below for his prey. His ability to soar around effortlessly in up-currents of air is therefore the solution to his problem of existence. He lives in lands where the climate is relatively windless, so he must have a low-speed takeoff and a wing of low aspect ratio, that is, a short wingspan in relation to the width of the wing. The vulture's aspect ratio is calculated by the sailplane designer as 5.7. An albatross lives on the oceans,

where fairly strong winds blow constantly. Thus he finds his long thin wings with a high aspect ratio (calculated at 18) ideal for fast flying over long distances. The sailplane pilot now seeks for long thin wingspan (sometimes sixty feet or more) with high aspect ratio in his attempt to copy the long-distance, fast-flying albatross.

Getting Airborne

A few steps, a short run, a flapping of the wings, a final hop and a lurch forward and the largest of soaring birds is on the wing. For those birds living on the oceans it may require a greater paddling effort over longer distances and more wing flapping, but soon they too glide off into the wind currents and are carried skyward. But alas! How does their man-made counterpart achieve his ascension without such built-in power factors? Indeed, not only does he require to rise a few feet above the ground, but before he may hope to cruise around birdlike, he must attain to an initial height of between 1,000 and 2,000 feet.

To this problem the answer immediately lies in finding an elevation or hill from where the gain of a few hundred feet can be obtained while still on terra firma and also from where *orographic* or hill lift may be readily enjoyed. The launch method used in these circumstances is referred to as a "bunjie-launch" or "shock-cord" method, and is carried out by passing a rubber rope through a nose ring on the glider and with three or four stalwarts on each end of the rope making off downhill in a V-formation ahead of the stationary 'bird.' The glider is held straining on the stretching rope by another member of the launching team as he lies on his stomach holding the tail end awaiting the prearranged signal for release. Whoo-oosh! He is off, and immediately the pilot turns his machine to fly along the ridge, tacking to and fro on the current of hill lift like a gull on the wing.

For takeoff from a flat site the winch method is often used. This consists generally of a steel drum with some 3,000 feet of stranded wire rope attached to a motorized axle. The wire is pulled out downwind to be attached to the waiting glider, and for takeoff is wound onto the drum at a selected speed of approximately thirty-five to forty-five miles per hour. The glider climbs steeply on the end of the wire and the pilot operates his release when overhead of the winch. With a 3,000-foot cable, a gain of 1,000 feet in height may be obtained in a light wind.

The generally preferred method of getting gliders airborne, and the most expensive one, is the airplane tow. In this instance, a 300-foot cable is attached to a light power-plane, and the sailplane is whisked along the surface of the airfield. Due to its lower stalling speed, the sailplane leaves the ground first and is seen to glide along a few feet from the runway before it rises with the airplane. At the chosen altitude of around 1,000 feet the glider pilot releases the cable from the nose of his craft and then he is on more even terms with the birds once more.

Men and women who silently ride the currents of the skyways invariably speak of the poetic beauty of silent soaring with the birds. They enjoy the thrill of being borne on the wings of the wind like their feathered companions. They "ooh" and "aah" about their highly polished sleek-line crafts and name them Gull, Kite, Falcon, Skylark and the like. They speak of the air as the sailors do of the sea and the farmers do of the land. But, as they follow the vulture from thermal to thermal or emulate the gull on the crest of the cliff, they are constantly reminded that the birds knew it first.

CHEATING The Insurance Company

ON A lonely road outside Omaha, Nebraska, two cars came to a stop. After the occupant of the first car got out, the second car proceeded to ram it until it was pushed sidewise off the road and down a slope into a ditch. The occupant of the first car rolled in the dust of the ditch, tearing his clothing and scratching himself. A blow from a baseball bat, a beating with a rubber hose and cuts by a razor blade added to the realism of the "accident." When another car came along, the injured man was taken to a hospital, after which an insurance claim was filed. This faked accident was one of many staged by a ring of swindlers who defrauded insurance companies of thousands of dollars.

Professional swindlers and average citizens are cheating insurance companies of approximately $350 million a year on automobile insurance alone. The manager of the Claims Bureau of the Association of Casualty and Surety Companies, which was established to combat insurance frauds, estimates that about three out of four automobile property-damage and personal-injury claims are "tainted with some aspect of fraud." It seems that a great many people regard an insurance company as a goose that lays golden eggs for them, but the ones who really suffer because of this dishonesty are the many policyholders who must pay higher insurance rates to cover the losses suffered by the insurance companies.

In the state of Missouri there was a ring of insurance swindlers that consisted of eighty-two persons, including several doctors, a nurse, a few insurance agents, a county sheriff, a number of farmers and a mixture of businessmen. Before being caught, they cheated insurance companies out of hundreds of thousands of dollars. Like the ring in Nebraska, they believed in giving their "accidents" as much realism as possible. In one instance the leader of the ring broke a man's wrist with a crank handle and smashed his hand with a hammer. A doctor made the injury worse by manipulating the bones of the hand. Then he injected hydrochloric acid into it to cause an infection. Ultimately, the hand had to be amputated.

Rear-end collisions of automobiles are commonplace accidents and they are the source of many fraudulent claims. In one instance a group of swindlers staged nine of such accidents and collected more than $27,000. In one of them they stopped a car suddenly in front of a truck, and the truck slammed into the rear of the car. The occupants claimed whiplash injuries and collected $6,900 to cover those injuries and property damage. The truck driver was paid $200 by the swindlers for agreeing to participate in the "accident."

Whiplash injury, when it is genuine, results from a sudden and violent jerking of the head, such as would be caused by an unexpected collision from the rear. It is a popular injury claim because it is very

difficult to disprove. One doctor states that 94 percent of the many cases of whiplash he has examined were simple muscle sprain that would easily heal. Many people, however, have dishonestly used it to cheat insurance companies. They know when they make their claims that they are not suffering from permanent injuries, but they see their opportunity to get a golden egg from the goose. So common is the whiplash claim that insurance men call it "insurance neck." The best cure for it is a check from an insurance company.

Repairmen

The bill for repairs on an automobile is usually much higher when an insurance company is paying it than when the automobile owner pays it. The Association of Casualty and Surety Companies estimates that such bills contain an average overcharge of about sixty dollars. One insurance executive went so far as to estimate that 25 to 40 percent of all the money insurance companies pay out for repair work is paid for purposes not covered by the policies or for bills that have been exaggerated.

A repairman in New York who does repair work on from 1,500 to 2,000 damaged cars a year said that he pays from $10,000 to $15,000 a year in commissions to unscrupulous insurance brokers who refer accident victims to his repair shop. The 5 percent to 10 percent cut on each repair job that a dishonest broker gets is added to the inflated bill that an insurance company pays. So also are the bribes that a repairman who operates a tow car might pay to the police.

A car owner who has an accident should be careful about signing any form that a tow-car operator may hand him. Sometimes a form will authorize a repairman to tear his car to pieces, which might be done to prevent him from taking the car to another garage, or will prevent anyone but the car owner from moving the car out of the repairman's garage. The repairman might do everything possible to keep the car for repairs once he gets hold of it. One repairman said: "I use all my wits. There's no maybe about it. I'm going to try to keep that car in my shop. I figure I have pretty near 40 to 50 dollars in it." Nothing more should be signed than permission to tow the car away. Then a person can choose his own repairman. Of course, not all tow-car operators and repairmen are dishonest.

Misrepresentation

Many are the methods used by dishonest people in their effort to misrepresent their losses. Some will list as being lost, stolen or destroyed property that they actually have hidden or sold. One woman filed a claim for a diamond ring that she said was stolen. A suspicious insurance adjuster spent hours searching her apartment and finally found the ring stuffed into the toe of one of her slippers in the closet. A piece of art that the owner, much to his dismay, discovers to be a fake, is sometimes destroyed, and then a claim is filed with an insurance company with the intention of trying to recoup the lost investment. Although the art owner resented being cheated, he thinks nothing of cheating the insurance company.

In the case of burglaries, people have made claims for valuable articles that were never on the premises at the time of the burglary. Others have made claims for supposedly stolen articles never owned by them. Such was the case of an English couple who claimed that a valuable necklace was stolen while they were in Edinburgh, Scotland. They had the police vainly searching for two men who were supposed to have held them up and taken the necklace while they were looking in a

shop window. Investigation finally revealed that this couple had taken a valuable necklace from a jeweler on approval, had it insured, and then returned it to the jeweler. They kept it long enough so that the woman could be seen wearing it by witnesses. Then they had a realistic imitation of it made. Eventually the couple ended up in prison for attempted fraud.

Overevaluation of lost property is a common means by which some persons misrepresent their loss for the purpose of fraud. A totally destroyed building, for example, may be greatly overvalued by the policyholder who hopes that the insurance adjuster will be unable to make an accurate estimate because of the condition of the ruins. The place may have been a very flimsy structure, but the dishonest claimant will accompany his claim with plans and specifications of a much sturdier and more costly building of the same dimensions.

Arson

When financial reverses hit some businessmen, they begin to scheme how they can get a golden egg by cheating the insurance company and recover money they may have lost. For example, the money invested in merchandise that cannot be sold because of being out of style, obsolete, deteriorated, vermin infested, and so forth, could amount to a loss that is too great for a merchant to absorb. So he thinks he can recover his loss by cheating the insurance company. He might start a fire himself or hire a professional arsonist to do it for him. If this is proved by insurance investigators, he collects nothing and is liable to end up in jail for fraud.

Following the business slump of 1920, merchants were heavily overstocked with merchandise they could not move. Some of them had exhausted their cash and credit resources. So it was not surprising that there were a great many suspicious fires. There were many such fires in the 1930's. In some instances, claims from dishonest businessmen who had burned their merchandise listed out-of-date merchandise that could not be sold, or they inventoried second-hand articles as new merchandise. In other instances, when a valuable stock was involved, the stock was entirely removed before the fire, but claim was made for it.

Even some shipowners have tried to pass their financial losses on to insurance companies. This was especially evident from 1920 to 1921 when the bottom fell out of the world shipping business. Ship prices fell so rapidly and unexpectedly that shipping men were left dazed. The sudden increase in ship "accidents" was what might have been expected. One Greek shipowner lost by "accident" four out of five ships in a matter of a few months and there were no terrible gales to account for it. His fifth ship, a little later, ran onto rocks in clear weather, although the rocks were miles off the course the ship was supposed to have been taking. The circumstantial evidence pointed clearly to an attempt to cheat the insurance company.

Life Insurance

Because of greed, some persons have not even respected human life. Many have been the cases where relatives as close as husband and wife have been murdered for life insurance money. Even children have not escaped. During the period of 1845 to 1870, England experienced a high rate of infant mortality. One of the reasons for it was insurance against the death of children. Unscrupulous parents killed their children to collect the insurance. This was one of the reasons why the Society for the Prevention of Cruelty to Children was founded in 1884.

Some persons commit suicide with the

hope that their death will be regarded as an accident and a relative will be able to collect the life insurance. A few succeed in this deception, but many others do not. Surprising as it may seem, neighbors have been known to help in covering the fact that a person has committed suicide so that the insurance company might be defrauded. They are reluctant to talk to an insurance investigator and, in some instances, try to influence his opinion. The longer a person has lived in a neighborhood, the more difficult it becomes to get proof of suicide, because of uncooperative neighbors. They do not seem to realize that they, as policyholders, are hurting themselves when they help someone defraud an insurance company. Eventually they pay the bill.

There have been instances when swindlers have claimed that they have been killed in order that the beneficiary of an insurance policy may collect from it. They then lived for years under assumed names, with their friends helping to hide their deception. In one instance an undertaker, who was part of such a conspiracy, cremated a body that was supposed to be the insured man. The "dead" man's wife collected $25,000 on the life insurance policy. The supposedly dead man was living at the time in another town under another name. The body that was cremated was that of a pauper which the undertaker was supposed to have delivered to a medical school.

Personal Responsibility

Regardless of what other people do, a person should recognize that as a responsible citizen he should be honest in his dealings with insurance companies. If he would not enter a store and steal merchandise from it, why should he think it is morally right to steal from an insurance company? No matter what form a theft may take, it is morally wrong. Getting insurance money by falsifying a claim in any way is nothing more than theft, and it can bring legal action upon a person, just as shoplifting or burglary can. Besides, the techniques of insurance claims investigators are continually improving. Remember, all the foregoing frauds were uncovered.

Although some insurance companies may violate their trust by dishonest actions, that does not justify fraud by policyholders. A person's standard of morals should not be governed by what others do. It should not be the result of reaction to their conduct. So if a company is dishonest or if nearly everyone a person knows is cheating insurance companies, he should not let that determine his standard of morals. As an insurance company can call upon the courts to punish a person that defrauds it, so a policyholder can appeal to the courts when an insurance company violates its trust. If, for one reason or another, justice is not done, he can always do business with another company. In time the company will ruin itself by building up a bad reputation.

It is to the advantage of policyholders to file honest claims. If more would do this, frauds would be greatly reduced in number and that could mean a lowering of insurance rates. In localities where fraudulent claims are numerous, insurance rates are much higher than in other localities, because the companies have to raise their rates to cover their losses.

The person that strives to live by good moral standards should realize that those standards do not permit him to be honest in his dealings with companies that handle merchandise but dishonest in his dealings with insurance companies. They must be applied to all aspects of his life. It would be well for him to follow the fine example of early Christians, one of whom said: "We wish to conduct ourselves honestly in all things."—Heb. 13:18.

The RAINBOW —God's Wondrous Sign

"WHAT a gorgeous thing!' 'How resplendent!' 'Truly magnificent!' Who has not been enthralled in such a manner by the wonderful arc of many colors, the rainbow in the clouds? Its loveliness is gazed upon with delight by the man of gray hairs as well as by the playful youth. But what is the rainbow's significance? When did this marvel come into existence?

For centuries philosophers and scientists have asked these and many other questions about this lovely rainbow. But it is not in the speculations of men that we learn the answers, for it is only in the Holy Bible that we learn the facts.

It was right after the global flood of Noah's day that God gave his lovely rainbow as a unique sign to all flesh that nevermore would he wipe man off the face of the earth by a flood.

"My rainbow," declared the Almighty God, "I do give in the cloud, and it must serve as a sign of the covenant between me and the earth. And it shall occur that when I bring a cloud over the earth, then the rainbow will certainly appear in the cloud. And I shall certainly remember my covenant which is between me and you and every living soul among all flesh; and no more will the waters become a deluge to bring all flesh to ruin. And the rainbow must occur in the cloud, and I shall certainly see it to remember the covenant to time indefinite between God and every living soul among all flesh that is upon the earth."—Gen. 9:13-16.

Because of ignoring those words of Jehovah God, worldly philosophers have theorized about whether the rainbow has always existed. But even those who hold to the view that it appeared before the Flood must admit that there are no recorded statements of a rainbow being seen until after the Flood. It is interesting to note that *A Dictionary of the Bible,* edited by James Hastings, reports that an early Sumerian hymn calls the rainbow "the arc which draws nigh to man, the bow of the deluge."

The facts of secular history support the Bible account and uphold the thought that before the Flood a great water canopy high above the earth would so diffuse the sun's rays as to prevent the formation of the rainbow as now seen. The earth was then watered, not by rain, but by a mist that went up from the ground, "because Jehovah God had not made it rain upon the earth."—Gen. 2:5, 6.

Not all scientists have ignored this Bible account, but some, with respect for God's Word, have realized that the rainbow was put there first after the Flood. Even back in 1712 C.E. scientist Cotton Mather wrote in his work *Thoughts for the Day of Rain* that there is "nothing in Scripture, no, nor in Nature either," to prove that the rainbow existed before the great Flood. His view was that the changes at the time of the Flood, both in regard to the shortening of the human life-span and

atmospheric changes, only corroborated the fact that the rainbow must have appeared first after the Flood. Mather also suggested, very appropriately, that the sign of God's covenant had a natural basis in that, when a rainbow appears, the clouds are too thin to cause a heavy downpour.

Indeed, God's sign and scientific wonder, the rainbow, had no appearance in the sky until Jehovah put it there after the Flood. If it had existed before the Flood, there would have been no real force of effect in God's making it an outstanding sign of his covenant. It would have been commonplace, not unusual at all, not a marker of a change, of things new.

Wrong Views of the Rainbow

Though the true worshipers of God have thus viewed the rainbow, this sign of God's covenant, with confidence and hope, not so with the false worshipers. As false religion spread throughout the earth after the Flood, these Babylonish false religionists took a different view of the rainbow, generally viewing it with fear and superstition.

Superstitious views of the rainbow have even persisted down to modern times. Many have considered the rainbow either as a harbinger of misfortune or of pagan "good luck." In 1806, for example, Crown Prince Friedrich August regarded the rainbow as an omen of good luck when he received the kingdom from Napoleon; others, however, interpreted that same rainbow as ill luck.

Some still superstitiously regard the rainbow at the birth of a child as a good omen. And, of course, there are traces yet of longing for some elusive pot of gold at the end of the rainbow. Certainly Christians will rid themselves of such wrong views, since the Bible makes it clear that it is God's majestic sign that he will never again bring mankind to ruin by a global deluge.

Trying to Understand It

To account for how such a marvel as the rainbow can exist, men, from century to century, have come up with many theories. The ancient Greeks had their theories, Aristotle, for instance, theorizing that the rainbow is not real, but is only an affection of sight. The ancients were wrong in their views, for the most part.

Over the years scientists came to realize that the rainbow is a remarkably complex wonder. Scientist Mather believed that the rainbow was so complex that for a thorough explanation of the rainbow it would be necessary to understand algebra, trigonometry and the doctrine of fluxions (calculus). He wrote that his printer "could not easily accommodate us, with the Schemes" that would be needed to explain the rainbow, the mathematics being so complex.

The time finally came when men thought they had the full explanation for the scientific principles behind the rainbow. The French scientist, René Descartes, put down his views on the rainbow, boasting at the close of *Les Météores* that those who understood what had been said would not see in the clouds anything of which they would not easily understand the cause.

It appeared to him that all the answers regarding the rainbow had been solved. But then came the age of Newton, who demonstrated, by passing light through two properly arranged prisms, that white light is composed of all the colors of the spectrum. When Newton published his *Optics* in 1704, it appeared to some that the final word about the rainbow had been said.

But much has been learned about the rainbow since Newton's time, and even today science is not certain about many of its aspects.

Briefly, the rainbow today is viewed as a huge spectrum of light, the bow being the result from reflection and refraction of

sunlight by raindrops. Each drop is a prism in miniature, breaking the light into various colors. Thus the rainbow always appears in the same clearly discernible arrangement. The red band is always outermost, the violet innermost and the green between the other two. The order is: red, orange, yellow, green, blue, indigo and violet; but they shade imperceptibly into each other. This lovely scientific wonder is formed only when rain is falling and the sun is shining at the same time.

Man's Understanding Incomplete

So complex is God's wondrous sign of his rainbow covenant that scientists cannot truthfully boast that they fully understand the rainbow and, as a result, even light itself. Thus in a recent book of 376 pages, *The Rainbow, from Myth to Mathematics,* Carl B. Boyer sets forth a number of statements that give us some idea of the complexity of God's rainbow and the incompleteness of man's knowledge:

> "In the middle of the twentieth century, it is not possible to boast that the formation of the bow is understood in all details. The theory of the rainbow . . . has become enmeshed with the intricacies of advanced mathematics. . . .
>
> "The story of the rainbow has passed . . . through a mythological stage, a reflection stage, a refraction stage, a geometrical stage, a dispersion stage, an interference stage, and a diffraction stage. But although much is known about the production of the rainbow, little has been learned about its perception. . . . No one can boast that the perception of the rainbow is satisfactorily understood. . . .
>
> "The interaction of matter and energy, such as takes place when rays of light traverse a raindrop, continues so to baffle analysis that it is not possible to say that the nature of light is satisfactorily understood."

Boyer remarks that the theories regarding light have had to be changed and that "today the situation has changed so radically as to occasion the facetious remark that physicists accept the wave theory three days a week and hold to the corpuscular doctrine three days a week, and every seventh day they humbly admit their lack of understanding."

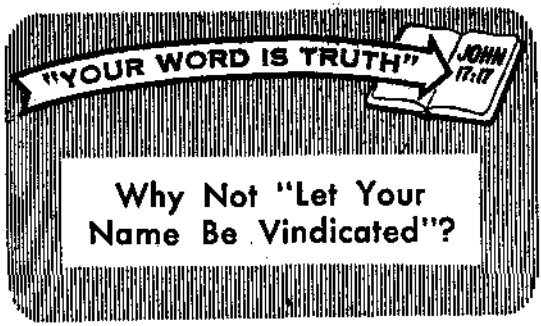
How infinitely wise is the Maker of light and of the rainbow, the Creator, who long ago emphasized the littleness of man and the greatness of God by saying to Job: "Where, now, is the way to where light resides? As for darkness, where, now, is its place, that you should take it to its boundary and that you should understand the roadways to its house?"—Job 38:19, 20.

Over hundreds of years man's continuing to learn new things about the rainbow has resulted in the raising of still more questions, spotlighting its extreme complexity. This, in turn, proves it to be a creation, God's outstanding sign of his promise. It is far too involved to have originated itself.

Certainly at the sight of the wondrous rainbow, mankind, especially Christians, should be reminded that God has kept his promise in regard to what the marvelous bow signifies. Rather than viewing the rainbow superstitiously, possibly as leading to a "pot of gold," recognize it as God's own sign and scientific wonder—impressive evidence of the greatly diversified wisdom of God and of the absolute reliability of all that God has promised.

SALTING SIDEWALKS

● Salt on icy sidewalks may be fine for melting ice but it is not good for lawn and shrubs. If you sweep salty slush onto the lawn, the grass may die or the leaves of shrubs may be "burned" or made brown. In fact, salt is used in the Bible to denote infertility of soil. If you salt an icy sidewalk or driveway, do not use more salt than is needed, and keep the slush off your lawn.—Deut. 29:23.



JESUS, in giving the model prayer to his followers, instructed them to pray, first of all, "Let your name be sanctified." In view of the importance of the vindication of Jehovah's name, it may well be asked why Jesus did not tell his followers to pray, "Let your name be vindicated."—Matt. 6:9; Luke 11:2.

To be able to answer that question correctly we need first to appreciate the difference between the two terms. According to Webster's latest unabridged dictionary, to vindicate means "to free from any question of error, dishonor, guilt, or negligence, to exonerate, absolve, . . . to show to be true, reasonable, just, or acceptable against denial, disbelief, or criticism." On the other hand, *Webster* tells us that to sanctify means "to make sacred or holy; to set apart to a sacred purpose or to religious use, . . . to impart or impute sacredness."

From the foregoing it is apparent that the term "vindicate" always implies a controversy, a charge or accusation of blame or guilt and so is concerned with justice, with the righting of a wrong. Thus a certain person or group of persons may be wrongly charged with an outrage, but when the facts are made known they are vindicated, exonerated. Likewise, scientific experiments may be said to vindicate a certain book or theory written or propounded by someone. But that does not mean that these persons or things are thereby sanctified or made sacred.

Showing the close connection between vindication and rendering justice is the way the Greek word *ekdikéo* is rendered by various Bible translations. In Jesus' illustration of the importunate widow and the unjust judge, we find that the word is rendered "vindicate" by the *Revised Standard Version*, whereas it is rendered "See that I (she) get(s) justice" by the *New World Translation* and "avenge" in the *King James Version*.—Luke 18:3, 5.

On the other hand, the word "sanctify" is often used without any thought of vindicating. Thus Jehovah God sanctified the firstborn of Israel and later the tribe of Levi in place of the firstborn, setting them apart for sacred, religious use, for his own use. (Num. 3:13) The tabernacle built in the wilderness that served as a tent of meeting between God and the Israelites, together with the temples that followed it, were sanctified, as can be seen from their being set apart for sacred use. We also read of a time of fasting being sanctified. In fact, in ancient times, the warriors of God's people Israel were sanctified religiously before undertaking a military campaign, and even in pagan nations the military campaigns were begun with religious ceremonies, and so in this way war was said to be sanctified, as at Joel 3:9. In all of this, of course, the question of vindicating or exonerating from a false charge did not enter.—Ex. 29:44; Joel 1:14.

To illustrate further the difference between these two words: Many well-meaning archaeologists, who, by their findings, have vindicated the Bible as history, thus refuting the false charges of its being composed of fiction or myths, do not believe the Bible to be truly a sanctified book or the Word of God, the *Holy* Bible. So while in the interest of truth and justice they are concerned with vindicating the Bible as history, they do not sanctify it in their minds, accord it the place it deserves

as the divine Revelation given by Jehovah God to man.

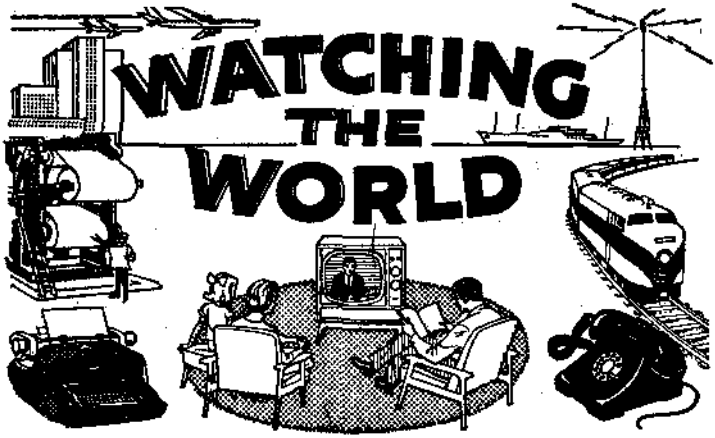
Helping us to appreciate further the difference between the two words is the fact that God's people are to be concerned with being holy or sanctified, in keeping with Jesus' prayer: "Sanctify them by means of the truth; your word is truth." Thereby he prayed for them to be fully set apart for holy, sacred use, Jehovah God's use, to be kept free and pure from the world. *Christians are therefore admonished:* "This is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor."—John 17:17; 1 Thess. 4:3, 4.

But while God's people are to be much concerned with being "sanctified warriors," they are not to be unduly concerned with their own vindication. Job erred in being too concerned with that, rather than with Jehovah's vindication. However, as regards the message God's people have to deliver, God will see to it that they are vindicated *in that he will* cause their words to be fulfilled, even as God assured Ezekiel: "When it comes true—look! it must come true—they will also have to know that a prophet himself had proved to be in the midst of them."—Ezek. 33:33.

Coming now to the consideration of the use of the two terms under discussion with *reference to Jehovah and his name, let it* be noted that God and his reputation or name were sanctified in the minds and hearts of all his intelligent creatures from the time of the creation of the Logos on down to the time Satan made his appearance in Eden. But during all this time there was no need for God's name to be vindicated. Only when Satan rebelled, accused God of being a liar, challenged his sovereignty, did God and his name require to be vindicated. And since in bringing false charges against God and His name Satan profaned God's name, it follows that sanctifying God's name also was imperative. So it might be said that when it comes to Jehovah and his name, from the time of Eden to the destruction of Satan and his demons at the end of Christ's thousand-year reign, the vindication and sanctification of God's name are inextricably linked. So when he vindicates himself and his name, this leads to the sanctifying of him and his name.

Thus God and his name will be vindicated in the minds of even his enemies by his great acts at Armageddon and his binding of Satan, but he and his name will be sanctified or held sacred only by those worshiping him. Even at the present time, the restoration of God's people and their sanc*tifying Jehovah have resulted in a measure* of vindication of Him in the minds of the nations: "I shall certainly sanctify my great name, . . . and the nations will have to know that I am Jehovah, . . . when I am sanctified among you before their eyes." In the same vein another prophet of Jehovah foretells that his people will sanctify His name, "and they will certainly sanctify the Holy One of Jacob, and the God of Israel they will regard with awe."—Ezek. 36:23; Isa. 29:23.

So we see that Christians are concerned not merely with the vindication of God and his name, that is, with the exoneration of *God and his name from all false charges* and the declaring of these free from just censure or blame, but also with the sanctification of Jehovah and his name, with their being held in the highest esteem, respect and reverence, set apart as sacred, holy, to be viewed with awe. Since this is so, "sanctify" does take in more than "vindicate," and therefore, fittingly, Jesus instructed his followers to pray for God's name to be sanctified, which it will be in the minds of all who will gain life.



The Church in Sweden

◈ *A television series in Sweden* called "What Does the Church Say?" provided laymen with an opportunity to question spokesmen for the Swedish State Church. The Swedish press made some interesting observations. One paper said: "The priests make up our sole live museum. It is always fun to get close-up pictures of the past." In a leading article the *Stockholms-Tidningen* for December 15 commented: "The result has been catastrophic for the Church. To try to make propaganda on television is risky business; you must have something to say, must dare to say it, and must be able to do so clearly and understandably. Clarity has never been the Church's strong side, and in the television program before inquirers the lack of clarity was more mercilessly uncovered than ever."

Apathy on Crime

◈ Since 1958, in America, crime *has been growing five* times faster than the population. But statistics are often hard to comprehend. What does this fast growth mean? The president of the American Bar Association, Lewis F. Powell, Jr., declared that this represented a 'breakdown . . . of government.' "Americans," he said, "by and large *seem apathetic about the crime* situation even though its annual cost is staggering—in dollars as well as human misery—and despite direct personal deprivation of public areas rendered unsafe by criminals." Instead of there being citizen support of the law and processes of law, there is a serious breakdown of citizen support of police and law enforcement. Powell said Americans "are approaching a breakdown in the first duty of government at all levels" when its citizens can no longer be protected from criminal conduct. The duty of government is to protect citizens in their persons and property from criminal conduct—whatever its source or cause.

Indonesia Leaves U.N.

◈ Indonesia's President Sukarno told the United Nations in no uncertain terms that it was leaving the world organization and that he would go it alone. "We can afford to *operate without the United* Nations' specialized agencies," Sukarno said on January 7. "It is good for our nation to stand on our own feet." Thus Indonesia becomes the first to leave the U.N.

Television Viewing

◈ Even television officials are awed by their success. "The viewing figures are so big that they stagger the imagination," said the president of the Television Bureau of Advertising in America. An average American family spends 1,977 hours a year staring back at the TV box. This means that some 5 hours and 25 minutes a day are spent in this manner.

Skiing Pros and Cons

◈ In 1965 about 3,000,000 Americans will spend some $140,000,000 equipping themselves for skiing. When commercialists figure in the cost of travel, board and room and other incidentals, the total swells to a $1,000,000,000 business, or very close to it. By 1974 the number of skiers in America is expected to increase to some 10,000,000. But ski instructors are quick to warn that skiing is not for everyone, especially not for the fainthearted soul. The casualty list shows that about 6 of every 1,000 skiers will require medical attention on a given day. During the 1960-61 season, 43 percent were knee and ankle sprains, 35 percent were broken-bone cases, and the rest ran from bumps to bruises. Beginners account for 70 percent of the injuries. An average male skier will lay out, on an average, $262.10 to equip himself. Females spend slightly less—$257.10. A word to the beginner: You do not need the most expensive outfit to fall down in—and fall you will!

Tunisians Need Food

◈ Because of food shortages, the new year so far is far from a happy one for many *Tunisians. There are grave* shortages of eggs, meat and fish. Producers and tradesmen that have supplies have stocked them, hoping to get higher prices for their products.

Dangerous Driving

◈ For years Americans have been considered, the world

over, as notorious drivers. But now the British, French and Germans are beginning to acquire a like reputation. Together these three nations have about one-third the vehicles America has. Yet in 1964 the number of traffic accidents was about two-thirds of the United States toll. Fatalities in West Germany jumped 16 percent, to nearly 16,000 last year. The French traffic death rate went up 13 percent and the British 11 percent, to a combined total of 18,000. In America there were 47,000 fatalities. There were 578 traffic deaths in the country during the Christmas weekend. On an average, 119 persons a day were killed on the roads in 1963; in 1964 the daily rate was 131.

Male Pregnancy Pains

◈ A published Reuters report says that at least one father-to-be in nine suffers from pregnancy pains. Professor W. H. Trethowan of Birmingham University reportedly stated that some men who are about to become fathers suffer "sympathy pains" for their wives, ranging from toothache to morning sickness, to swelling of the abdomen. When a soldier heard his wife was pregnant, his abdomen swelled to a point that it looked like an advanced state of pregnancy. It disappeared when the soldier saw his wife and child. The doctor stated that the husband could be feeling "sympathy pains" in the hope of protecting his wife from the dangers of her condition.

Judaism in Peril

◈ Dr. Nahum Goldmann, president of the World Zionist Organization, observed on December 30 that the Jewish people had survived for centuries without a fatherland because of a rigid religious code. Now, he stated, that form of life has been lost. "We have become part and parcel of the life of the other peoples and with that we have lost the main basis of our separate existence. . . . The result is that we live in a period where a very large part of our people, especially the young generation, is threatened by an anonymous process of erosion, of disintegration, not as a theory or as a conscientious ideology but by the fact of this day-to-day life." "This process, if not halted and reversed," Goldmann added, "threatens Jewish survival more than persecution, inquisition, pogroms and mass murder of Jews did in the past."

Rabbi an Atheist

◈ The Detroit *Free Press* stated that Rabbi Sherwin T. Wine of the Birmingham Temple in suburban Detroit, Michigan, a man who does not believe in God, an avowed atheist, "conducted a 'godless,' Chanukah sabbath service." Two years ago Wine's congregation consisted of eight families. Today, despite his "godlessness," 140 families support the temple. His atheistic views are well known to the congregation. There is no provision under Reform Judaism in the United States for revoking ordination for heresy.

Death and Disaster

◈ Cyclones left a trail of death and disaster in northeastern Ceylon on December 25. The death toll from one cyclone was estimated to be 750. Property damage was believed to be in the millions of dollars. There was a railway bridge washed out. Heavy losses in tea cargoes were suffered. Numberless people were left homeless. A report from Madras, India, told of a tidal wave rolling over Rameswaram Island and sweeping away a passenger train with 150 passengers aboard. Another tidal wave that swept the southern tip of India killed an estimated 600 persons. Stricken cities and hamlets are in desperate need of help.

Ban Bible Reading?

◈ The London *Daily Express*, December 31, told of the New Year's "Day Dream" of Dr. Donald Soper, a Methodist leader. This preacher would place a bar on all Bible reading for a year and a decree that religious sermons should have a political and not a Biblical text. These would be two of his commands if he had a royal prerogative to have his wishes granted. On his Bible reading ban, Dr. Soper said: "The present situation with regard to the Scriptures is intolerable. They represent an intellectual incubus that cannot be removed until an almost completely new start is made with this most controversial document." He added: "I would ban—I think, indefinitely—all evangelical campaigns that set as their first objectives conversion or revival, on the grounds that both these words are incorrigibly misunderstood." It is possible that Soper would have banned Jesus Christ for his Bible reading and zeal.

Strike Costs

◈ In 1964 strikes cost the United States more than 23,000,000 man-days of lost production time. These figures reflected the most troubled year in labor-management relations since 1959. Strikes last year involved 1,600,000 workers, about 650,000 more than in 1963.

Reading Is Beneficial

◈ School success depends much on one's ability to read. Studies conducted in California and New York by Dolores Durkin of Columbia Teachers College showed that children who learned to read before going to school were the ones who managed better in school because of the early training.

...t gave the child ...rance so often ... In fact, the lower the ...'s IQ, the greater the advantage to him if he is taught to read early. The best way to determine whether a child is ready to read, said Professor Durkin, is to give him that opportunity. That most parents can do.

Religious Liberty

◈ Spanish dictator Generalissimo Francisco Franco said in his recent New Year message that Spaniards should not fear religious liberty. "Spaniards should not harbor any doubt or reservation with respect to the exercise of freedom of conscience," he said. This was Franco's first public comment on the controversial law now before the government. The law, which is being bitterly attacked by conservative elements of the Roman Catholic Church, is a "bill of rights" for non-Catholics.

Sunday Schools Outdated

◈ Minister N. Gilkison of the Auckland Presbytery in New Zealand said that he believed Sunday schools were "just out of date. We can't get the children to come to them." "Today everything depends on the leader. On the whole the others are just passive listeners," he said. Gilkison admitted being baffled about how to meet youth problems in his own parish. There are some 70,000 people on church membership in the Auckland Presbytery, but only 11,000 attend public worship.

Religious Wealth

◈ The Ottawa *Journal* reported that religious institutions in Canada have become one of the nation's most prominent and influential institutional investors. These denominations have "well over $300,000,000 tied up in bonds, stocks and mortgages," according to the *Journal*. As landowners, religious institutions rule over "at least $1,000,000,000 worth of land." The Roman Catholic Church is considered by reliable real estate sources to be "the largest landowner of all the churches," but it does not publicize its investments.

Mountain Range Discovered

◈ Strange that man should be discovering mountain ranges on earth in 1964. But the "Owen Fracture Zone" is covered by the Indian Ocean. The 1,500-mile-long ridge extends from the coast of Pakistan to almost the Equator near the coast of Africa. The range is named after the ship "Owen" from which the measurements were taken.

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Awake!

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Understanding Mental Illness PAGE 13

Volcanoes—Friends or Foes? PAGE 17

Tracing That Fault in Your Car PAGE 21

MARCH 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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DON'T BE A DROPOUT!

PERHAPS you are thinking, 'That does not apply to me. Dropouts are teenagers who fail to complete their secondary or high school education.' True, but only partly so, for, according to Webster's latest unabridged dictionary, a dropout is "one who drops out before achieving his goal (as from school or a training program)." So the counsel, "Don't be a dropout!" applies to all who have set a certain goal for themselves and who may be tempted or pressured to drop out or turn aside and so not achieve it.

Being a dropout is an admission of defeat. It results in loss to the one dropping out as well as disappointment to others. That is why there has been considerable agitation in the United States in the past few years over the dropout problem. Educators point out that dropouts are less likely to find work, more likely to have to content themselves with unskilled work. And according to reports, each year some million youths drop out of school. The temptation to embark on a life of crime is also greater to the youthful dropout, for which reason the United States Secretary of Labor, Willard Wirtz, stated that the high school dropout problem "could easily develop into one of the most explosive problems in the nation's history." And as if student dropouts were not enough to plague United States educators, we are told by a leading educational journal that "Teacher Dropouts [Are] Still a Dilemma."

The dropout is not something new; only the name is. Years ago he was called a "quitter." More than nineteen hundred years ago Jesus Christ gave an illustration stressing the undesirability of becoming a dropout: "For example, who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not be able to finish it, and all the onlookers might start to ridicule him, saying, 'This man started to build but was not able to finish.'" It should be observed that such a builder not only invites the ridicule of others but loses self-respect and suffers a monetary loss because labor and materials are used without lasting results.—Luke 14:28-30.

It might be said that today the temptation to drop out is greater than ever before. There has been a general letdown in morals and idealism since the beginning of World War I and it is getting ever worse,

even as long ago foretold by the Christian writer the apostle Paul: "In the last days critical times hard to deal with will be here." Materialism and extreme selfishness are rampant. So it is not surprising to find dropouts becoming ever more numerous, not only as regards schooling but in all walks of life.—2 Tim. 3:1-5.

If you do not want to be a dropout, consider first the cost of what you set as your goal or of the obligation you assume. Many persons today are dropouts as to completing their time payments on something they bought on the installment plan. More likely than not, they did not consider carefully enough the burden of keeping up the payments or else they changed their minds about the desirability of keeping them up. Then again, they may have failed to take into consideration such unforeseen things as sickness or unemployment. But whatever the reason, they are the losers, as also is the merchant who is obliged to repossess the item, whatever it may be.

ARTICLES IN THE NEXT ISSUE
- Which God Do You Worship?
- Take Care of Your Teeth.
- Morals and Modern Youth.
- Oracles That Awed Ancient Pagans.

A much more serious kind of dropout, also largely caused by failing to consider the expense, is the one who dishonestly takes advantage of personal bankruptcy laws to drop out of the obligation to pay all his debts. While there are always some cases of genuine need caused by unusual circumstances over which the victims had little control, the ever-increasing resorting to this provision of the law—110-percent increase in five years in the United States—indicates that much of it is due to selfishness or at least a very imprudent handling of one's affairs. And here again, the one dropping out suffers loss, both in self-respect and in material things, as well as causing much loss to his creditors.

So, in setting a goal for yourself, whether it be the accumulating of certain possessions, the acquiring of certain knowledge or skills or pursuing a way of life, first calculate the expense. Once having settled it in your mind that the goal is a worthy one, pursue it with determination, with stick-to-itiveness. Even with a hobby, do not let yourself be discouraged or turned aside too easily; don't be a dropout!

Remember, almost as soon as you start doing anything worthwhile you will be faced with temptations or pressures to turn you aside from your desired goal. But if you have counted the cost, show wisdom, show fortitude, keep your self-respect by pursuing your goal. It may cost you more than anticipated; it may mean practicing self-denial, perhaps undergoing hardship at times; but don't be a dropout. Today many persons start to study the Bible with one of the ministers of Jehovah because of their desire to understand it and to have their faith in God and in his Word strengthened. But then temptations to use the time for recreation or pressures because of what relatives or acquaintances think causes them to become dropouts, and that to their lasting harm. How foolish!

Certainly one who wants to be a disciple of Jesus is going to have to show foresight and perseverance, even as Jesus himself was illustrating when he spoke of the builder of a tower who was unable to complete it. Dropping out after having started out as one of his disciples means losing God's favor and everlasting life, for only "he that has endured to the end is the one that will be saved."—Matt. 24:13.

Should Christians Use GOD'S NAME?

MANY modern Bible translators have hidden the fact that God's name, Jehovah, appears more than 7,000 times in the Holy Bible. Your own Bible may not contain this name, since the men who translated it into your language may have replaced the Divine Name with either "LORD" or "Eternal." Yet God's name is a definite part of the inspired Scriptures and should not be ignored. A popular dictionary says of the name Jehovah (or of its other pronunciations: Jahve, Iahve or Yahweh): "God's own name, in the Bible."*

Men of faith in God in ancient times definitely knew this name. The writers of the inspired Psalms called Jehovah "the Most High over all the earth." Righteous King David wrote: "O Jehovah my God." The prophet Jeremiah said: "Jehovah is in truth God." Even Jesus Christ said in prayer to his Father: "I have made your name known." Jesus taught his followers to respect the Divine Name when he taught them to pray: "Our Father in the heavens, let your *name* be sanctified." —Ps. 83:18; 7:1; Jer. 10:10; John 17:26; Matt. 6:9.

Jews to whom Jesus spoke knew that God had a name. They no longer used it, out of fear of taking that name in vain, or in a worthless way, but they saw it written in their Bibles. Even those of the Jews who no longer spoke Hebrew, but who read the Sacred Scriptures in Greek, saw that Divine Name written with Hebrew letters in their Greek Septuagint translation of the Bible.

In Jesus' day God's name was written with only four letters. This was because ancient Hebrew was written only with consonants. The reader added the vowel sounds from memory. The four consonants used to write the Divine Name were יהוה, which, reading from right to left, we would write Y-H-W-H (or, pronounced differently, J-H-V-H). Since the Jews had quit pronouncing this name, and so-called Christians followed their example, the true pronunciation was lost. Some modern translators render it Jehovah, while others prefer Jahve, Iahve or Yahweh.

Even though God's name is to a great extent ignored today, that Name exists. As Hellmut Rosin, a Protestant Doctor of Theology, writes: "Jews and Gentiles of all ages have been and will be confronted by the fact that in the [Bible's] original text the letters Y-H-W-H stand indelibly written. The confrontation with this fact is not removed from us by any translation, not even by the Greek."*

* *Petit Larousse*, Paris, 1959, page 1454.

* *The Lord Is God*, by Hellmut Rosin, The Hague, Netherlands, 1955, page 6.

Used Long After Christ's Time

The Divine Name, which Jesus said he had made known, and which existed in the Bibles of his epoch, was not eliminated from Christian writings until long after Christ's death.

The earliest translation of the Bible into a language other than Hebrew was the Greek *Septuagint,* begun about 280 B.C.E., and used by Jesus' Greek-speaking apostles and disciples. So thoroughly has God's name been removed from later copies of this translation that for a long while it was believed that its translators had failed to use the name. But this was not so.

Numerous fragments of the Greek *Septuagint* translation have now been found that date from the second century before the Common Era to the third century of our Common Era, and which contain the Divine Name.* About the year 245, long after Christ's death, Origen published his famous *Hexapla,* which contained the Scriptures in Hebrew, in Hebrew written with Greek characters, and in four different Greek translations. Even at that date, more than 200 years after Christ, the *Hexapla* regularly used the four letters of the Divine Name.

In the late fourth century the noted Catholic Bible translator Jerome, writing about the ten names of God, said the ninth is "the tetragrammaton, which they considered . . . unspeakable, which is written with these letters, Iod, He, Vau, He. Which certain ignorant ones, because of the similarity of the characters, when they would find them in Greek books, were accustomed to pronounce Pi Pi."† It is easy to see how people could mix the Greek letters ΠΙΠΙ, Pi Pi, with the Hebrew letters for Jehovah, יהוה, but the fact that Jerome records this confusion shows that the Divine Name was to be found in Christian translations of the Bible long after Christ's day.

The four Hebrew letters with which the word Jehovah is written are called the "Tetragrammaton." When religious leaders no longer followed Jesus' example of making God's name known, and people no longer knew what these four letters meant, they were replaced by the Greek word "Lord." Thus, Dr. Paul E. Kahle, writing in *The Cairo Geniza,* says on page 222 (second edition, 1959): "It was the Christians who replaced the Tetragrammaton by *kýrios* [lord], when the divine name written in Hebrew letters was not understood any more."

Though Jerome recorded the fact that Hebrew letters were used for God's name in Greek-language Bibles, he did not use the Divine Name in his Latin *Vulgate* translation. He replaced the name Jehovah with "Lord" (*Dominus*) or "God." During the thousand years that his *Vulgate* was the dominant Bible translation in Europe, the Divine Name remained hidden from European readers and translators of the Bible. Even today translations made from Latin instead of from the original Hebrew follow Jerome's example, and substitute "Adonai," or "the Lord," for God's true name. Thus, the Roman Catholic *Douay Version,* for example, says at Exodus 6:3 that God spoke of "my name ADONAI," rather than correctly saying "my name Jehovah."

Significance of the Change

"God's own name" has become for many persons an "unknown name," and the True God has become an "unknown God." Your first impression may be that this statement is exaggerated, but it is not. God's name has been so thoroughly hidden that many persons are not sure who he is.

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* Photographs of fragments of the *Septuagint* that contain the Divine Name are published in the *New World Translation of the Holy Scriptures,* one-volume edition of 1963, pages 2817, 2818.

† *Oeuvres Complètes de Saint Jérome* (*Complete Works of Saint Jerome*), translated into French by the priest Bareille, Paris, 1878, page 250.

Consider, for example, the words of the Protestant clergyman Hellmut Rosin. He acknowledges that in the Bible's original text the Divine Name stands "indelibly written," that "YHWH is God!" and that: "According to the Old Testament various Names of God do not exist . . . YHWH is his name."

But he recoils at the effect that recognizing this fact will have on his opinion of who God is. Rosin says, for example: "In the Batta [Indonesian] hymn-book there is a hymn in the first stanza of which Jahowa is praised whereas in the second Jesus is glorified and in the third the Holy Spirit. Thus *Jahowa* seems to be the name of the Father and Jesus appears as the son of Jahowa: a strange theology which must lead to strange conceptions!"

Yet the identification of Jesus as the Son of "Jahowa," or Jehovah, is correct. It is the 'conception' found throughout the Bible. It sounds strange to Christendom's theologians, but it rings true to persons who believe what God's inspired Word really says.

Rosin continues: "Do they who recommend the transcription and transliteration of the Tetragrammaton realize with ecclesiastical significance, i.e. which consequences for liturgy, hymn-book, preaching and teaching such rendering will have? Either one takes this rendering seriously; then two Names will be preached alternately [Jehovah and Jesus] and it will be difficult to find a theological foundation for this situation—or it is only a matter of historical interest; then the Old Testament with its God Jehovah or Yahweh is isolated by anticipation from the New Testament and from the living language of the church."

However, we must take this rendering seriously. Two names are to be preached: The *Father,* Jehovah, and the *Son,* Jesus. There is, indeed, a great difficulty in finding a "theological" foundation for this, since theologians have confused what the Bible says. But the *Biblical* foundation for it is clear! Christendom preaches about Christ practically to the point of ignoring the Father. Yet the apostle Paul does not say Christ is God—he says the *Father* is!

Paul refers continually to two persons: "God our Father and the Lord Jesus Christ." He makes a clear distinction between God and Christ. Who does Paul say God is? At least fourteen times in thirteen different letters this inspired apostle says God is the *Father!**

Do the people who take the same view Rosin does realize what effect preaching what the apostle Paul preached would have on Christendom's view of who God is? To use Rosin's words, Paul preached "two Names . . . alternately," depending on whether he was talking of the Father (God) or the Son (Christ Jesus). Early Christians, unlike Christendom today, knew that the *Father* is supreme. They believed Jesus' words, and Jesus himself had said: "The Father is greater than I am." —John 14:28.

Thus, Jehovah's name should not have been dropped from "the living language of the church." He is the Father of whom the Christian writers spoke. He is the One to whom Jesus referred when he said: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing."—John 5:19.

It would be better to change "liturgy, hymn-book, preaching and teaching," and to be in harmony with what the Bible says, than to keep these the way they are now and refuse to worship the true God in a way that is pleasing to him. If Christendom wants to be approved by Christ, from whom she has taken her name, she should

* See Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; 6:23; Philippians 1:2; Colossians 1:3; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 3.

start talking the way Christ did. How did he talk? Let us consider some examples from the Gospels that are available in all of Christendom's churches.

Christ Identifies Jehovah as the Father

When Satan tried to tempt Jesus into throwing himself off the temple, as recorded in Matthew 4:1-11, he quoted Psalm 91:9-12: "He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone." Who is the "he" who would protect Jesus? Not Jesus himself, for he was the one who was on earth and who needed protection. Rather, it was the Father, still in the heavens, who was to protect his Son. If you read Psalm 91:9-12, you will see clearly that the pronoun "he" specifically refers to Jehovah. Even Satan realized that the name "Jehovah" does not refer to a "Trinity," but to the Father, the Creator, in the heavens, who had promised to protect Jesus.

Jesus confirmed this fact. In reply to Satan's temptation he quoted Deuteronomy 6:16, which says: "You must not put Jehovah your God to the test." The one tested would not be Jesus, whom Satan wanted to throw himself off the temple, but would be God, the Father, the one who remained in the heavens and who would protect his Son. Jesus knew that Jehovah is the Father

Further, in John 5:18 we read that the Jews "began seeking all the more to kill him, because . . . he was also calling *God* his own *Father,* making himself equal to God." Who was this God and Father of Jesus? The Jews knew God had a name, which they would not pronounce. Today we pronounce that name "Jehovah." Jesus did not say, however, that *he* was this God, Jehovah, but that this God was *"his own Father."*

Jesus unquestionably identified Jehovah as being the Father when he quoted Isaiah 54:13: "All your sons will be persons taught by Jehovah," and added: "Everyone that has heard from the Father and has learned comes to me." Who does Isaiah say will teach? Jehovah. Jesus cites this as a proof that the Father will teach. So, according to Jesus, who is Jehovah? Jesus clearly identified Jehovah as being the Father. Further, instead of saying: "I am God," Jesus specifically said: "I am God's Son." He was not Jehovah, but was Jehovah's Son.—John 6:45; 10:36.

So the hymn is right when it identifies Jehovah as being the Father and Jesus as being his Son. And if today's religions really want to teach what Jesus taught, they will have to make drastic changes in what they teach about God.

His Name Will Be Known!

Using the Divine Name the way the Bible writers did would, indeed, have overwhelming consequences on Christendom's "liturgy, hymn-book, preaching and teaching," for it would mean that the now nameless "Father" would become identified in people's minds. Two names should be preached—the name of the Father, as well as the name of the Son. The Father's name should not be isolated from "the living language" of the true church, though it has been systematically ignored by Christendom's religions, Catholic and Protestant alike.

Whose words will you accept—Jesus' own words, or those of modern theologians? The true Christian can neither ignore the Father nor relegate him to a second position.

Jehovah will not forever remain an "unknown" God. He has begun the sanctification of his name. Already there "have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." Through his chosen representative, his Son Jesus Christ, Jeho-

vah has already established a new kingdom —the kingdom for which all Christians have prayed.—Rev. 12:10.

They have prayed, as Jesus instructed: "Our *Father* in the heavens, let *your name* be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) Note, as Jesus instructed, they have prayed for the *Father's* name to be sanctified. It is His kingdom for which Christians have prayed. That kingdom will vindicate his name and position as the Supreme One of the universe. His righteous will shall be accomplished on earth, bringing lasting peace and justice here, just as his righteous will has always been done in heaven.

More than a million of Jehovah's witnesses are honoring the Creator's name, doing so in 162 different languages in 194 lands throughout the earth. They visit their neighbors in their homes to talk about Jehovah's purposes. They knock at their doors to discuss what Jehovah's kingdom will mean for persons of honest heart. They call regularly on men and women who are willing to learn what God's Word, the Bible, really says about the Creator. They show people who seek righteousness how to praise Jehovah, how to receive his blessings and how to enjoy everlasting life under his righteous kingdom.

In the destruction of wickedness that will precede the establishment of righteous conditions on earth, Jehovah will protect those who sanctify his Name by conforming to his righteous standards. As wise King Solomon wrote long ago: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." Jehovah himself said: "Is it not I, Jehovah, besides whom there is no other God; a righteous God and a Savior, there being none excepting me? Turn to me and be saved, all you at the ends of the earth; for I am God, and there is no one else."—Prov. 18:10; Isa. 45:21, 22.

What does Jehovah say? He says: "I am God, and there is no one else." So invoke his Name and sanctify it, for receiving His blessings means your eternal salvation.

THE TRAVELING GRAY WHALES

The Pacific gray whale is a great traveler among the myriad of God's creation that live in the oceans. During the summer the gray whales live in the Bering Sea and along the shores of the Arctic Ocean, dining heavily on small crustaceans. In the fall they all swim south. Half travel down the east coast of Asia, reaching the coasts of Korea; but the other half take a 7,000-mile trip down the west coast of North America, to the warm lagoons off Mexico's coast. The whales swim at between 3 to 10 miles an hour, averaging about 80 miles per day. Each day on the long journey they swim about 20 hours, sleeping about four hours at night. In the warm lagoons off Baja California's west coast, calves are born in late January, the baby whales being about fifteen feet long and weighing 1,500 to 3,000 pounds at birth. It is a long swim back, but about six weeks later the whales start back to the Bering Sea. On the trip back the adult whales apparently live off their blubber, but nourishment is provided for the baby whales so they can swim right along with their mothers. The baby whales consume about 50 gallons of milk each day as they nurse.

PLANTS and the Ceaseless Seasons

"BRRR! What a winter! I never want to be in another!" exclaimed a British housewife, looking at the icebound fields and snowy slopes.

"Phew! for a breath of cool air!" gasped her Australian counterpart at one and the same time.

Meanwhile, beneath the frosted crust of soil, prepared for the next season, were millions of bulbs waiting for a warmer day; millions of tree buds in the icy air held in readiness for leaf and flower to burst forth at the given signal. And in the fields at the opposite end of the earth the fruitage of the warmth and light of the summer months was about to be gathered. Another year's cycle was over. Perhaps neither housewife realized the full importance of both heat and cold, long days and short, which the Bible says will never cease.—Gen. 8:22.

They Need the Cold

If the wish of the British housewife had been fulfilled and the autumn had led straight into spring, she would have waited in vain for many leaves to appear in springtime in all their profusion and endless variety. Unless the twigs and branches are exposed to low temperatures for a minimum time, depending upon the species, many of the trees in temperate climes will not sprout forth. This is a protection for the plants under normal conditions in winter. In lands where there is a severe temperature drop it is greatly to the disadvantage of trees to retain their soft, thin leaves in winter. Winter gales would find great resistance to their passage, and even were the leaves not stripped off, causing thousands of tiny wounds through which disease spores might enter or sap be lost, the tree itself would be more liable to be blown down by violent winds.

Still worse, the cold dry winds would tend to dehydrate the tree, and this would be accentuated on those fine days when the soil would still remain frozen. As no more water could be taken in through the roots, the tree would suffer from drought. It is noteworthy that the great forests in the north of Canada, Scandinavia and Siberia, where there is a short growing season, are made up of evergreen conifers. Indeed, most evergreens in temperate or cool zones of the earth have tough, thick, often needle-shaped leaves, resistant to wind or snow damage and evaporation.

Jehovah God has also made provision for the many types of plants that have an annual cycle from seed to harvest. Many of these seeds are shed in autumn and, were they to commence growth immediately, they would have to face the winter in a very vulnerable condition. How can these seeds, without taking thought, know that the warm days of autumn, or the mild spells in midwinter

By "Awake!" correspondent in the British Isles

are most certainly not the start of spring?

The start of investigating this problem was made at least as long ago as 1918, when Gassner discovered that by germinating the seeds of winter rye (rye ordinarily sown in late autumn and overwintered in the soil) at a temperature of 1 to 2 degrees Centigrade the time of flowering was brought forward by at least six weeks from that of the same rye germinated at higher temperatures and not subjected to a cold spell. How was the farmer to use this knowledge to get the best harvest-time? Further experiments, carried on in the Soviet Union, led to the introduction of vernalization, the hastening of the development of seeds by treating them in various ways before planting. This became a regular practice throughout Russia. It involved partially soaking the seed of the cereal to be sown and then submitting it to low temperatures. As these conditions were not hard to obtain in the Russian winter, it was not long before millions of acres were being sown with vernalized grain, winter varieties sown in the spring.

The gardener who wonders why his early-sown best seeds produced plants that "bolted," or produced flowers and seeds instead of edible roots, sowed them too early. They "caught cold," as it were, with a late frost or cold period, and were vernalized as they grew. Normally, biennial plants such as beet, celery and carrot are busy the first season producing vegetative parts only, namely, leaves and roots, but if left in the ground to overwinter will, if hardy, produce flowers and seeds the following year. If this chilling can be postponed, so can the onset of flowering—in the case of beets, indefinitely! Not all biennials are as sensitive as beets, though, in their early stages, and this is not a satisfactory explanation for the occasional onion, carrot or beet that decides to "bolt" the first season anyway!

So, then, if our housewife were to lose her winters, she might well lose a lot more in addition. Moreover, if she were to have the nights invariably as warm as the day, not only might she sleep less soundly, but she would be in the company of the tomato, which produces better if it, too, is cooler during the night.

The above holds true only for plants of temperate climates. It is not to be expected that a tropical plant such as rice would benefit from cold germination, and it does not. Presowing high-temperature treatment helps earlier flowering and better drought resistance in rice. This fits in with the climate it usually encounters.

Length of Day Makes a Difference

Besides cold and heat, other factors enter into the determination of time of flowering or fruiting of many plants. One of these should be familiar to motorists at least—lighting-up time! It is now known that the length of day is the factor that decides the time of migration of many birds. When the ratio of darkness to light in the twenty-four hours has reached the critical point, away fly the birds, as surely as if they had all been given a signal. Poultry farmers often govern the amount of darkness and light given to chicks and laying hens. This matter of day length is also the deciding factor in the case of some plants.

Not all, though. Tomato plants may prefer a cool night's sleep, but they are quite indifferent as far as flowering or fruiting goes with respect to the length of day or night, providing, of course, that they get enough light to enable them to grow. This makes it possible to grow tomatoes without recourse to artificial lighting at any time of the year under the protection of

glass. Peppers, maize and cucumbers are also unaffected by day length. But others need a day length of over twelve hours before they will begin to form flowers; for instance, beet, radish, lettuce, wheat, some varieties of barley and spinach. These are termed long-day or short-night plants.

Still others will come into flower only if the days are shorter than the nights. Chrysanthemums, some soybeans, rice and strawberries are such short-day plants. When a "winter" variety of rice plant was given short days by cutting off some of the normal sunlight hours, the time of onset of flowering was reduced from 133 to 47 days. This explains why some plants are incapable of producing flowers except at one particular time of the year. When the day length or night length is just right, the plant will flower, and this just as surely as if it could read the calendar. Some plants are so fussy about this that they will, if the seeds are germinated at the wrong time of the year, try to produce flowers even if they have not had sufficient time to grow out of the seedling stage.

Other experiments have produced decidedly odd results. A weed, common in some lands, called cocklebur, a short-day plant, will not flower under long-day conditions. However, only one short day followed by a long night will prove sufficient for the plant to commence reproduction even if the succeeding days are long ones. Odder still, if after two short days the leaves are removed, the plant will then *not* flower. This indicates that some slow-moving substance formed in the leaves is responsible for starting flower formation. Complicating matters still further, however, is the fact that, if kept cold, the cocklebur, *Xanthium pennsylvaticum,* then needs seven short days to initiate flowering.

Since flowers appear before fruits and seeds, it should not surprise us to find that the strawberry produces flowers under the influence of short days, and fruit when the days lengthen. It is an example of a plant that fits in well with the changing pattern of light and darkness. Many people enjoy strawberries at other times of the year than summer, and so other kinds of strawberries that have a prolonged season have made their appearance in gardens. This desire for "out-of-season" flowers and fruit has led plant hunters to scour the world for new varieties that have a different day-length pattern, and for plant breeders to produce by crossing and selecting new varieties that can be grown at alternative times. So now the gardener can choose from summer- and autumn-fruiting raspberries, late- and early-fruiting strawberries, early and normal chrysanthemums, and so on. These are protected by cultivation and so are not necessarily obliged by natural selection to conform to the prevailing pattern of development held to by plants in an entirely uncultivated environment.

These developments are watched with keen interest by gardeners especially, but even those of us not especially interested in cultivation should remember that Jehovah has marvelously made the whole of his earthly creation fit in so well that even the plants, insects and other unreasoning living things do the best thing for the survival of their kinds. Use of human intelligence and the divine blessing, too, in God's new order will result in such plentiful profusion that the continuing cold and heat, summer and winter, day and night will be of still greater benefit to all living in those paradisaic conditions.

Understanding MENTAL ILLNESS

IN 1943 a three-year-old girl was diagnosed as having cerebral palsy. Many were the doctors who examined her, the majority advising the parents: 'Put her away and concentrate on your other children.' Rather than 'put her away,' the parents lavished love on her, caring for her at home, trying always to improve her abilities. She did not talk, walk or feed herself; yet with patience she learned to spell very early and eventually was able to use an electric typewriter with one finger of her left hand. She has made remarkable progress, largely as a result of patience and love.

Such is the power of love in improving mental abilities and health that Dr. William Sargant, a fellow of the Royal College of Physicians, recently disclosed the following:

"A little while ago, one of America's most famous teachers of psychoanalytic psychiatry came to England and addressed a large meeting of British psychiatrists. He told us that skilled psychiatric diagnosis, unlike medical diagnosis, has now become quite unnecessary for treatment purposes. The best treatment for any patient suffering from mental illness was to make him feel loved in his hostile world."*

Though many doctors, including Dr. Sargant, do not believe sueh great emphasis can be placed on love, since mental illnesses are so varied; nonetheless, more and more doctors have come to realize that love has done amazing things in improving the mental health of innumerable patients, the mentally retarded or the mentally ill.

The fact that love is so often lacking today may well be one of the main reasons for the high rate of mental illness. In fact, mental illness has become the number one problem in the United States. It is now more widespread than polio, heart disease and cancer combined. Every other hospital bed in America is occupied by a mental patient, with one in five families affected and one in ten persons requiring some type of help. And in Canada, on any single day, there are more patients in mental institutions than in all the public general hospitals combined.

With the problem of mental illness of such great magnitude, there have been many efforts to help the public understand the matter better. The trend has been to educate the public away from such terms as "crazy," "mad," "nut" and other such synonyms for mental illness that hinder understanding and make it difficult to evoke sympathy for their plight. A greater understanding of mental illness has emerged, along with an awareness that some types can be prevented. With a considerable amount of the stigma associated with mental illness removed, there is now less reluctance to summon help. Afflicted families no longer need feel ashamed because a loved one is mentally ill, no more than if he were delirious with a high fever. The mentally ill are now being regarded as just that—ill and in need of care.

* *The Atlantic*, July 1964.

What Causes Mental Illness?

Although billions of dollars are spent on the problem of causes, authorities agree that there is no one satisfactory answer. Dr. William Sargant, in fact, has stated: "There is a general realization in England of our almost total ignorance of the basic underlying causes of practically all forms of functional mental and nervous diseases." Understandably, then, he admits: "It has generally been found over the years that psychoanalysis is a poor weapon to treat most forms of mental and even neurotic illness. . . . Freud's work may in fact prove to be one of the great hoaxes of the century if it turns out that all the data obtained on the couch have been unwittingly fed into the patient by the therapist and then, unknowingly, given back to him by the patient."

Amid these uncertainties about the causes of functional mental illness, along with controversy over forms of treatment, there are a number of authorities that are of the opinion that some quirk in the chemistry of the body causes the trouble. Others believe that there is some undiscovered disorder in the brain itself that triggers emotional problems. They expect the discovery of a chemical or drug remedy that will enable many mental ills to be treated much the same as organic diseases.

Then there are those mental illnesses actually brought on by organic disease. Since it is too often overlooked that various physical conditions can cause symptoms of mental illness, one doctor has gone on record, declaring: "The public should be repeatedly told that some patients have their mental depression as a result of chronic exposures to small doses of toxic fumes, that 'psychosomatic' symptoms causing patients to wander all over the nation from one psychiatrist to another have been dramatically cured when a diagnosis of kidney infection was made and adequately treated, and that an occasional psychotic hospitalized for years has been promptly returned to normal by the administration of thyroid hormone. The public should know that the same mental symptoms can be caused by a number of underlying diseases."*

Then there is a strong belief among health experts that the stresses and strains of modern life play an important role in mental breakdown. It is known that the problems of the mentally ill often revolve around everyday happenings in the home, on the job and at school, especially college, where one out of every nine students in American colleges, says Dr. James A. Paulsen, "is sufficiently emotionally disturbed to need medical leave, hospitalization, or extensive and intensive psychiatric treatment." The liability to mental illness, then, would depend on how one reacted under strain over a long period. Stress is a natural function of living and can be the spice of life, bringing out the best in us, but it can mean disaster if the right balance cannot be obtained.

Another thing about mental illness is that it affects people of all ages and from all walks of life: the busy executive plagued with ulcers, the grandmother feeling unwanted and useless; the aging man approaching retirement and the high-strung child breaking under pressures at home and school. Of course, the majority of persons manage to handle their problems and still maintain balance in their lives. But those who cannot find and keep that balance lose control, things around them get out of focus and some turn to alcoholic drink, drugs and bizarre behavior. Those who break down completely, retreat into a private world of their own creation, filled with fears, hallucinations,

* Marseille Spetz, M.D., in *The Atlantic*, October 1964.

depressions and often uncontrolled and violent outbursts.

Recognizing Mental Illness

It is this lack of emotional control that is one of the chief differences between normal and abnormal behavior and one of the aids in determining whether a person is mentally ill.

There is advantage in recognizing signs of mental illness early. "Of all illnesses," says Dr. William Menninger, "mental illness has the highest recovery rate, with a big if—if the person receives prompt, skilled care."

So there are symptoms of mental illness, just as physical illness is recognized by symptoms such as headache, fever and pain. With mental illness there is usually some marked or prolonged deviation from the person's normal behavior: If one is always quarreling at the slightest provocation; if he cannot control his temper; if he has long and constant "blue" spells and deep depressions; if there are excessive and exaggerated fears about one's health; if he is oversuspicious and convinced that others are "out to get him"; when daydreaming consumes much of his time; when he loses interest in his appearance, his family and his friends; when his outbursts are frequent and he threatens to harm himself and others—it is surely time for serious reflection.

This does not mean, of course, that every person who often daydreams or who is overanxious about his health is mentally ill. Nor does it mean that those who are argumentative and moody are necessarily mentally ill. Many of such actions may parallel those of a mentally disturbed person and yet be caused from overwork or prolonged strain. Perhaps a change in scenery, more rest or a vacation is all that is needed to get one back on the 'beam' again. On the other hand, when these remedies are applied, along with efforts to improve one's spiritual health, and the symptoms keep recurring and develop to an extreme degree, it would be wise to seek aid.

It is quite understandable that one of the most difficult things for a person ever to admit to himself and especially to others is that someone he loves is mentally ill, but admit it he must if the sick one is to be helped. One of the most logical things to do at such times would be to consult the family doctor. He is usually acquainted with the history and physical condition of the patient and would probably be in a position to determine whether the problem has an underlying physical condition or not.

The Family's Role

The attitude of each member of the family at such times is extremely important. Were the sick one to break a leg or suffer a prolonged physical illness, most members of the family not only would rally around to give moral support but would, no doubt, pitch in and help to tend the sick one. How much more is this oneness necessary for the mental patient, for he is just as sick, only it is his mind rather than an arm or a leg.

Family members ought to ask themselves: What can we do to aid his recovery? Will we be able to care for him ourselves or will he have to be hospitalized? If we care for him, will we do it out of love? Once these questions are answered and the fact is accepted that they are dealing with someone who is ill, they will be in a much better frame of mind to care for him.

If you really show love and patience, the results may be remarkable. Let the ill one know that you love him and you are really

interested in his problem. Assure him that he has your affection despite the hostility he may display due to his illness. Try to be as relaxed as possible with him. Be a good listener. He may need someone to talk to and with whom to share his troubles. Do not respond with, "Snap out of it." In many instances, he cannot help his actions anymore than a tuberculosis patient can avoid coughing. Try to help him work out practical problems, but, if possible, do not make decisions for him or force yours on him. Do not make promises you do not expect to keep. His trust and reliance on you will be an important path on his road to recovery. Use all the love, kindness, patience, long-suffering and understanding at your command, for he needs to know he is loved and wanted by his family or else the best of other treatment may not fully restore him to health.

When the mentally ill person has frequent outbursts or is harmful to himself and others, drug therapy and/or hospitalization may be the solution you will choose; but when at all possible many families have lovingly chosen to keep the ill relative at home where they can nurse and care for him themselves. It is the love and understanding that he is given by his loved ones that will make the big difference in any possible rehabilitation. It is evident, therefore, that the qualities of love and understanding cannot be overemphasized in the treatment of the mentally ill.

Preventing Mental Illness

Since love and kindness are so helpful in the treatment of much mental illness, these qualities must also be important in preventing illness. It is believed that the atmosphere in a home plays a vital role in maintaining mental health. There should be an abundance of love and understanding, the home being a place where the children are lovingly disciplined toward good behavior.

Being moderate in habits is also important, avoiding excesses that cause stress and strain. Each one, then, must find his own balance when it comes to stress, so that the recuperative powers of the body function properly. But if one persistently pushes himself beyond his capacity, constantly drawing on and using up reserve powers, he runs the risk of breaking under the strain. Prevention-wise, Dr. Hans Selye writes in *The Stress of Life* that one should find his optimum stress level and then use his energy at a rate and in a direction 'adjusted to the innate structure of his mind and body.'

Of all the preventives of mental illness none plays such a significant role as the possession of maturity, especially spiritual maturity. Sound spiritual health produces what the Bible calls the "fruitage of the spirit," which includes joy, peace, long-suffering, faith, mildness, goodness, self-control, kindness and love. These qualities do not bring on stress and strain but are vitalizing, upbuilding, strengthening. Yes, long before modern doctors put so much emphasis on love and kindness in treating mental illness, the Bible stressed the paramount importance of such qualities for daily living, since "God is love."—Gal. 5: 22, 23; 1 John 4:8.

In the Sermon on the Mount, the Son of God stressed not only love but being 'conscious of one's spiritual needs,' putting spiritual things first, rather than material, and thereby avoiding much anxiety. Only by following such divine counsel can one have "the peace of God that excels all thought" and which "will guard your hearts and your mental powers."—Matt. 5:3, 43-48; 6:19-34; Phil. 4:7.

VOLCANOES

FRIENDS OR FOES?

FOR two weeks earthquakes had been shaking the area around Paricutin, a small village about 200 miles west of Mexico City. Then, on the afternoon of February 20, 1943, when Dionisio Pulido was out in the fields working his farm, he noticed a fissure in the ground. Suddenly there was an earth-shaking thunder, and smoke and flames leaped from the ground setting afire pine trees nearly 100 feet away. More smoke followed, along with a loud continuous hissing noise and a smell of sulphur. At this Dionisio and his three companions hastily retreated from the scene.

The next morning when Dionisio returned, a cone had risen over thirty feet into the air and was emitting smoke and rocks with great violence. By noon the cone had grown to nearly 150 feet! After a week it was 450 feet high. By this time it was an awesome blast furnace, sending prodigious amounts of incandescent materials over 3,000 feet into the air. What a beautiful fireworks display this created, especially when these glowing fragments cascaded down the sides of the cone, causing interlacing fiery trails!

For nine years this newborn volcano remained active, during which time it emitted an estimated 3,596 million metric tons of solid material and grew to a maximum height of 2,120 feet! Its lava flows covered more than fifteen square miles, and reached a thickness near the cone of over 700 feet. Some 16,000 tons of steam and other gases were expelled daily at the height of activity.

Different Views

In recent years numerous volcanic eruptions have erected mountains, raised up islands from the bottom of the ocean and have covered hundreds of square miles with earth's heated contents. Many welcome this activity. In Hawaii the spectacular spouting fountains of golden lava are an attraction to which people from all over the islands flock. Late in 1959, after an eruption of Kilauea volcano, a report from Honolulu lamented: "The fire goddess Pele has come and gone, and all Hawaii is saddened that she could not stay longer."

The frequent eruptions of massive Mt. Etna on the island of Sicily, which occur on the average of every six to nine years, stir mixed emotions. On occasions lava flows require that villagers evacuate their homes and fertile fields, and, of course, this can be a tragedy. But even though homes and crops may be destroyed by creeping lava, farmers return to their land, for they know that minerals brought up from the depths of the earth will enrich

the soil. Yes, some of the most productive lands in the world are those that have been enriched by volcanic eruptions.

But perhaps the majority of persons see only the tremendous destructive power of volcanoes, and so view them as vicious, fire-spitting monsters. Their power is indeed stupendous.

Powerful Historic Eruptions

The most violent historic eruption in the Western Hemisphere was perhaps that of the Cosegüina volcano in Nicaragua in 1835. The explosions were so loud in Guatemala City over 200 miles away that the army, thinking it was cannon fire, prepared to defend the city. And in Belize, British Honduras, at a distance of nearly 400 miles, troops were called out to repel what was believed to be a naval attack. It is reported that for hundreds of miles the sea "was covered by floating masses of pumice, resembling the floe-ice of the Northern Atlantic."

However, the greatest eruption in man's history is generally believed to be that of the Krakatoa volcano on a small, uninhabited island in the strait between Java and Sumatra. This tremendous explosion in August of 1883 blew most of the island sky-high, sending such volumes of ash into the upper atmosphere that brilliant sunsets were created around the earth. In fact, on October 30 the sky had such a glow that fire engines were reportedly summoned in cities in the eastern United States "to quench the burning skies."

There have been two eruptions in the present century that rivaled the power of these blasts. The first occurred in June of 1912 in a remote section of the Alaskan Peninsula. Volcanic ash blotted out the midday sun 100 miles away in Kodiak, where drifts of ash piled up to a depth of twelve feet! The other took place in March of 1956, when Mt. Bezymiany on the Kamchatka Peninsula, north of Japan, blew its top. It was only because of the remote location of these eruptions that no lives were lost.

Warnings Unheeded

Those who view volcanoes as belching killers lying in wait to claim victims fail to realize that there have been relatively few major death-dealing eruptions, and that even these were preceded by plenty of warning. Probably the most famous was the eruption of Vesuvius in 79 C.E., which buried Pompeii under fifteen to twenty feet of volcanic ash. Although this was believed to be quite sudden, repeated warnings by a series of earthquakes signaled the impending disaster. Prudent Pompeians fled the vicinity and lived.

The classic volcanic tragedy of modern times occurred May 8, 1902, on the Caribbean isle of Martinique, when all but one of the 30,000 inhabitants of the seaport of St. Pierre perished in one fiery blast from Mt. Pelee, located five or six miles away. But it need not have happened. For weeks prior to the fatal eruption the long-inactive volcano had been seething and boiling. "The city is covered with ashes," wrote one woman to her sister days before the disaster. "The smell of sulphur is so strong that horses on the street stop and snort. Many of the people are obliged to wear wet handkerchiefs to protect them from the strong fumes."

The two most recent catastrophes were also preceded by days of rumblings and roarings by long-inactive volcanoes that were giving advance warning to those in the vicinity. Finally, on January 21, 1951, Mt. Lamington on New Guinea exploded, wiping out about 6,000 persons who did not heed the advice to get out of the way.

The situation was similar in March of 1963, when 1,500 persons perished in the eruption of Gunung Agung on the island of Bali.

It is evident that the vast majority of the estimated 190,000 victims of volcanic eruptions during the past 400 years need not have died had they heeded advance warnings. But even this needlessly large casualty list appears small when one considers that every two years some 200,000 lives are snuffed out in traffic accidents throughout the world.

More Good than Harm

A closer examination of volcanoes reveals that they serve a beneficial role that far outweighs any destruction and inconvenience they may cause. They have created tens of thousands of square miles of paradise-like land where tropical fruits and flowers of every kind flourish in abundance. The Canary Islands, the Azores, the West Indies and the Hawaiian Islands are only a few of the beautiful islands that were raised from the bottom of the sea by volcanic eruptions. Why, just seven years ago a new island ascended out of the Atlantic, and in time grew until it attached itself to one of the islands of the Azores. Another popped out of the sea near Iceland about a year ago.

The average person probably does not realize the major role volcanic activity played in preparing the earth for human habitation. Consider some of the most beautiful towering mountains—Fujiyama, Kilimanjaro and 19,550-foot-high Cotopaxi in Ecuador, to name a few. Not only are volcanic mountain peaks such as these breathtakingly beautiful, but many have done much to moderate climates and to increase what would otherwise have been a scanty rainfall.

Huge areas of the continents are covered with volcanic deposits. For example, 200,000 square miles of the northwestern United States was inundated by successive lava flows. During the past, volcanic activity produced tremendous mineral resources, including rich deposits of sulphur, lead and zinc, not to mention beautiful gems such as diamonds. The famous diamond mines of South Africa extend into extinct craters, where long ago in the superheated bowels of the earth the sparkling gems were formed.

In addition to the huge quantities of volcanic ash, pumice and lava expelled in an eruption, underground gases are believed to be emitted in perhaps even larger amounts. The volume is stupendous. The emission of steam from one of Mt. Etna's minor vents during a two-week period when lava did not even flow was calculated to equal 450 million gallons of water!

In summarizing certain benefits of volcanoes, an article in the *Scientific American* concluded: "It is not merely that volcanic eruptions have provided some of the world's richest soils—and some of our most magnificent scenery. Throughout geologic time volcanoes and their attendant hot springs and gas vents have been supplying the oceans with water and the atmosphere with carbon dioxide. But for these emanations there would be no plant life on earth, and therefore no animal life. In very truth, but for them we would not be here!" Certainly there is good reason for us to become more familiar with these wonders of God's creation!

What Are Volcanoes?

Today there are an estimated 500 active volcanoes on earth, with thousands of others either dormant or extinct. The locations of scores of undersea craters are also known, and undoubtedly there are hundreds more. The Stromboli volcano in the

Lipari Islands off the coast of Sicily is in a state of almost constant eruption; others erupt at rather regular intervals, as do Vesuvius, Etna and the Hawaiian volcanoes Kilauea and Mauna Loa, while craters such as Krakatoa, Bezymiany and Lamington may lie dormant for centuries and then blast out with tremendous violence. What exactly are volcanoes, and what accounts for their different behavior?

A volcano is a vent or chimney through which molten material called "magma" rises some tens of miles to the earth's surface, where it spills out and is called "lava." Scientists have evidence that the source of this molten material, which differs essentially from molten rock in that it is charged with varying amounts of gases, may be in the upper mantle about sixty miles beneath the earth's surface. Shifting of underground rock masses or pressure from entrapped gases evidently forces the magma upward, where it often seeps into deep reservoirs twenty to thirty miles beneath the volcanoes.

Most of the explosive force of an eruption is supplied by pent-up gases within viscous magma. In violent explosions the throat of the volcano usually has been stopped up for many years and, when enough pressure is built up, the whole top of the mountain is blown into the air. In such eruptions the magma is expelled as pumice or ash, much like gas-charged champagne froths out of an uncorked bottle. It was this type of explosion of long-dormant Vesuvius that pulverized the magma and buried Pompeii under twenty feet of ash. No lava flowed at that time.

On the other extreme, there are volcanoes such as Kilauea and Mauna Loa that emit magma as nearly 100-percent lava, with seldom any ash or pumice being expelled. In these volcanoes the magma is quite fluid, allowing the gases to escape with ease. Such eruptions are comparatively mild, and the only danger is in the path of the flowing lava. Most eruptions, however, are a combination of the two extremes, with ash and pumice being expelled first, followed by flows of lava.

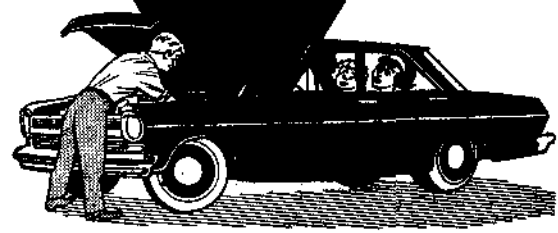
Servants Rather than Destroyers

Today some volcanoes are under careful surveillance, and, according to volcano expert Haroun Tazieff, "scientists can already forecast volcanic eruptions and will probably soon be able to predict their violence and hence the danger they present." This, of course, applies to only the handful of volcanoes that have well-equipped volcanological observatories. However, such investigations indicate that with proper knowledge protection from volcanic disasters is possible.

Not only that, but in time man may harness underground energy to provide much of his power. Already in Italy, New Zealand, Iceland, the United States and Kamchatka the heat produced by underground magma, known as geothermal energy, is being turned to useful purposes. In fact, in 1952 about 6 percent of the total electric energy output of Italy was produced from volcanic heat. Kamchatka also reports success in harnessing geothermal energy. "In a few years' time," they boast, "Kamchatka will be the only place in the world with all electricity and hot water free for everybody."

While it is true that volcanoes are still a threat to the welfare of some humans, it is apparent that they are, at the same time, man's friends.

TRACING THAT FAULT IN YOUR CAR



THE family is all dressed up ready for an evening out with some friends. You hustle them into the car and slide in behind the wheel. After switching on the ignition, you press the starter button. But the only reply is an impotent whir of the starting motor languidly heaving over the unresponsive engine. Breaking the awkward silence, you slide nonchalantly out of the seat and glance toward the rear seat, where the family stares nervously out the window, trying hard not to look concerned. You assure them that it will only be a jiffy and they will be on the way.

On previous occasions when the car failed to start, you had been much less confident when you lifted the hood and contemplated the mass of wires, pipes and connections. However, after a recent discussion with a mechanic friend you feel better qualified to cope with the situation. So stripping off your coat, you prepare to trace the fault in your car.

Check for the Obvious

At once you recall your friend's counsel, "Don't overlook the obvious. For instance: Is there sufficient gasoline in the tank? Gas gauges sometimes register wrong. Did you make certain that the ignition was switched on? Is the gear shift in neutral? Many cars with automatic transmissions will not start unless it is." So before going any farther you double-check these things. After determining that the trouble must be elsewhere, you proceed to probe deeper for the difficulty.

As you raise the hood and examine the engine beneath, you still have in mind the counsel to look for obvious troubles. You remember that the mechanic told how persons have taken their whole engine apart when the trouble was only minor, such as a loose connection or a wire that was shorting. So the first thing you do is check for such things. Are all the wires leading from the distributor to the spark plugs connected? Is the insulation on them good? Are there any bolts or pins broken, or any nuts loose? It is good to remember that something as simple as a broken cotter pin on the throttle arm can prevent a car from moving!

Process of Elimination

While your eyes scan the engine, you think back on the steps your mechanic friend outlined. It was such a practical way to narrow down the location of the trouble. He explained: "In addition to mechanical troubles, such as a loose nut or broken cotter pin, there are, generally speaking, only two kinds of faults. These are electrical and fuel. Both electricity and fuel have a line of flow, which, if broken or blocked, will cause trouble. Therefore, the key to tracing the fault lies first in determining in which of the two lines the trouble is, and then checking the places along that line where difficulties are most likely to occur."

To make such a check it is usually necessary to have a few tools. So on the suggestion of your mechanic friend you purchased an adjustable wrench (such as a crescent wrench), insulated pliers and a screwdriver with an insulated handle, and put them in the trunk of your car. These were the tools recommended as the most useful for safely tracing car troubles. A flashlight also is often necessary.

Fuel or Electrical?

Is the trouble somewhere along the fuel line, or is it an electrical fault? The way to find out is to pull off the wire from one of the spark plugs. Usually there are six or eight of these plugs in the engine, with wires from each plug feeding back to what is called the distributor. It is through these insulated wires that electrical spark is fed into the engine to ignite the gasoline, which, in turn, explodes and supplies power to drive the automobile.

When you pull the wire from one of these spark plugs you will notice a metal clip within the insulated wire. You may be able to pull the rubber insulation back to expose this metal clip. If not, insert a key into the wire's end so that it makes contact with the metal clip. Then, while you hold the end of the metal clip or the key about a quarter of an inch from the engine with your insulated pliers, have a passenger operate the starter with the ignition on. A strong blue spark should jump from the wire to the engine. If none does, then you know that the trouble is in the electrical system. However, if there is a good spark you know the fault is in the fuel line. In this way you narrow down the possible locations of your troubles by 50 percent.

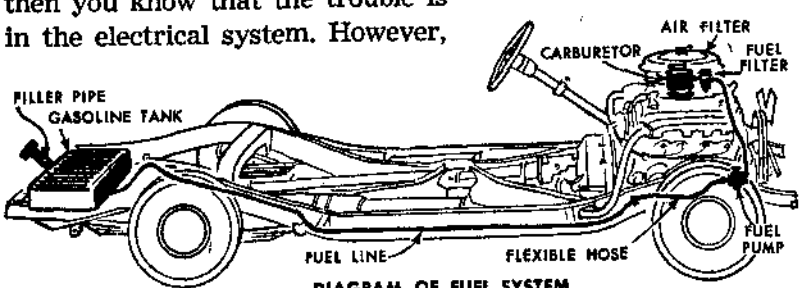


DIAGRAM OF FUEL SYSTEM

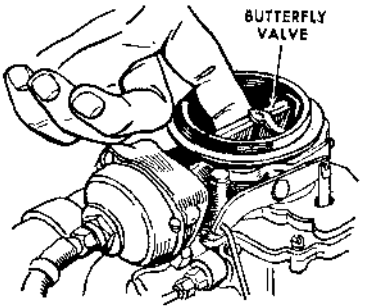
Fuel Troubles

"Now what was it I was supposed to do if I found that the engine was getting electrical spark?" you ask yourself, as you momentarily pull your head out from beneath the hood. O yes, find out whether fuel is reaching the carburetor. One way to do this is to remove the air cleaner, which is the round thing about a foot in diameter that is set over the carburetor. Often just a wing nut in the center of the top holds it on.

After carefully removing this cleaner, you can peer down the throat of the carburetor by holding the butterfly valve open with your finger. Now, with the other hand, move the throttle linkage with a pumping motion. Each time you do this you should be able to see a little stream of gas squirt into the throat of the carburetor. This shows that gasoline is reaching the engine. However, if no gasoline squirts into the throat of the carburetor, what then?

That would indicate the trouble is somewhere back along the fuel line to the gas tank in the rear of the automobile. The difficulty is probably a faulty fuel pump (in which case there is little that you can do), or the fuel filter may be clogged. You can locate these parts by following the fuel line back from the carburetor until you come to them. The filter can often be recognized by the small glass bowl. In this bowl a special paper or copper filter screens out dirt and water that may be in the gasoline.

When this filter becomes clogged, the flow of gas may slow down or stop. If this is the trouble, it can be easily remedied by unscrewing the bowl, emptying any sediment and water, and then replacing it. This may be all that is needed to start you on your way again.



CHECKING CARBURETOR AFTER REMOVING AIR FILTER

On the other hand, it is possible that the trouble is a loose fitting, causing the fuel line to suck air. Therefore, check the fittings to make sure that they are tight and dry. Also, examine the flexible hose that leads into the fuel pump. Is it hard and cracked? If so, that may be where the line is sucking air. Sometimes a stalled car can be started on its way simply by tightly wrapping this cracked hose with tape.

In the hot summer weather a heated-up car will, on occasion, refuse to start because of vapor lock. This occurs when the gas in the fuel line vaporizes, and the vapor bubbles clog up the flow of gasoline. Should this be the trouble, it can often be quickly remedied by applying a wet cloth to the fuel pump and fuel line, especially where the line is close to hot exhaust pipes. This will condense the gas vapors in the fuel line and the gas will flow again.

However, if you find that gasoline *is* reaching the carburetor, then what? The problem is probably very simple. The engine may be flooded with too much gas. In that case, do not pump the accelerator, but press it all the way to the floor and hold it there while you operate the starter. This will empty the excess gasoline out the exhaust, and should get you started. If it does not, have someone hold the carburetor's choke butterfly valve open while you operate the starter. This will suck in a greater volume of air, which the engine may need to start.

If there is anything mechanically wrong with the carburetor, there is little that an inexperienced person can do except, perhaps, make sure that the butterfly valve in the mouth of the carburetor flaps up and down smoothly. If it is stuck, he can gently, but firmly, force it loose. The float needle valve within the carburetor also sticks sometimes, in which case a gentle tap or two where the fuel line enters the carburetor may loosen it. It will probably be the part of wisdom not to tamper any further with the carburetor.

Tracing Electrical Faults

Your mind returns to the conversation with your mechanic friend. "Now, what about electrical difficulties? In the event I should *not* get any spark when I test the spark-plug wire, what should I do?" Slowly the steps to follow in tracing electrical faults return to mind. At the same time you recall the word of caution: "You can get a shock, so be careful. If the ground is wet it would be wise not even to work on the electrical system."

No spark would, of course, mean that the electrical system, and not the fuel, was at fault. Therefore, the first step would be to remove the distributor cap, which is the black thing with seven or nine wires going in at the top. This is usually done by flipping off the spring clips on either side, and lifting the cap up. This exposes the inside of the distributor. Next, pull the bakelite rotor arm upward (that is the part that sticks up from the center of the distributor) to remove it from the distributor shaft.

Now gently open and close the contact-

breaker points (this is the little unit with the only moving part in the distributor that opens and closes) with your insulated screwdriver with the ignition on, being careful not to ground your screwdriver against any metal parts. If there is a sharp spark when the points open and close, the fault is in what is called the high-tension circuit. This circuit runs from the ignition coil (a round unit about five inches long and an inch and a half in diameter) through the heavily insulated high-tension wire (which goes right in at the center of the distributor cap), and then out of the distributor by way of the six or eight wires that travel to the spark plugs.

Since obtaining spark at the breaker points tells you that the fault is somewhere along this circuit, the next step is to check the high-tension wire. To do this pull it out of the distributor cap (it comes out easily), and hold the bare end about a quarter of an inch from a clean metal part of the engine, while, at the same time, opening and closing the contact-breaker points with a screwdriver. (Note: when making all tests of the electrical system, be sure the ignition is turned on.) If a spark jumps across the quarter-inch gap, you know that the coil and the high-tension wire are all right, which means that the fault lies in the rotor arm or in the insulated wires that travel from the distributor to the spark plugs.

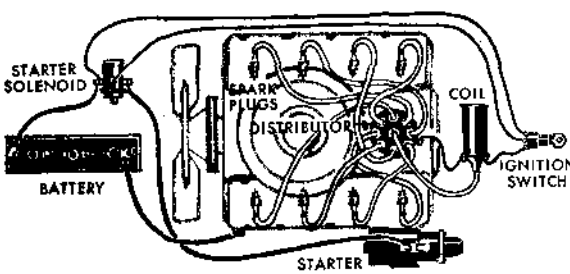
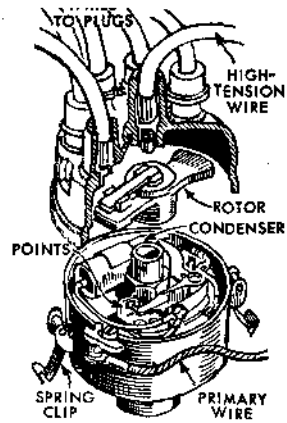


DIAGRAM OF ELECTRICAL SYSTEM

Therefore, make sure that the central metal contact of the rotor arm, which you removed earlier, is clean. It sometimes becomes dirty or blackened. Also, visually inspect the inside of the distributor cap, for it may be cracked or dirty, causing shorting. Then examine again the insulated wires leading to the spark plugs, for your check seems to have narrowed the trouble down to them. Are you sure they are all securely connected, and that the insulation on them is good?



TOP OF DISTRIBUTOR REMOVED (SECTIONAL VIEW) SHOWING PARTS

On the other hand, if you do *not* receive a spark when testing the high-tension wire, the fault may be in the high-tension wire itself. The wire inside the insulation may be broken, or perhaps the insulation is cracked and chafed and the spark is short-circuiting. If that is the case, you may be able to tie the high-tension wire away from the metal part of the engine with which it is in contact with a piece of cloth. This may be all that is necessary to start the car. More than likely, however, the trouble is in the ignition coil, and you probably will need a new one.

Well, that takes care of the check of the high-tension circuit. Now think back to your test with the contact-breaker points. Suppose you did *not* get a spark there, what would that mean? It would mean that the fault was in the low-tension circuit. This circuit runs from the distributor back to the ignition coil, but through the primary wire rather than the high-tension wire. (There are two wires that connect

the coil and distributor—the larger is the high-tension wire and the smaller is the low-tension or primary wire.) The low-tension circuit then continues out the other side of the ignition coil, on back to the ignition switch, and eventually to the battery.

To determine whether current is flowing through the primary wire, ground it at the place inside the distributor where it attaches to the contact-breaker points. Do this by holding the screwdriver on the wire at the base of the points, and grounding against a metal part on the inside of the distributor. You should get a spark when the points are held open. It takes a little ingenuity to hold the points open while you make this test. However, it can be done by slipping a little piece of clean paper between them, or perhaps by holding them with a screwdriver with the other hand.

If you get a spark, you know that the trouble is either in the contact-breaker points or condenser or both. Very likely the difficulty is dirty or pitted points, in which case you may be able to file them clean with a nail file or with the striking strip of a match folder. Even cleaning them with a handkerchief has got stalled cars started. If the condenser is faulty, it will need to be replaced.

On the other hand, if you do *not* get a spark, the trouble is somewhere back along the low-tension circuit. Inspect the primary wire. Is it loose at either of its terminals? How is its insulation? Checking back farther, you will notice the wire coming into the ignition coil from the ignition switch. You should be able to disconnect this wire from the coil with your adjustable wrench, since it is generally connected by only a nut. After doing this, hold the bare end of this wire next to a metal part of the engine. If it sparks, that narrows the trouble to the ignition coil, but if it does not, that means the trouble is still farther back, perhaps in the ignition switch or the battery.

The Fault Remedied

As you close the hood, wipe off your hands on a rag and slip your coat on, you feel pleased that you remembered so well the steps your mechanic friend outlined. However, the question now is, Will the car start? The family is hopeful as you slide in behind the wheel and push the starter button. What a relief when the engine responds! In moments the family is off to an evening out with friends.

On the way your wife asks: "What was the trouble, dear?" "It was only minor," you assure her. "The electrical system had got wet from that thundershower this afternoon, and was shorting out. I simply used a dry cloth to wipe off the distributor cap, wires, spark plugs and ignition coil. And, sure enough, that did it!"

By far the majority of times a car will not run, the fault is only minor. Oftentimes the trouble is obvious, even to a relatively inexperienced person. Therefore, it is worth while for car owners to obtain at least an elementary knowledge of what is beneath the hood of their automobile. With this knowledge, and perhaps with this magazine in the car's glove compartment as ready reference, you may be able to trace the fault in your car the next time it will not run.

Greetings! Just Words or What?

By "Awake!" correspondent in El Salvador

HOW good it is to visit a friend and be greeted with a firm handshake and words of welcome; that is, if that is the way people greet one another in your country. But there is often more to a greeting than meets the eye or ear, and within a single country there is often more than one form of greeting.

If you were to go to Zambia, for example, you would find that the greeting changes with the tribes. Imagine yourself visiting the Barotse tribe. Being a foreigner, you would probably extend your hand for a handshake, but that is not what you would receive. The tribesman would most likely take your hand and kiss the palm, and you would be expected to do the same to his hand. After exchanging this three times, the tribesman would clap his hands very briefly, because this is undoubtedly your first meeting. If you were old friends, the clapping of the hands would be of longer duration, and you would be expected to clap your hands at the same time and for the same duration.

On visiting the Kaonde tribe in the same country, you would be greeted with a handshake, but quite different from an ordinary handshake. First, both parties clap hands three times, then grip hands in a quick shake. More variety is found on visiting the Sala tribe. Here you would be greeted with a sort of three-way handshake; one with the full hand, one gripping the thumbs, then back to the full hand, doing this in three brisk movements. Imagine having to greet a large group at one time!

We cannot forget our neighbors from Mexico through Central America and on down to the tip of South America. Though the greeting is the handshake, the observing eye sees that there is more to it. Why, at every opportunity one is handshaking! It has become part of their life from youth on. Even a brief encounter on the street is met and left with a handshake. Amidst the atmosphere of flashing eyes and smiling faces, where the body speaks with gestures in addition to the hearty handshake, one is made to feel welcome everywhere.

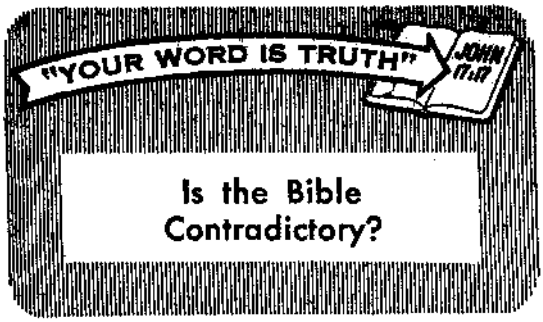
The embrace is widely used—by the Andaman Islanders, the Blackmen of Australia, the Fuegians, yes, in almost all parts of the world. In Pakistan, a land of Moslems, one will find the common handshake, but a warmer welcome among the Moslems is a good hugging of each other (males only).

Traveling farther east, one will be greeted with a graceful bow; and he will not forget the friendliness of the Orientals. Here, where the people are so colorfully dressed, it seems as though friendliness is spelled out everywhere. The people want you to feel more than welcome. After the usual bow, perhaps you will enter the home, leaving your shoes at the door, and be seated on a mat on the floor. You may be quickly fanned and then brought a cup of tea. Do you feel comfortable now? Surely, along with the pleasant, smiling faces, this welcome is to be remembered.

Giving kisses on the cheek has long been a form of greeting. In some countries kissing is largely confined to greetings between women. In Syria, men as well as women may kiss one another, often on both cheeks. Sometimes men will grasp one another by the shoulders and, without kissing, place the head first over one shoulder and then over the other.

Actually kissing is by no means a universal practice among people. In China and Japan kissing in public has long been regarded with disgust. Thus greeting one another by kissing in public is confined to certain peoples, and among other peoples its place is taken by customs such as nose-pressing; for example, among the Maoris of New Zealand.

Indicating that there is more to a salutation than meets the eye or ear is the fact that when a salutation involving physical contact becomes obsolete, it is often preserved by the language. Thus the Austrian salutation *"Küss d' Hand!"* means "I kiss your hand." Then there are the Spanish who keep the words *"¡Beso a Vd. las manos!"* ("I kiss your hands.") Moreover, there is the belief that the characteristics of a people are revealed somewhat by their greetings and salutations. Yes, greetings are both words and acts that may express cultural traits and the warmth, friendship and love that you personally feel. By means of warm greetings you can cheer the hearts of those around you.



Is the Bible Contradictory?

ONE Sunday evening last fall a minister of a Congregationalist Church in Brooklyn, New York, invited Jehovah's witnesses to explain their beliefs to a group of the church's young adults. For the occasion about forty persons were in attendance, including two clergymen.

During the course of his talk the speaker made it clear that Jehovah's witnesses accept the *whole* Bible as the word of God. It was emphasized that they do this because the Bible is harmonious. To contrast their beliefs with those of many modern-day critics of the Bible, he said: "Jehovah's witnesses are not like the Brooklyn clergyman who some time ago said that he read the Bible like he ate fish—picking out the parts that did not appeal to him." Following the talk the audience participated actively in a questioning session.

After several minutes of questions, the local minister said that he, too, had some inquiries. "I must admit," he began, "that I am like that minister who said he reads the Bible like he eats fish. But how else can one read the Bible in view of its many contradictions?" he wanted to know. "For instance," he continued, "Matthew's account says that Judas hanged himself and the priests used the betrayal money to purchase a burial field, but over in Acts it says that Judas bought the field and that he fell headlong and burst asunder."

Those with Bibles were directed to Matthew 27:5-7, and the verses were read: "So [Judas] threw the silver pieces into the temple and withdrew, and went off and hanged himself. But the chief priests took the silver pieces . . . After consulting together, they bought with them the potter's field to bury strangers." This was compared with Acts 1:18, which also was read aloud: "This very man [Judas], therefore, purchased a field with the wages for unrighteousness, and pitching head foremost he noisily burst in his midst and all his intestines were poured out."

"There, you see, obvious contradictions," the clergyman asserted. But are they? True, in harmony with what Matthew reported, the priests used Judas' money to purchase the burial field. However, since it was with Judas' money and since his death furnished the occasion for the purchase, it is not a violation of acceptable expression to say that Judas purchased the field. Even today it is a common figure of speech to attribute to a person an action for which he is even indirectly responsible.

For example, famous Yankee Stadium in New York City is often referred to as the 'house that Ruth built.' Babe Ruth, of course, did not build it, but because of making baseball popular with his home-run hitting, he was largely responsible for its construction. Similarly, Judas provided for the purchase of the burial field, and, for that reason, it is not inaccurate to say that he bought it.

Matthew said that Judas hanged himself, and the apostle Peter reported that Judas plunged headlong, evidently onto some jagged rocks, causing his entrails to spill out. Neither of these statements excludes or contradicts the other. Peter did not say that Judas did not hang himself; he simply said that he pitched head foremost and burst noisily. He may have died as a result of hanging, and then, sometime afterward, his body may have plunged to the jagged

rocks below when the limb of the tree or the rope broke. On the other hand, the weight of his body may have immediately snapped the branch from which he had hung himself, sending him to his death below. In either case, there is no contradiction between the two accounts.

It is interesting that a noted professor, H. B. Hackett, some years ago visited the supposed site of this suicide. After examining the rocky terrain, with trees growing along the edges of almost perpendicular precipices, he said that it was easy to understand how Judas could have hung himself from a tree near a precipice, then, when the limb or the rope broke, could have fallen onto the rocks below, and been mangled, as Peter described.

This logical answer in support of Bible accuracy was welcomed by many in the audience, but it obviously did not please the clergyman. "All right," he said, "we will leave that as it may be. I have other examples." He then read the following two Bible texts.

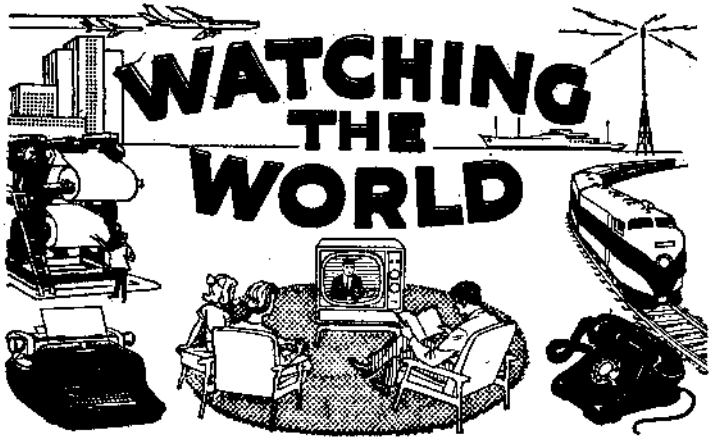
First, Exodus 34:7, which says: "By no means will he [Jehovah] give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation." And then Ezekiel 18:20, which reads: "A son himself will bear nothing because of the error of the father, and a father himself will bear nothing because of the error of the son. Upon his own self the very righteousness of the righteous one will come to be, and upon his own self the very wickedness of a wicked one will come to be."

"Now, which statement is true?" he wanted to know. It was explained that a person can find contradictions in practically any piece of literature if statements are taken out of context. So if he is looking for such contradictions in the Bible, he will find many examples to satisfy his mind. On the other hand, if one considers the writer's viewpoint, the circumstances at the time of writing and the context in which the material is set, he will find the Bible to be wonderfully harmonious and accurate.

In this case, it was explained, the Bible texts seemed contradictory because he was lifting them from their setting. When God told the newly organized nation of Israel that their errors or sins would result in punishment upon future generations, he was warning them of what actually would happen to them as a nation. (Ex. 20:1-6; Deut. 5:9) Their sinfulness not only would bring God's punishments upon themselves, but, if they were let go into captivity in punishment, even their children and grandchildren would suffer for the sins of their forefathers. Thus God's punishment would be visited "upon the third and upon the fourth generation" after them.

On the other hand, the account in Ezekiel is discussing how individuals will be judged on the basis of their own attitude and conduct. Just because one's father or grandfather is wicked, that does not mean a person will be put to death for that one's wickedness. As the first part of Ezekiel 18:20 says: "The soul that is sinning—it itself will die." Yet, at the same time, what God said about the errors of persons affecting future generations is also true. It was emphasized to the audience that when scriptures are considered in context, God's Word is found to be harmonious.

The clergyman made no further reply, for his position against the Bible had, in these instances, been thoroughly refuted. Some persons, however, may point to other alleged discrepancies in the Bible, but a closer examination of them will invariably remove any apparent contradiction/



Computer Boomerangs

◈ A Church of Scotland minister, A. Q. Morton, got wide publicity in November of 1963 when he announced that his computer study of the epistles of the apostle Paul in the Bible showed that only a few were written by Paul and the rest by other men. Morton's findings were based on the theory that the use of certain common words was a key to a writing style. He said that the use of such words was as individually distinctive to a man's writing as the pattern of his fingerprints was to his hands. However, Episcopal minister John W. Ellison of Winchester, Massachusetts, stated that the method used by Morton was insupportable and "an abuse of both computers and scholarship." Dr. Ellison himself used computers in analyzing various writings, including Morton's. By Morton's method the common authorship of his own signed writings could not be established. Ellison said that by using the method he thought he "could prove that five authors wrote James Joyce's 'Ulysses,' and that none of them wrote 'Portrait of the Artist as a Young Man.'" At least six authors could thereby be assigned to the two novels, Dr. Ellison suggested. He told a conference on computers at Yale University that Morton had apparently committed abuses of scholarship and of the use of computers "for the sake of notoriety."

Youth and Alcohol

◈ Youthful overindulgence in alcoholic beverages is causing serious concern in America. In California alone, for example, in 1963 drinking juveniles were the drivers in 112 fatal accidents. Capt. W. L. Richey, commander of the Los Angeles Police Department's juvenile division, said he believes drinking is a major factor in juvenile offenses. "Many rape cases, many assaults, some riots result from drinking," he said. Adults are responsible for much of this behavior on the part of youth. A Seattle policeman tells of a mother who wanted to have a cocktail party for her daughter at graduation from high school. Pittsburgh police say youths often pay older men to buy liquor for them.

Assassin's Bullets Fatal

◈ Premier Hassan Ali Mansour of Iran was shot on January 21 as he was about to enter the lower house of Parliament. Five days later he died. Two bullets from the assassin's pistol struck the 41-year-old premier. Doctors fought to save his life, but fatal blood poisoning developed. Mohammed Bokharii, the 19-year-old assassin, and his two accomplices were quickly apprehended. Bokharii is said to belong to a religious group called Maktab. Premier Mansour was particularly resented by various religious groups for his reform programs that included land reform and women's rights. These reforms were viewed by some as anti-religious.

President Takes Oath

◈ Behind bulletproof glass Lyndon Baines Johnson of Texas, on January 20, repeated the words that reaffirmed him as the 36th president of the United States of America. Chief Justice Earl Warren administered the oath while Mrs. Johnson, at her husband's request, held the family Bible on which President Johnson's left hand rested during the ceremony. The president then spoke for 22 minutes, during which time he stated that America sought "nothing that belongs to others" but desired to improve man's lot in life. The New York *Times* reported James Reston's description of the inaugural ceremony as "one long paradox: A sermon and a circus; a prayer and a parade; the Bible and the ballyhoo." Hubert Horatio Humphrey was also sworn in on the same day to become America's vice-president, an office vacant since Kennedy's assassination November 22, 1963.

The L. B. J. Budget

◈ The biggest budget in America's history was sent to the Congress of the United States on January 25 for approval. The budget calls for the government to spend $99,700,000,000 in the fiscal year starting July 1. President L. B. Johnson's program for a "Great Society" was chiefly responsible for the budget's record size. Congress was asked to provide $3,600,000,000 in added funds for health, education and welfare projects lumped under this program. The budget contained few sur-

prises. There was the relatively small excise-tax cut proposed by the president—$1,750,000,000. To finance "the Great Society" without pushing the budget above the arbitrary $100,000,000,000 ceiling, the president did some slicing. The budget represents big government, big spending and big taxes to launch a big dream.

Language in India

◈ Over 34,000,000 people in southern India speak the Tamil language. In northern India some 190,000,000 people speak Hindi. However, for years English has been the official language. India's Constitution, which took effect January 26, 1950, stated that Hindi, more or less the mother tongue, would be the national language and the sole official language in India, but for 15 years government business would be conducted in English. On January 26 the Constitution's stipulation went into effect. English officially ceased to be the official language, giving way to Hindi. Thousands of the Tamil-speaking people of Madras, however, objected strongly. Demonstrations and riots followed. A 22-year-old man burned himself to death in protest against the adoption of Hindi. To understand why language is so explosive an issue in India, the New York *Times* for January 26 stated that "an American should picture a United States where a $5 bill bore 15 inscriptions just so everyone would know it was worth $5. The inscriptions would differ not only as to language but also as to script . . . To extend the parallel, at best less than half of the people could understand a broadcast by the president." The *Times* report stated that no drastic changes are expected despite the heated controversy, that Parliament in 1963 passed a law continuing English as an "associate" language indefinitely.

Western Water Plan

◈ The largest construction undertaking in history is in the planning stage in North America. It has to do with water. As America becomes more densely populated more water will be needed. To begin with, the plan calls for an estimated $80,000,000,000, and it will provide work for thousands for a period of 25 to 30 years. The proposed scheme is a water-diversion system from Canada to the southwestern part of the United States and Mexico. The unused waters in Alaska, the Yukon and British Columbia are to be channeled to the arid locations of the south. The system would provide water to 7 Canadian provinces, 33 states in the United States, and the 3 northern states in Mexico. A U.S. Congressional Committee is now investigating the proposal.

Churchill Is Dead

◈ The man who led the British through the darkest days of World War II and his nation to victory is dead. Sir Winston Churchill died just after 8 a.m., on January 24. He was in his 91st year. President de Gaulle of France and others mourned him as "the greatest" figure of his time. The Soviet newspaper *Krasnaya Zvezda* called him the "godfather of the cold war." It was Churchill who coined the expression "iron curtain," and the Soviet Union has never forgiven him for it.

War on Poverty

◈ For the past fifteen years the Italian government has been waging a war on poverty. In that time some $3,700,000,000 has been spent on industrialization and on improvement of agriculture. On January 22 the government has acted to continue its campaign for fifteen more years and promised to spend $2,740,000,000 in the first five years—almost double the rate of the last five. The work at hand is to bring 40 percent of Italy's land area and slightly more than a third of its population, that is, the entire country south of Rome plus the big islands of Sicily and Sardinia, out of stagnation and poverty and into a mid-twentieth-century economy. This, admittedly, will not be easy, but Italy is determined to make a start.

World Leaders Consult

◈ After two days of talks President Charles de Gaulle of France and Chancellor Ludwig Erhard of West Germany, on January 20, agreed on new initiatives toward reunification of Germany and called for greater political unity in the European Common Market. Admittedly, little headway was made between the two heads of State on the nuclear problem that now divides western Europe.

In Warsaw, Poland, on January 20 the Warsaw Pact's Political Advisory Committee concluded two days of meetings there. But the events were shrouded in silence and secrecy. Diplomats in Warsaw speculated that ideological differences with Red China and how to ease East-West tensions were topics of discussion.

Clergy Dropouts

◈ Religious institutions in Canada are facing an acute problem of clerical dropouts and reluctant recruits. Harry Tuttle, secretary of the United Church's Board of Pensions, said: "Within the last five years there has been a greater incidence of men giving up their work because of nervous breakdowns than I've known in my 18 years' experience." Since 1925, when the United Church was formed, 525 of 2,876 ministers have quit. Harold Vaughan, secretary of the church's Board of Colleges, stated that the increase in dropouts is "related to disillusion, growing cynicism and discontent. A man assesses the church as a failure, a man

gets weary of institutional work, especially when he's frustrated." The *United Church Observer* reportedly claims that in France there are 4,000 former Roman Catholic priests now in other occupations and that in Italy about 15,000 men have left the priesthood.

Cheating Cadets

◈ Classroom cheating is not new in American schools. Only occasionally does it break out into the open as in the current scandal, which involves some one hundred Air Force Academy cadets, and in the famous West Point disclosures of 1951. More often, the problem is handled without publicity by university officials or—even worse—the cheating goes undetected. The Air Force honor code is: "We will not lie, steal or cheat or tolerate among us those who do." But academic examination papers have been stolen and sold to the cadets.

Polygamy Banned

◈ The Ivory Coast National Assembly recently abolished by law polygamy and contract marriages. Polygamy, originally considered a social necessity in tribal regions, has in some ways been adapted to modern needs. Some husbands who worked in the cities kept one wife in the city and another in their home village. Four years is to be allowed by the government to give people time to adapt to the present ban. During this time, all marriages must be legalized by registration. Under the transitional provisions of the new laws, present polygamous marriages may remain, but further ones are banned. Persons who become Jehovah's witnesses, on the other hand, do not continue to practice polygamy but adjust their lives to conform to the Bible's high standard of one husband, one wife.

Vote Against Infant Baptism

◈ The *Guardian* (Manchester, England) for January 13 states that "a number of Anglicans at a conference of ministers and clergy of different denominations, including Roman Catholic, have voted in favour of abandoning baptism of babies." The paper said that there were only "six Anglican votes cast in favour of baptising infants." A published Associated Press report also stated that other clergymen were joining the revolt against the present practice of infant baptism. J. Christopher Wansey, of Roydon Paris Church, London, England, said that infant baptism, which "involves the absurdity of parents promising faith and repentance of their children," was no longer suitable. For that matter, neither is it Scriptural. Jesus Christ was about thirty years old when he was baptized.

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1 CORINTHIANS 9:21—10:22 Adaptable. Race. Examples. Cup 1242

21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. **22** To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. **23** But I do all things for the sake of the good news, that I may become a sharer of it with [others].

to the test, as some of them put [him] to the test, only to perish by the serpents. **10** Neither be murmurers, just as some of them murmured, only to perish by the destroyer. **11** Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived.

12 Consequently let him that

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was full of disgusting things and the unclean

things[t] of her fornication. [5] And upon her forehead was written a name, a mystery,[d][u] "Babylon the Great, the mother[o] of the harlots[o][x] and of the disgusting things of the earth."[*] [6] And I saw that the woman was drunk[o] with the blood[s] of the holy ones and with the blood of the witnesses[o] of Jesus.[o]

Well, on catching sight of her I wondered

[t] Lu 16:15 · Jas 1:21
[u] 2Th 2:7
[o] Mt 1:18 · [o][x] Mt 21:31 · Re 19:2 · [*] Eze 22:2 · [o] Mt 24:49
[s] Re 18:24
[o] 1Co 15:15 · [o] Re 22:20

[a] Talent=113 pounds. [b] Or, "mankind." [c] Or, "great." [d] Or, "a religious secret." (Sacred to Babylon)

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Awake!

Which God Do You Worship? PAGE 5

Take Care of Your Teeth PAGE 9

Morals and Modern Youth PAGE 17

Oracles That Awed Ancient Pagans PAGE 21

MARCH 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our time must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It sees facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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EVERY Treasure HAS ITS PRICE

WHAT are your treasures, the things that are of great worth or value to you? They include much more than your material riches. Are not your health, your marital bliss, your liberty and especially opportunities to use your abilities also treasures? Yes, indeed, and each of these treasures has its price.

Obvious as this truth is, it is continually overlooked by persons, to their great harm. Either because of ignorance, selfishness or carelessness many work against their own best interests by ignoring that great truth.

Thus, many persons desire material riches and pursue them intensely, oblivious to the price they exact. A fine home is a treasure that requires or costs much in the way of taxes, insurance, upkeep and repairs. Much of the same is true regarding a fine auto or a motorboat. Thus, inspired wisdom tells us: "Sweet is the sleep of the one serving, regardless of whether it is little or much that he eats; but the plenty belonging to the rich one is not permitting him to sleep." How fitting, therefore, is the warning of the apostle Paul: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—Eccl. 5:12; 1 Tim. 6:10.

Underscoring these truths is the experience of an English bachelor clerk. He had won one of the highest prizes of all time in a soccer pool, more than £225,000, or upwards of $630,000. But did this make him happy? No, for hardly a week had gone by before he moaned: "This is too much for a man like me. Much too much. I must be the unhappiest man in Britain."—New York *Times*, April 19, 1964.

Far more valuable than any such material possessions is the treasure of good health, is it not? Yet how many are unwilling to pay the price it exacts in the form of moderation and self-control! Thus, in spite of all the cumulating evidence of the harm to one's health that cigarette smoking does, Americans still consume them at the rate of more than 4,000 annually for each adult.

The treasure of marital bliss is another case in point. Today ever so many want to have this treasure, especially youth, but are unwilling to pay the price it requires. But a happy marriage does have its price. It means denying oneself many of the things one was formerly used to, not least of which is being able to do and go as one pleases without always having to consider

another person. The young married man will have less time and money for his hobbies; and his wife, for clothes and permanents. Emotionally and mentally immature, and economically insecure, no wonder that so many of today's marriages of the young folks founder in a short time. Of course, if such youths had familiarized themselves with Bible principles on the subject, they would not have so eagerly and blindly rushed into marriage.—Eph. 5:24; Col. 3:19; 1 Pet. 3:7.

One of the men who shared in founding the United States had a slogan, "Give me liberty or give me death." No question about his appreciating the treasure of liberty. But liberty taken for granted is soon lost, for which reason it has well been said, "Eternal vigilance is the price of liberty." Those willing to curtail the freedoms of others often find that they have undermined the guarantees of their own liberty.

Today political independence has accrued to more peoples than ever before, but many who have agitated for it have not been willing to pay the price it exacts, that of subordination of self-interest for the common good. More than one land is divided today for this very reason, and the current crises in other lands that have but recently gained their freedom underscores the fact that these people wanted the treasure of political independence but were not all willing to pay the price of subordinating self-interest for the national good —a failure that, no doubt, is due in part to the former rulers' having neglected to educate their colonials properly.

At times a young minister in a Christian congregation may keenly desire to be the presiding minister, which, as the Bible shows, is a noble desire. But has he given careful consideration and thought to the price such a treasure exacts in the way of added burdens, the responsibility of making weighty decisions, the exercise of self-control under stress, and so forth? Actually, as Jesus so well pointed out, "whoever wants to become great among you must be your [servant], and whoever wants to be first among you must be your slave."—Matt. 20:26, 27; 1 Tim. 3:1-7.

This principle, that every treasure has its price, is what we should expect to find in a universe that was created by a just and wise Creator, One who said: "Whatever a man is sowing, this he will also reap." (Gal. 6:7) This, for one thing, emphasizes the wisdom of not pursuing any treasure without first considering the price it demands. Jesus said this even in regard to the treasure of Christian discipleship: "First sit down and calculate the expense." We want to be mentally, emotionally and otherwise equipped to pay the price for any worthwhile treasure if we would enjoy owning it. Otherwise, we will be like the seed that fell on rocky ground. It grew up fast but did not have what it took when the sun's heat beat upon it.—Luke 14:28; 8:6, 13.

The foregoing examples also underscore the wisdom of the Scriptural principle that "godly devotion along with self-sufficiency," or contentment, is great gain. For example, why intensely pursue extensive material treasures, since they are bound to exact a high price in upkeep and concern? And further, implied in all the foregoing is the wisdom of Jesus' words in counseling his followers to lay up treasures in heaven, for they bring great rewards and they last forever. Doing so, we can expect to have the blessing and approval of the Creator, concerning which a wise king long ago wrote: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it."—1 Tim. 6:6; Prov. 10:22.

Which GOD Do You Worship?

THE name of the true God —all but forgotten today—appears many times in the Holy Bible. It is found in the very beginning of the Sacred Scriptures, in the second chapter of the Bible's first book. There, in Genesis 2:4, the original Hebrew in which this passage was written says: "Jehovah God made earth and heaven."

The Bible translator Rotherham said God's name, Jehovah, "is nearly hidden" in most modern Bible translations.* Yet this Divine Name appears 6,961 times in the thirty-nine books of the Hebrew Scriptures.

Even the name "Jesus" is a form of the Hebrew word Jehoshua, which means "Jehovah is Savior." Further, a shortened form of God's name Jehovah appears in the Bible's last book, Revelation. It is a part of the famed exclamation "Hallelujah," which means "Praise Jah," or "Praise Jehovah."—Rev. 19:1-6.

Thus, in the original languages in which the Bible was written, the Divine Name appears from that Sacred Book's beginning to its end. This name distinguishes the Bible's God, the true Creator, from all false gods. It is only logical, then, for you to ask why that Divine Name has been eliminated from many modern Bible translations—why you may not find it in your own English translation of the Bible.

A "Universal" Faith?

One reason is that many translators disagree with the Bible's inspired writers. Consider, for example, the introduction to the Revised Standard Version of the Bible, which gives this as a reason for not using the Divine Name: "The use of any proper name for the one and only God, as though there were other gods from whom he had to be distinguished, . . . is entirely inappropriate for the universal faith of the Christian Church."*

But the writers of the Bible used that name. Is it honest for mere translators to change what the original writer of a work wrote, in order to insert into it their own personal ideas? Unlike the Bible's writers, these religious leaders want to ignore God's name. They want to do this specifically so worshipers of pagan "gods" will think we are all worshiping the same one. When they speak of "the universal faith of the Christian Church," they mean they think all kinds of worship are approved by the true God. They want to eliminate the distinction the Bible makes between the worshipers of the true God and the worshipers of false divinities men have imagined.

Yet, according to their own *Revised Standard* translation, the Holy Bible they

* *The Emphasised Bible*, translated by Joseph Bryant Rotherham, 1897, Introduction, page 22.

* *Revised Standard Version*, Thomas Nelson and Sons, N.Y. and Edinburgh, 1952, Preface, page vii.

translate clearly says: "For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and *many 'lords'*—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist."—1 Cor. 8:5, 6.

Thus, there is no justification for deliberately hiding the name of the "one God, the Father," for the specific purpose of *leading worshipers of the "many 'gods' and* many 'lords' " into thinking that there is no difference between their man-made gods and the Creator.

Early Christians knew that true worship is not "universal," that it cannot include the false "gods" of this world. They had the Hebrew Scriptures, the first thirty-nine books of the Bible, which had been written long before the time of Jesus' earthly ministry. Early Christians knew those inspired Hebrew Scriptures, applied them, and used them as a source of their teaching. They knew that those Scriptures repeatedly stress the fact that true worship is not universal, *and that the true God "Jehovah* is greater than all the other gods."—Ex. 18:11.

So, despite what modern clergymen say, the "one and only God" *is* to be distinguished from the false "gods" of the world. He himself stressed the distinction that should be made between the true God and man-made divinities. He said: "I am Jehovah your God . . . You must never have any other gods against my face." And: "You must not mention the name of other gods. It should not be heard upon your mouth."—Deut. 5:6, 7; Ex. 23:13.

Name Known and Used

The Creator also inspired Moses to specify: "Jehovah your God you should fear . . . You must not walk after other gods." His servant Joshua added: "You must not mention the names of their gods nor swear by them." The people responded: "It is unthinkable on our part, to leave Jehovah so as to serve other gods."—Deut. 6:13, 14; Josh. 23:7; 24:16.

Is it not equally unthinkable for modern translators of God's Word deliberately to drop his Name from their Bible translations because using that Name does not fit their preconceived ideas of what Christendom should teach? Is it not an offense *to the Creator to say it is "entirely inappropriate"* to use his Name? Is it not deceitful to drop God's name from the Bible for the specific purpose of persuading people who do not know him into thinking that the Bible is written about their own false gods? Is it not an insult to God for men who translate his Word to put a current theological idea ahead of what God himself has said?

Translators who do this put themselves in the same position as that in which were certain Israelites, concerning whom the Bible book of Judges says: "Thus they abandoned Jehovah the God of their fathers . . . *and went following* other gods from among the gods of the peoples who were all around them and they began bowing down to them, so that they offended Jehovah."—Judg. 2:12.

The Bible says that people who should have worshiped Jehovah, but who accepted false gods, committed "immoral intercourse" or, according to some translations, "played the harlot" or "went a whoring after other gods." (Judg. 2:17) Why such strong language? To emphasize the extent to which the true God considers accepting false gods to be a vile act of immoral infidelity.

God's people knew his Name, and there is no question about the extent to which they used it. They even incorporated it into geographical names that commemorated Jehovah's mighty deeds, and into the in-

timately personal names they gave their own children.*

So, despite the fact that some of Christendom's leaders have their own ideas about what is true doctrine, we must accept the inspired Biblical account. It says God's name is Jehovah. It shows that the worship of the true God is not a "universal" religion—that it does not take in the worship of false gods. To be really Christian we must follow Christ's example. Christ said, in prayer to his Father: "I have made your name known to them and will make it known."—John 17:26.

No Other Name Found

No other personal *name* for God is found in the Bible. The word "God" is not a name. It is a title. It applies equally to pagan gods such as Isis, Horus, Zeus, Mars and Venus. It also applies to a host of other false "gods" invented by men who rejected true worship. The word "Lord" is not a name. It, too, is a title. It is a title used even for members of European nobility. However, the Lord God, who created heaven and earth, may be identified by his Name. A popular desk dictionary, therefore, correctly gives as one definition of the word *Lord:* "The Supreme Being; Jehovah," and defines *Lord of hosts* as: "Jehovah as supreme over all."†

The French Catholic *Encyclopédie Théologique* (*Theological Encyclopedia*) says the name Jehovah is "God's own name in Hebrew . . . Among the Hebraists, some pronounced *Jehovah,* others *Javoh,* others *Jehveh.*"*

Why did not everyone pronounce it the same way? Because in ancient times the Hebrews wrote only the consonants of their words, not the vowels. Since God's name was, in later times, superstitiously hidden from the common people, the vowel sounds that go with the four consonants of the Divine Name were, in time, lost. YHWH (or JHVH), the four Hebrew consonants with which this name is written, are called the *Tetragrammaton.* The *Encyclopédie Théologique* explains: *"Tetragrammaton* . . . term often used for the name of *Jehovah,* which the Hebrews, out of respect, no longer pronounce. . . . The Greeks more readily use the word Tetragrammaton, which identifies the four letters that compose the name: that is, *jod, he, vau, he,* יהוה, Jehovah."†

Only Jehovah Is God

Protestant clergyman Hellmut Rosin adds: "Thus the NAME never ceases to be the source and the rule of all assertions regarding God and cannot be replaced by any 'universal designation of God.' "‡

Rosin, who thinks it is not necessary for Christians to use the Divine Name, still argues that modern translators should always translate God's name by the *same* word. He insists that the word used for the Divine Name be different from the word that is used to translate *Elohim,* the Hebrew word for "God."

He cites the example of Bode's Indonesian translation of the Psalms, and says:

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* As to place-names, consider "Jehovah-jireh," the name Abraham gave the place where God provided a ram as a sacrifice instead of Isaac. It means "Jehovah will see to [it]," or "Jehovah will provide." "Jehovah-nissi" is the name Moses gave the altar he built when God promised the destruction of wicked Amalek. It means "Jehovah is my Signal[pole]," or "Jehovah is my Refuge." Gideon called the altar he built where Jehovah had said, "Peace be yours," "Jehovah-shalom." *Shalom* means "peace."—Gen. 22:14; Ex. 17:15; Judg. 6:24.

As to personal names whose meanings related to the name Jehovah (or to its contraction Jah), consider only these few examples from the Bible: *Jairus* means Jah enlightens; *Jehoahaz,* Jah upholds; *Jehoash,* Jah bestows; *Jehoiakim,* Jah sets up; *Jehoshaphat,* Jah is judge; *Jehu,* Jah is he; *Jeremiah,* Jah is high; *Jesse,* Jah exists; *Joel,* Jah is God; *John,* Jah is gracious; *Jonadab,* Jah is liberal; *Jonathan,* Jah's gift; *Joshua,* Jah saves; *Josiah,* Jah heals; *Jotham,* Jah is perfect. And, far from the least important, is the name *Jesus,* which means Jehovah is Savior.

† *Webster's New Collegiate Dictionary,* Springfield, Mass., U.S.A., 1960.

* *Encyclopédie Théologique,* edited by the priest Migné, Petit Montrouge, France, 1851; Volume 35, book 1, column 41.

† *Encyclopédie Théologique,* 1846; Volume 4, column 726.

‡ *The Lord Is God,* by Hellmut Rosin, The Hague, Netherlands, 1955, page 34.

"In Ps. 1:2 YHWH is rendered by *Allah*. The reader's expectation to find the NAME regularly behind this term is thoroughly disappointed. For the same word (*Allah*) serves e.g. in Ps. 42:2-3 to translate *Elohim*. Thus the true God seems to be designated by *Allah* irrespective of the differentiation between name and title."*

Obviously there is no reason to render the title "elohim" by the same word that is used to translate Jehovah's name. But there also is no reason to change Jehovah's name to *Elohim's* equivalent. The Holy Scriptures say Jehovah is God.

Rosin correctly adds: "YHWH is GOD! . . . This 'self-translation' of the NAME does not mean we are entitled to put our conception of God in its place in a translation of the Scriptures. The sentence is not reversible: GOD (or what we understand by this term) is YHWH." And: "According to the Old Testament various Names of God do not exist: *YHWH sh^{e}mo!* YHWH is his Name! (Ex. 15:3)."†

There is a great deal of meaning in those words. We cannot say: "Buddha is Jehovah." We canot say: "Allah is Jehovah." We cannot say: "Brahma is Jehovah." Therefore, according to the Bible, which says Jehovah is God, we cannot say Brahma, Allah or Buddha is God! The true God does not fit in with the "universal" idea held by many members of today's so-called "Christian religion." According to the Sacred Hebrew Scriptures, which Jesus and his apostles used as a basis for their teaching, JEHOVAH is God! *He* is the one of whom Jesus spoke when he taught us to pray: "Our Father in the heavens, let your name be sanctified."—Matt. 6:9.

Jesus knew the importance of serving his Father, Jehovah. One of the first-century scribes asked him: "Which commandment is first of all?" He replied by quoting Deuteronomy 6:4, 5 and Leviticus 19:18. Jesus called the first of these passages the "greatest and first commandment." It says: "Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force." The second says: "You must love your fellow as yourself." Today's religions talk a great deal about the *second* of these commandments, but most of them ignore the one Jesus said was first: To love Jehovah ahead of everything else.—Mark 12:28-31.

It is to his Father Jehovah that Jesus spoke when he said: "I have made your name known." (John 17:26) Jehovah is Jesus' God. Is he *your* God? Only by accepting him can you really follow Christ. Only in this way can you really be a true Christian. If your religious organization does not talk about Him, then perhaps it is time to look to persons who do!

* *The Lord Is God*, H. Rosin, page 53.
† Same, pages 53-55.

A Miracle-working "Saint"

✔ Among about eight hundred rare pieces of religious art, both national and foreign, being exhibited in the National Institute of Fine Arts, in Rio de Janeiro, Brazil, is a little "saint" that works miracles. It belongs to a collection that dates back to the seventeenth century. Its history is rather unusual.

In the olden times of Brazilian history, the smugglers of gold and precious stones would hide their contraband in the body of a wooden saint that was hollow inside. As soon as this "saint" entered the smuggler's house, lo and behold, a miracle was performed—the family suddenly became wealthy! So the expression "Santinha do Pau Ôco" (Saint of hollow wood) came to mean a person who was a "fraud," "hypocrite," and is so used today.

TAKE CARE OF YOUR TEETH

FEW things contribute more to an attractive personal appearance than a clean, well-formed set of healthy teeth. That they can either make or mar the beauty of the face is obvious when a person smiles. Another reason for paying attention to dental hygiene is to avoid unpleasant breath, which can be so offensive. The teeth also facilitate speech and breathing. However, there is yet a more vital reason for caring for your teeth, and that is because they are necessary for chewing the food that you need to live.

But when this care is neglected, and food particles are allowed to cling to and stick between the teeth, you may be in for trouble. Tooth decay may start, and if it is left unattended, it will continue until finally your teeth may have to be extracted. So rather than wait until you have to struggle to eat with teeth missing, how much better to learn about their care while you still have them!

The modern epidemic of dental disease should cause you to be seriously concerned about the proper care of your teeth. In the United States alone more than nineteen out of twenty high school students have tooth decay, and an amazing 22 million persons, or nearly 13 percent of the population, are completely toothless. This includes a surprising number of young people. The situation is no better in Great Britain, where more than 40,000 schoolchildren a year are fitted with false teeth. The plague of decay has reached such proportions that a British Medical Association magazine reported that "provision of dentures for children who have not left school is becoming commonplace." Other countries also have been hit hard by the epidemic of dental disease.

A Paradox

Despite the emphasis on brushing one's teeth and seeing a dentist regularly, tooth decay continues on the rampage. The American public pays out $2,000,000,000 a year for dental care, yet the teeth of many people are in such bad shape that, according to an estimate, it would take more than twice the present number of dentists working ten years merely to repair the backlog of tooth troubles. But what seems paradoxical is that in certain other places where toothbrushes and dentists are practically unknown, there is hardly any tooth decay at all.

For instance, a recent survey of a Nigerian village of 600 persons turned up only two small cavities, both of which were in the mouth of a little child. A similar survey of 1,085 Ethiopians revealed that those under forty years of age averaged less than one decayed, missing or filled tooth per person! This is truly remarkable when one considers that nearly 10 percent of the 2,000,000 Americans first examined for service in World War II were rejected because of missing or bad teeth. They did not have the required six or more upper teeth that would make contact with six or more lower teeth deemed necessary to han-

dle Army food. And these were men in the prime of life, between the ages of eighteen and thirty-five!

The teeth of Americans, however, were not always in such bad condition. Back in 1800, when there were only 100 dentists in the country and toothbrushes were either a novelty or unheard of, the teeth of people were apparently much sounder. What does this indicate? That the use of toothbrushes and the increase in number of dentists are responsible for today's unprecedented tooth decay? No. But, rather, that the diet is apparently an important factor in the health of the teeth.

The Diet's Effect on Teeth

This was mentioned in *The Encyclopedia Americana,* 1956 edition, Volume 26, page 322, which said: "It is possible that the so-called civilized diet has much to do with the increased incidence of caries [tooth decay] in a race which in former times was immune. In a series of several thousands of skulls which were examined, all of which dated back to an age of 200 to 300 years, caries was found to be present in some 10 per cent as against a much larger percentage (80) existing today. It is a curious and interesting fact that the condition is rare among certain isolated groups of people."

On the following page this same source made the additional observation: "Softer foods that are taken fail to afford the necessary exercise and stimulation and they do not provide, during mastication, the polishing action so important for tooth preservation. Hard foods, on the contrary, give functional stimulation and polish the teeth so that broken particles do not lodge between the teeth, thereby favoring decay and fermentation." Dentists are quick to point out that the modern diet often consists largely of cooked foods that require little chewing, and that this is a factor in tooth decay.

Interestingly, medical men who commented on the recent surveys in Nigeria and Ethiopia also attributed the remarkable absence of tooth decay to diet. It was noted that these people did not use any sugar, sweetened baked goods, candy, carbonated soda water or refined foods common to "civilized" countries, but ate whole grains, yams, green vegetables, and the like.

The fact that diet has a vital effect on the teeth seems unquestionable. A person cannot examine the mouths of "young people who eat white bread, processed cereals and white sugar," observed one dentist, "without coming to the conclusion that a definite relationship exists between living food and healthy teeth and between processed food and decaying teeth." But why is it that certain foods are harmful to the teeth? What actually is responsible for tooth decay? Does brushing the teeth do any good?

What Causes Tooth Decay?

"The process of decay is very complex," the American Dental Association observed. "It is, in fact, so complex that we haven't isolated all the elements that would allow dental science to formulate a thorough explanation." It is known, however, that tooth decay never originates from within the teeth, but always begins on their surface. The evidence also seems to indicate that the chief factors in producing decay include mouth bacteria, food debris and dental plaque, a gelatin-like film (composed of saliva components, bacteria and other substances) that adheres to the surface of the teeth.

Although the mouth harbors vast numbers of bacteria, tests in which animals were fed by stomach tubes showed that their teeth did not decay as long as there

was no food in their mouth. Other experiments demonstrated that even if food was in the mouth, if certain strains of bacteria were not also present, tooth decay did not develop. It was also found that tooth decay could be transmitted from one animal to another by transferring decay-causing bacteria from an infected animal to a noninfected one.

Evidently with such investigations in mind Dr. Francis A. Arnold, director of the National Institute of Dental Research, reported: "Research with experimental animals suggests that tooth decay may be transmissible like other infectious diseases. Possibilities have been demonstrated that it may be infectious and transferable in humans by certain microbes found on the surfaces of the teeth." On the basis of such research it has been suggested that physical contact such as kissing could spread tooth decay.

But just how is it that bacteria and food debris cause cavities? It is presently believed that the bacteria in the film of dental plaque break down food particles to form weak acids. These acids are then held in contact with the teeth by the thin film of dental plaque, and there attack the enamel surface. However, it takes many such acid attacks on the same spot before a cavity develops. It is also interesting that research has discovered that some foods are broken down to form acids much more readily than others.

Carbohydrate foods such as sugar, candy, cola beverages, presweetened cereals and pastries are converted to acids in an especially short time, harmful amounts being produced in as little as five minutes. Thus careful studies have demonstrated that when these foods are eliminated from the diet, tooth decay is greatly reduced. This helps one to understand why cavities are such a rarity among isolated peoples whose diet includes a minimum of these foods.

Approaches to the Problem

This information regarding the cause of tooth decay helps one to understand how this disease might be combatted. At first, a person may conclude that the logical solution would be to eliminate from the mouth the acid-forming bacteria. But, unfortunately, antibiotics that would kill these bacteria would also destroy the many helpful bacteria in the mouth. However, in this connection it is interesting to note that about 1 percent of the population are said to possess a natural antibiotic that immunes them to tooth decay.

This is what bacteriologist Gordon E. Green reported to the American Dental Association not long ago. He said that in the saliva of these fortunate people he has found an antibacterial substance. It has been known for some time that saliva, which is slightly alkaline, is effective in neutralizing the acid formed on the teeth by the bacteria. For this reason, when saliva flow is reduced, as can happen during sickness, susceptibility to tooth decay increases. But even when saliva flow is normal, some persons' saliva affords better protection against decay than does that of others. So it is interesting that it is now thought that an antibacterial substance in the saliva may be responsible for resistance to tooth decay.

However, since the saliva of the vast majority of the population does not afford sufficient protection, and since efforts to kill mouth bacteria are not feasible, what can be done to prevent cavities? Two practical things that can be done are to reduce the amount of carbohydrate foods in the diet, and, secondly, to clean food debris from the mouth immediately after eating and before the corrosive acids have time to go to work.

Most persons will probably consider a drastic cut in carbohydrate foods unduly restrictive, yet there is a simple dietary measure that will go a long way to prevent cavities. That is to replace sugar-filled desserts and snacks, such as pastries, ice cream, soda pop, candy and the like, with fresh fruits or sliced vegetables. When an apple, piece of celery or raw carrot are eaten after a meal or for a snack, the teeth do not become filled with a lot of gooey, decay-producing debris, as is the case when cookies or cake are eaten. So by simply making a piece of fruit or raw vegetable your before-bed or in-between-meal snack rather than some sweet, you may be able to keep your mouth cavity-free.

Keep Your Teeth Clean

But since most persons inevitably succumb to a desire for sweets, the only way for them to keep teeth healthy is to clean them immediately after eating. This is especially vital for children, because they are particularly susceptible to tooth decay. Remember that the key word is IMMEDIATELY, for in as little as five minutes after eating, bacteria break down the sweets into acids, and they start attacking the teeth. True, the hard enamel surface can withstand many acid attacks, but eventually, if the teeth are not kept clean, the surface will be breached and a cavity will begin.

Rather than forbid all sweets to their children, some parents have the rule that candy and pastries may be eaten, but that the teeth must be cleaned *immediately* afterward. Dental experts emphasize that if one waits for thirty minutes after eating, brushing the teeth is practically useless, for most of the damage has already been done. So it is obvious that washing the teeth when rising in the morning does little more than sweeten the breath. The vital time is immediately after every time one eats. Since this is not always convenient or possible, a good substitute is to swish water around the mouth and force it through the teeth. The important thing is to get food debris from the mouth.

So, when washing the teeth, remember that the primary purpose is to get food particles from the mouth before bacteria have a chance to form destructive acids. To accomplish this, one toothpaste is probably as good as another. In fact, for all practical purposes dentists say that a combination of salt and baking soda makes an efficient dentifrice. The key factor is the method of brushing.

Unfortunately the majority of persons fall into the habit of brushing their teeth back and forth horizontally. Instead of removing food particles, this method often forces particles between the teeth, where they become a factor in causing tooth decay. A recommended way is to brush the teeth up and down. On the upper teeth, use a wrist action, brushing downward and slightly back and forth in order to get at areas between the teeth. On the lower teeth, brush upward, using just the reverse action as when doing the upper teeth. Follow an orderly pattern, cleaning each tooth and brushing on both the cheek side and tongue side of the teeth.

You may object that you could never get your children to take such care in brushing their teeth. However, for their future welfare it is vital that you try. Healthy baby teeth will guide permanent teeth into proper place and immeasurably enhance the beauty of your child's face. So start teeth care early. Undoubtedly the best method is to watch the diet, seeing that it is rich in natural foods. Get into the habit of eating apples, celery and fresh fruit for snacks instead of candy and soda pop. Yes, you and your family can have fine teeth if you take care of them.

Electricity from STEAM "DOWN UNDER"

By "Awakel" correspondent in New Zealand

RENOWNED throughout the world for its scenic beauty, New Zealand, the most southern of the major islands of the Pacific, offers a limitless variety of attractions to those who visit its friendly shores. From majestic snow-clad mountains, to flat and rolling fertile plains. From modern bustling cities, to quiet, primitive country towns. Rugged coastline and soft-green river banks. Icy-cold, deep-blue glacial lakes, and angry, hissing, superheated steam. Steam? Yes, it comes forcing its way up from the depths of the earth, from a gigantic hidden source, to provide an intriguing and sometimes breathtaking spectacle at the surface.

Situated a few miles north of beautiful Lake Taupo, New Zealand's largest lake, and almost in the center of the North Island, is found one of the most interesting and noisy valleys in the world. Wairakei, or "Water of Adornment," is the picturesque name given to it by the brown-skinned Maori people, and it aptly describes an area of intensive hot-spring activity. Concentrated throughout the valley are clusters of bubbling mud pools and springs that periodically erupt into columns of hot water as high as fifty feet, spraying the surrounding rocks and vegetation. Minerals and silica from the underground water color the ground around the pools white and gray and occasionally a delicate shade of pink. To the visitor it is a seemingly endless display of geysers, plopping mud craters and curious rock formations that delight the eye. Truly a natural paradise!

But a no less arresting feature of Wairakei can readily be seen as one journeys along the main Auckland to Wellington highway. He has a view of immense concrete cylinders, billowing steam hundreds of feet into the air, accompanied by a deafening roar. This is the Wairakei production area, where the vast underground hot-water system has been tapped successfully at its natural outlet and utilized in the production of that vital commodity, electricity.

To meet the rising demand for electric power in the country, the New Zealand government began searching for new energy sources and, fourteen years ago, approval was given to a scheme for the development of a power station that would use geothermal, or underground, steam to drive its turbines. Although venturesome for a small country like New Zealand, the harnessing of this energy from beneath the ground was not new. Over half a century ago a similar project was undertaken in Larderello, Italy, and was developed so successfully that today the Larderello scheme produces over two billion kilowatt-hours a year—enough to operate the entire Italian electric railway system, which does, in fact, derive two-thirds of its power from the scheme. New Zealand became the second in the world, and today geothermal power is being exploited in the

United States, the Soviet Union and other countries around the globe.

Geothermal Steam Harnessed

How is the steam obtained and used? The process is surprisingly simple. First of all, a hole or bore must be drilled to release the steam, which is then conveyed at pressure through pipelines to the power station, where it expends its energy driving the turbines that produce the electric power. Drilling methods and equipment are very similar to those used in oil drilling, with some adaptations to allow for the high temperature. When a bore is sunk it releases the tremendous pressure on a quantity of superheated water, causing it to boil and produce steam. The expanding steam forces its way up the bore to the surface, where it is tapped. Although steam can be obtained at a depth of two hundred feet, production bores are much deeper, with many at Wairakei being drilled to a depth of four thousand feet—over three-quarters of a mile deep!

The actual opening of a bore is spectacular, a sight not likely to be forgotten by those who witness it. *Woosh!* With a steadily growing roar, water, steam and small fragments of rock are hurled high into the air, covering the surrounding ground and vegetation with a superfine dust. One bore at Wairakei erupted four hundred tons of rock and other material during the first twelve hours!

Unlike Larderello, Italy, which produces "dry" steam, large quantities of water are obtained at Wairakei along with the steam. Special equipment, called centrifugal separators, is erected at the head of the bore to separate the water from the steam. This is necessary, since only steam is used to drive the turbines. The separated water at extremely high pressure and at a temperature of well over 100 degrees Centigrade used to be released into the atmosphere through giant concrete cylinders called flash tanks. In these tanks, visible from the main highway, the superhot water was subjected to a sudden reduction in pressure and flashed immediately into steam, which billowed high into the air, accompanied by a steady thunderous roar. The now "dry" steam was fed into specially insulated pipelines and carried to the powerhouse. A strange feature of Wairakei is that the powerhouse is actually two miles from the production area, on the banks of the Waikato River. Why is this? Simply because a large supply of water is necessary to condense the spent steam, and therefore the station is closer to the river, where an adjacent pumping station provides the necessary water. At varying pressures in the main pipelines, the vapor is passed through high-, intermediate- and low-pressure turbines, which drive the power station generators, and it is at last condensed into water and discharged into the Waikato River.

The pumping station needs to provide water at approximately the rate of one gallon per minute for every kilowatt of power produced. During the winter months of 1964, the station was able to produce, on an average, somewhere between 160,000 to 175,000 kilowatts. That means that the pumping station needed to pump water from the river at 160,000 to 175,000 gallons per minute—some seven hundred tons of water every minute.

The pipelines that carry the steam to the river bank are themselves an unusual addition to the landscape. Five steel pipelines, each twenty inches in diameter, lying side by side, stretch from the production field to the power station two miles away. Peculiar sixteen-foot-high expansion loops, shaped like inverted U's, suddenly appear every 1,000 feet, as if the pipes tired of their monotonous, ground-level journey. Each of the 16,000 welded joints

in the pipes was checked carefully for any leakages by X rays and radioactive isotopes flown out from Harwell, England, as the maintaining of the high pressures necessary in the pipes is dependent on perfect sealing of all the joints.

Development is moving ahead rapidly at Wairakei. Just over a year ago, engineers at Wairakei for the first time used what is known as the "flash system" to produce power from the waste superheated water that previously had escaped into the atmosphere through the great concrete flashing cylinders. Instead of being released, the water is now subjected to the same sudden pressure decrease within a special plant, allowing about one-fifth of the previously wasted hot water to be flashed into steam and added to the mains, thus increasing the supply of steam to the generators. So, in just the short space of fourteen years since the beginning of the project, a new source of heat energy has become a vital part of the country's power system and the third-largest producer of electric power in New Zealand's North Island. Wairakei generates power continuously around the clock, giving it a total daily output that exceeds that of a similar-sized hydroelectrical station designed to work at full power for a lesser period to match the average power demand. And the end is not yet! A further stage is planned that will increase the yield to one-quarter of a million kilowatt-hours a year. How much will all this cost? The final estimate is at £24,000,000, or about $67,200,000!

The Origin of Underground Steam

Where does this useful steam come from? No one seems to know for sure how it is formed. Today, among scientists, there seems to be general agreement that up to 95 percent of geothermal steam is of meteoric origin. That means that it is based on surface water filtering down through the crust of the earth and being heated by the earth's interior. The remaining 5 percent is said to be magmatic in nature, that is, it is given off by molten rock material within the earth. A New Zealand scientist, C. J. Banwell, has suggested that the heat flow is maintained by superhot steam separating from this molten rock and rising through fissures from as much as seven miles below the surface. At a depth of about 3,000 feet it comes into contact with surface water that has gradually filtered down and heats this water. It is this heated surface water rising again that manifests itself as hot springs and geysers at the earth's surface.

As is usually the case when embarking on a new scientific venture, many problems arise needing a solution, and the harnessing of underground steam is no exception. The biggest question facing countries using this energy is, Will the heat source last? No one is as yet certain as to whether the steam temperature will eventually drop, owing to the large quantities being drawn off. Surprisingly, evidence at hand thus far indicates that the reverse is occurring, that is, the temperature is actually increasing. For instance, in New Zealand there has been a noted increase in some areas of the Wairakei field, and in Larderello, Italy, the temperature has risen 40 degrees Centigrade in the past fifty years. It seems a reasonable deduction, in view of this, that the tapping of the steam at a certain level results in heat being drawn up from lower, hotter levels. Another problem is that of replenishment from surface water. Does it circulate quickly enough to match the rate at which the hot water is being drawn off? Only time will tell.

Minor difficulties arise too at the site. Although the great roar from discharging bores not yet connected to the pipelines still seems deafening to the Wairakei visi-

tor, it is reduced from what it was a few years ago. Silencers, consisting of a series of concentric pipes of increasing diameter, are now fitted to such bores, making work at the site more endurable. Traffic hazards on the main highway that runs through Wairakei are sometimes caused by great clouds of steam from the pipes, and motorists need to be cautious.

Many countries are now exploiting the steam from the depths of the earth and its use is not limited to the production of electricity. Far from it! In the cold climate of Iceland, tomatoes thrive under hothouse conditions brought about by utilizing geothermal steam. In this same land, the steam provides heating for over 45,000 homes. Kenya hatches chickens with the help of steam. In other lands its uses range from the manufacturing of paper to the production of salt and chemical by-products. In Mexico, Japan, the United States, Chile and Russia, resourceful development of steam from down under is expanding at a fast rate, producing good effects economically and bringing added comfort to millions.

It is a vast and tremendously powerful underground hot-water system, devised with intelligence far beyond the capacity of man's small brain. An ancient psalmist attributes this source of energy to the God of the heavens when he says that in God's hand "are the inmost depths of the earth." —Ps. 95:4.

As yet, man has only opened the cover of a large book of scientific knowledge in the use of natural energy sources to aid civilization. The great stores of energy from our sun, the irresistible forces in the sea with its great tidal movements and crashing breakers—perhaps one day these too will fulfill an unexpected and vital role in man's life on his fascinating planet, along with the mysterious steam from down under.

Nostradamus' Astrological Predictions

● The French astrologer commonly called Nostradamus is noted for his *Centuries* (1555) or astrological predictions written in verse quatrains of mystically phrased riddles. In a dedicatory letter to his son at the head of the first edition of his prophecies, the astrologer stated his purpose to "leave a memorial of me after my death, to the common benefit of mankind, concerning the things which the Divine Essence hath revealed to me by astronomical revolutions." Thus Nostradamus repeatedly linked a study of the stars with his predictions, predictions based on Babylonish astrology and which practice is condemned by God's Word, the Holy Bible. (Deut. 18:10-12; Isa. 47:13) After Nostradamus' death, others apparently wrote predictions under the name of Nostradamus. Thus the magazine *Pageant* for April 1963 pointed out:

"There were about 20 Nostradamuses. It became a popular term for prophets. From their works, L. Sprague de Camp once extracted 449 predictions. Of these, 18 have definitely proved to be false, events sometimes turning out exactly the opposite from what was forecast. Forty-one predictions have come true, but they were worded carefully so that they had an even chance of being fulfilled in any case. The remaining 390 predictions are just sitting there, nothing having happened yet to make them right or wrong. The first 300 years of Nostradamus's prophesying, then, have been not so good."

However, we cannot scoff at Bible prophecies, which have been fulfilled in the minutest detail because they sprang not from Babylonish astrology but from God's holy spirit. —2 Pet. 1:20, 21.

MORALS and MODERN YOUTH

THIS world's sexual morality is undergoing a profound change as a new moral code is worked out by the youths of this age. The hush-hush, hypocritical violations of honorable sex behavior are giving ground to the brazen approach of the rising generation. Under the new code, when sex promiscuity has been indulged, there is not even a consciousness of having violated the law of God. Trial marriage, wife-swapping and divorce are considered to be the common order of things. Though the older generation stands aghast at the lengths to which the new generation is going, they are, in fact, reaping the bitter harvest of their own sowing.

Is it not the older generation that let down the bars and opened the way for such startling developments? When children from broken homes throw off restraint and shock their elders, can the parents honestly say that they did not pave the way for it? And is it not from the older generation that youth has learned to smoke and drink? Is it not the older generation that has produced the movies, the TV programs and literature that feature violence and immorality and that have corrupted the thinking of youth? True, not all parents have set a bad example, but, unless they put forth vigorous efforts to counteract these pressures toward immorality, even their children suffer the effects.

The new moral code is still in its infancy, but its fruits are already of grave concern to thoughtful persons. Sex is prominent as a topic of thought and conversation in high school and college corridors. Out-of-wedlock pregnancies, hasty marriages, venereal disease, divorces, broken homes and emotional illnesses increase from day to day. In America alone some 7,000,000 persons now living were born to unmarried parents. In 1963 one out of every eighteen babies was born out of wedlock. Illegitimacy is increasing at such an alarming rate that it is estimated that by 1970 there will be an additional 3,000,000 babies in this category. In Sweden at least 80 percent of all young Swedes engaged to be married indulge in premarital relations. Statistics show that more than a third of the married Swedish mothers who bore their first child in 1960 had been pregnant on their wedding day.

Another concern is the rise of venereal disease among teen-agers—diseases transmitted chiefly by sexual intercourse. According to one authority in social hygiene, venereal disease among teen-agers has ris-

en more than 400 percent in the last four years in the city of New York. "More than half the people being reported to us with contagious venereal disease are between 15 and 24. Many are between 10 and 14," he said. Despite modern medicine, statistics reveal a rise since 1957 in the city of New York of 496 percent in syphilis cases among those under twenty-one. From the ages of twenty-one to twenty-four the rise is 613 percent! And most disturbing is the suspicion that only about 25 percent of the syphilis cases and 10 percent of the cases of gonorrhea are being reported to health authorities.

Teen-agers and even some persons much older pride themselves on their wide experience in sexual relations as well as their knowledge of how to avoid the dangers incident thereto. But here is where a little knowledge can be a great danger. The chances of contracting a disease are small, they think, and even if it happens the condition will care for itself in time. What they do not know is that one in two hundred victims of venereal disease that go untreated becomes blind, one in fifty becomes insane, one in twenty-five ends up crippled or incapacitated, and one in fifteen suffers from heart disease. Others become sterile. It is not wise to close one's eyes to the facts.

Parental Guidance

Parents, before your children get out of hand, train them up in the way that they should go! What if many of the churches have failed to uphold high Christian moral standards and have even endorsed the world's outlook? There is still God's Word of instruction, the Bible, to guide you. There you will find the fine principles that you should inculcate in your children from infancy. As you continue to train them with authoritative advice from God's guidebook, never let them out of your mind. Firmly preside over their youthful years, watch closely their associations outside the home, be a good example to them in every situation. Without alienating their affection by acting the policeman or detective, keep track of what they do during the hours that they must necessarily spend out of your company. Interest yourself in their studies at school and offset with good Bible instruction any godless evolutionary ideas that turn up in the course of their schooling. Remember, any undermining of the Creator's position of supremacy in their minds paves the way for your children later to cast aside all authority and be guided only by their own selfish desires.

Progressively, as they grow up, set before them the Bible standard by word and by example. Caution your girl about "nice" boys with their fradulent pleadings of love, rights and freedom. Teach your young ones that love "does not behave indecently." (1 Cor. 13:5) Teach them to pride themselves on chastity. Set up safeguards for them, such as curfews, chaperons, no petting, no liquor and no improper dress. Discuss with them frankly the dangers of allowing themselves to become aroused sexually while alone in the company of someone of the opposite sex. Make clear to them that God's Word condemns not only fornication but also loose conduct, the sort of conduct that easily leads to fornication. (Gal. 5:19-21) Your children desperately need your firm direction during these most vulnerable years of their lives. Do not fail them.

The Wise Course for Youth

Single girls and boys, what about your future? Are you going to take the easy road of compliance with the corrupt thinking of the world, or are you going to exercise your God-given intelligence and prove that you are morally upright and that you have strong love for God's stan-

dard of righteousness? Consider some of these expressions of young people who weakly drift with the wind of current immoral ideas: "If a girl reaches 20 and she is still virgin, she begins to wonder whether there's anything wrong with her as a woman." "We've discarded the idea that loss of virginity is related to degeneracy." "We may get blown to h—— tomorrow or the day after. We might as well have a little fun before we go." "If two people are in love, there's nothing wrong with their sleeping together, provided no one gets hurt by it." That certainly is not Christian thinking, but it is the thinking of young people in the world around you.

COMING IN THE NEXT ISSUE

- Are Science and the Bible Irreconcilable?
- Is Space a New Frontier?
- Coping with the Rh Threat in Childbirth.
- Let Your Land Cut the Cost of Living.

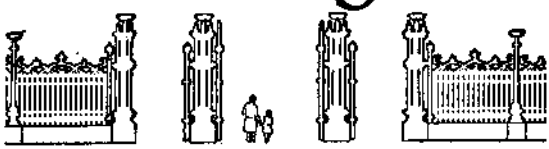
From the God who created man, and who knows even the inmost thought of human creatures, comes the urgent warning to you: "Flee from the desires incidental to youth." (2 Tim. 2:22) Thus, even before the wrong desires take hold of your mind, it is time to get away from those persons and places that give rise to them. It is too late when wrong thinking has been entertained to the point of motivating you to wrong actions. Always conduct yourself with others in such a way that you do not feel the need to be out of public view or away from those who know you. Seeking your recreation in company with your parents and the rest of your family will be of great aid to you in maintaining a chaste course in life.

Life is ahead of you young people. Some day you may have children of your own, and you will want to see them grow up to be a joy to you and a glory to God. This should help you to understand to some extent the responsibility that your parents have now, and it should move you to accept from them the necessary discipline that will fit you, in turn, to be a good parent. Do not lose sight of the fact that sex relations and intimacies are right only for those who are legally married. They can never be right under any other circumstances. If you never allow yourself to think otherwise, life will be more pleasant for you. To think otherwise is to invite disaster.

Your attitude toward necking and petting should be a positive one, for it is through such conduct on the part of single persons that moral convictions weaken. For you girls the policy should be "Hands off!" For you boys it should mean no dating for the sake of necking and petting. This may seem radical to you, perhaps even old-fashioned, but it is not. It is good sense. It is a protection for you. It can help you to avoid being unwittingly sucked into an act that will haunt you with its effects for the rest of your life.

This world is sick unto death, and the present moral collapse is but another powerful evidence of it. Christian youths must deport themselves in a way that is different from the world. They should not conclude that because everyone in the world engages in loose conduct, they should feel free to do it too. Christians are no part of the unbelieving world, even as Jesus was not of the world. (John 17:14) They do not want to act like the rest of the world and so be identified by God as a part of it. If they want to enjoy life everlasting in God's righteous new system of things, they must learn to live in harmony with his upright law now. Let parents and youths unite to make that their happy goal.

THE Picturesque Pamplemousses Garden



By "Awake!" correspondent in Mauritius

HAVE you ever seen a tree that flowers once in its lifetime, at a hundred years of age? Such a tree is only one of the colorful attractions that await a visitor to the beautiful Pamplemousses Botanical Garden on the small island of Mauritius in the Indian Ocean.

From the island's capital of Port Louis a taxi or bus will take you a short distance northeast to the village of Pamplemousses. It was early in the eighteenth century that French governors developed this site into a famous botanical garden that, for many years, was considered one of the loveliest in the world.

The garden is enclosed by an iron fence with a large artistic gate, which won a prize at the Festival of Great Britain about the middle of the last century. As you enter the garden, you follow the main road until you come to a small path on the right. This leads to a row of talipot trees, the trees that blossom but once in their lives in Pamplemousses Garden, after having lived about a hundred years.

The name of these large, erect palm trees is derived from the Sanskrit and Hindu languages. The botanical name is *Corypha umbraculifera*. They are native to the moist low country of Ceylon and Malabar. They grow to a height of sixty to eighty feet, and have a straight cylindrical trunk that may be three to four feet in diameter. One of the most outstanding features of the tree is its enormous fanlike leaves, which, when crowded together, look very much like a crown laid on the top of the trunk. A single leaf blade may be as much as sixteen feet across, and have a stout leafstalk fifteen feet long. When cut into strips, the leaves are used as a writing material, or can be turned into umbrellas, large fans, sunshades, and so forth.

At the age of about twenty to thirty years, or, in certain countries such as Mauritius, at the age of a hundred years, the talipot produces a large polelike stem from the center of its crown, which later develops into an enormous cluster of creamy-white flowers. About eight months later a large hard fruit appears. With this fruitage, however, the tree has apparently served its purpose, for about a year later it dies. All these characteristics contribute to make the talipot one of the most unusual of the palm trees. It is not surprising that the people of Ceylon have adopted it as their national floral emblem.

Although the talipot blossoms after twenty or thirty years in its native home, for some reason it takes much longer in the Pamplemousses Garden. The trees were first planted here around 1833, but they did not flower until the early 1930's. Some of the seeds of these first trees to flower were planted and are growing in the garden today. Although they are now about twenty years old, they are still only fifteen to twenty feet high, and so have a long way to go before they reach maturity. Since the trunks of these young palms are still quite short, they are hidden by the mass of large leaves that reach down to the ground, giving the appearance of having been piled in that position.

After more than two hundred years the Pamplemousses Botanical Garden is still beautiful and well kept, but it does not hold the distinguished position among botanical gardens that it formerly did. Nevertheless, it is a pleasure to visit the garden at Pamplemousses and to admire the beautiful things that God has created. It is good to see that in many places man has been a good guardian of the things with which Jehovah has entrusted him. Soon, in God's new order of things, the whole earth will be transformed into a paradise, with trees of endless variety, to the praise and glory of their wise Creator and for the pleasure of all earth's inhabitants.

THAT AWED ANCIENT PAGANS

STORYTELLERS in almost all ages have woven spells of idyllic imagination around the subject of the mysterious pagan oracles. This they have done in their passion for so-called romance and their fascination for mysticism. But few indeed have been the writings that have actually solved the mystery and that have related the phenomena to what is going on today, in order to guard us from disastrous deception.

What were those oracles? The word "oracle" can refer to a place where one could go to try to get hidden information, answers to problems as to what course of action to take. The word can also refer either to the answer itself or to the priest or priestess who gave the answers. An inquirer who brought the right amount of gifts could get verbal responses from the ancient pagan oracles. The response was delivered through a human medium, who believed that a god provided the answer.

Babylonian Origin

The use of oracles in connection with divination and omens goes back to ancient Babylon, the Babylonian oracle-priest being called a *baru,* meaning, "he who sees." Priestesses were also used, so often, in fact, that in a series of eight oracles addressed to King Esarhaddon of Assyria, six were given by women. "We are justified," says Morris Jastrow in *The Religion of Babylonia and Assyria,* "in concluding that a regular 'oracle and omen ritual' was developed in Babylonia and Assyria. . . . There is every reason to believe that in some form such a ritual existed in Babylonia before the rise of Assyria. . . . [The god] Marduk was regarded as the special god of oracles by the Assyrians as well as the Babylonians."

The sun-god Shamash was also often consulted. After a preliminary sacrifice, the priest escorted the inquirer into the inner room of the temple to appear in the presence of the idol god. The priest heard the problem or request. Then by some mysterious means, often a searching for omens, the god of the oracle was said to have given an answer through the priest. One authority states, as to early oracles in Babylonia, that some "responses were delivered by dreams given to the priestesses who slept alone in the temple as concubines of the gods."

Some of the answers given by the Babylonian oracles were collected in writing and came to be known as the "Chaldean Oracles." From these Babylonian writings religious thoughts were shaped all over the ancient world, to affect to a great extent modern-day religious doctrines. "The *Chaldean Oracles,*" says one authority, "were brought to the notice of the Neoplatonists by Porphyry [3d century C.E. philosopher]. According to his own statement Porphyry has had frequent recourse to these Oracles for his treatise *On the Return of the Soul* (De regressa animae).

It is evident that the *Chaldean Oracles* were the source of many of the religious ideas discussed in this treatise. Porphyry describes their verses as 'sayings of divine wisdom.' "*

Spread to Other Countries

From ancient Babylon false religious ideas and practices spread throughout the pagan world of mankind. Many lands thus adopted the use of oracles. The kings of ancient Egypt, Greece and Rome sought the advice of the oracles on such subjects as founding a colony, declaring war or making almost any political move. Hardly anything was undertaken without consulting the gods.

The methods by which the god of the oracle spoke varied considerably. In his day Herodotus said that "the mode of delivering the oracles is not uniform, but varies at the different shrines." It appears that priests at times spoke in such a manner that it seemed as if the idol god itself were speaking. At least at an ancient Syrian temple at Tell Barak archaeologists found a secret small room behind the altar of the local god. A mouthpiece in the room from where a collaborating priest operated was connected by a speaking tube to an opening in the altar directly in front of the image itself, and the answer was thus more impressive.

Though oracles throughout the pagan world were often characterized by ambiguity and obscurity, this was not always the case. Some responses were pointed and clear-cut. Some oracles, in fact, were noted for feats such as are performed today by persons said to have ESP, or extrasensory perception. For instance, one method of consulting an oracle was by sealed letters, which were laid upon the altar of the god unopened. So when Emperor Trajan wanted to put the oracle at Heliopolis to the test, he sent a sealed letter, to which he demanded an answer. The oracle made no other response than to command that a blank paper, well folded and sealed, be delivered to the emperor. Trajan, upon receipt of it, was struck with amazement to see an answer precisely correspondent with his own letter, in which he knew he had written nothing.

Oracles reached their greatest fame in the Greek-speaking part of the ancient world. Both Homer and Plato refer to the famed oracle of Dodona, where the god Zeus was said to give responses. Priests were first used to give interpretations of "communications" that were said to come from the grove of sacred oaks around the oracle. By divination and omens, by sounds from the hollow oaks or by the rustling of their leaves or by the striking of "sacred" kettles hung on sacred trees, detections of responses were claimed by the priests.

Healing Oracles, Frenzied Priestesses

Extremely popular with the pagan populace were the shrines or oracles where miraculous healings were claimed to have occurred. One of the most popular was the oracle of Asclepius. Sleeping at the shrine, the devotee might see certain visions and, as a result, come forth cured the next morning. Archaeologists have unearthed at the shrines of Asclepius thousands of votive models of healed wounds and straightened limbs. Also popular was the oracle of Amphiaraus, the god of healing. At this celebrated oracle the applicants might lie upon the skin of a sacrificed ram, and, during sleep, the prescription for the cure of disease was said to be revealed to them. At the temple of Amphiaraus near Oropus there was not only an oracle famous for its interpretation of dreams but also what were viewed as healing springs. From inscriptions about healings at such places "there are many examples resem-

* *Chaldean Oracles and Theurgy* (1956), Hans Lewy, p. 7.

bling those known at the present day at Lourdes."*

Of all the oracles of ancient Greece, the best known and most popular was the oracle of Apollo at Delphi. So great was this oracle's reputation that rulers of many countries went there to seek answers from Apollo. At first young virgins were used, but later older women were selected as priestesses. A priestess, known as Pythia, would sit on a golden "holy tripod" over a place from which emanated a vaporous fume. Eventually the priestess would be seized by a paroxysm of religious frenzy. Following is a description of the process at the ornate temple of Delphi:

> "After having first bathed herself, and particularly her hair, . . . and crowned her head with laurel, [Pythia, the priestess] seated herself on the tripod, which was also crowned with a wreath of the same, then, shaking the laurel tree and eating perhaps some leaves of it, she was seized with a fit of enthusiasm. Her face changed color, a shudder ran through her limbs, and cries and long protracted groans issued from her mouth. This excitement soon increased to fury. Her eyes sparkled, her mouth foamed, her hair stood on end, and almost suffocated by the ascending vapor, the priests were obliged to retain the struggling priestess on her seat by force; then she began, with dreadful howlings, to pour forth detached words, which the priests collected with care, arranged them, and delivered them in writing to the inquirer."†

From such a source, a woman with distorted features, foaming mouth and frantic, wild gestures, came the famed Greek oracles! Since the priestesses spoke oracularly when they lost control of themselves, the Greek philosopher Phaedrus claimed that the priestesses did much good for private and public affairs in their sacred madness but, in their senses, little or nothing. The priestess neither knew before supposedly being seized by the god Apollo what would be said nor remembered afterward what she had uttered. After the fit of frenzy on the tripod a priestess would be led to her cell, where she generally continued many days to recover from fatigue.

Early Christian Attitude

From the writings of ancient historians about oracles, one who is acquainted with so-called psychic phenomena and ESP today can recognize the existence of the same phenomena in connection with the pagan oracles. How, then, did the early Christians view such oracles? Did they go to the oracles to learn about their future? Did they go to a Pythian priestess for help with problems? Did they make a pilgrimage to a healing oracle or spring when they got sick? No, the facts show that the early Christians had nothing to do with pagan oracles.

Because the early Christians rejected and opposed the oracles, the pagan philosopher Celsus attacked these Christians, saying: "They set no value on the oracles of the Pythian priestess, or the priests of Dodona . . . of Jupiter Ammon, and of a multitude of others. . . . How many cities have been built in obedience to commands received from oracles; how often, in the same way, delivered from disease!"

In response to the attacks of Celsus, Origen of the third century C.E. wrote an apology or defense of Christianity, in which he declared:

> "Let it be granted that the responses delivered by the Pythian and other oracles were not the utterances of false men who pretended to a divine inspiration; and let us see, if, after all, we cannot convince any sincere inquirers that there is no necessity to attribute these oracular responses to any divinities, but that, on the other hand, they may be traced to wicked demons—to spirits which are at enmity with the human race. . . .
>
> "It is said of the Pythian priestess, whose oracle seems to have been the most celebrated, that when she sat down at the mouth of

* *The Encyclopædia Britannica* (New York; 1910), Vol. 9, p. 688.
† *The Encyclopedia Americana* (New York; 1942), Vol. 8, pp. 626, 627.

the Castalian cave, the prophetic spirit of Apollo entered her private parts; and when she was filled with it, she gave utterance to responses which are regarded with awe as divine truths. Judge by this whether that spirit does not show its profane and impure nature. . . . Moreover, it is not the part of a divine spirit to drive the prophetess into such a state of ecstasy and madness that she loses control of herself. . . . The Jewish prophets, who were enlightened as far as necessary for their prophetic work by the spirit of God, were the first to enjoy the benefit of the inspiration. . . . Their souls were filled with a brighter light. . . .

"If, then, the Pythian priestess is beside herself when she prophesies, what spirit must that be which fills her mind and clouds her judgment with darkness, unless it be of the same order with those demons?"*

Yes, the early Christians recognized the pagan oracles as nothing but demonism, the work of wicked spirits, against whom Christians must fight. (Eph. 6:12) So they did not view the Pythian priestess with awe, as being inspired by God. An oracle priestess was said to have "a spirit of Python," and according to Greek and Roman mythology, Apollo, god of the sun and the son of Zeus, killed the great serpent Python. But the Christians knew that a demon was responsible for the so-called "spirit of Python." For example, the Bible account at Acts 16:16 tells about "a certain servant girl with a spirit, a demon of divination," or, literally from the Greek, a girl "with a spirit of Python." (Acts 16:16, 1950 edition of the *New World Translation*, footnote c) When the apostle Paul expelled the demon of divination from the girl, she lost her powers of prediction, her ESP, to the chagrin of her owners.

The Proper Course

What, then, of the throngs of people today who consult professional foretellers of events, the so-called fortune-tellers or extrasensory perceivers, practicers of divination or spirit mediums? What of those who, like ancient pagan priests, seek guidance by looking for "signs" or omens? Such persons are not consulting what is inspired by Almighty God, but, rather, what is inspired and directed by demons; hence, those who do that put themselves in opposition to God, just as King Saul did when he inquired of a spirit medium. So the Bible tells us: "Saul died for his unfaithfulness . . . and also for asking of a spirit medium to make inquiry. And he did not inquire of Jehovah. Consequently he put him to death and turned the kingship over to David." (1 Chron. 10:13, 14) So serious is it in God's eyes for his people to consult those who predict or perform miraculously by demon power that God's Word warns:

"There should not be found in you anyone who . . . employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah." —Deut. 18:10-13.

Hence, Christians avoid having God's disapproval by shunning all those who predict or perform by demon power. They do not seek miraculous healing by going to a shrine or healing spring where miracles are supposed to occur; for they know that the operation of miraculous gifts of God's holy spirit ended shortly after the death of the apostles of Jesus Christ. (1 Cor. 13:8-13) So they do not go to psychic healers or mediums; they do not want to come under divine disapproval by going to those who practice spiritism, condemned by God. —Gal. 5:20; Rev. 22:15.

Rather than consult the modern-day equivalent of the pagan oracles, true Chris-

* *Origen Against Celsus*, Book VII, Chaps. III, IV; *The Ante-Nicene Fathers* (Grand Rapids; 1956), Vol. IV, pp. 611, 612.

tians look to the great Prophet whom God foretold he would raise up in contrast to all those demon-inspired practices. (Deut. 18:17-19) That great Prophet is none other than the Lord Jesus Christ. He is the One Christians must go to for counsel, and his words are recorded in the Holy Bible. For a certainty, God is not bypassing his own Bible and what he has spoken through his own Son by dealing with fortune-tellers and psychic mediums. So inquire of Jehovah, not the demons. Do not be like the pagans who held oracles in awe. Be like the early Christians who shunned them, realizing that their power came from demons and not from God.

A Country Market in British Guiana

By "Awake!" correspondent in British Guiana

THE Creator has provided a wonderful variety of food for the delight of the human family. That fact alone makes shopping interesting. But just as there is variety in food, so also there is in markets. In British Guiana, as in most other countries of the world, modern supermarkets serve busy communities. But in the country parts the markets are very different, quite unlike what any city dweller might imagine.

These country markets are often located alongside a dusty road. The market opens at 7 a.m., but shopping time is limited. This market, for example, will close around 9 a.m. and move to its next location in a nearby village.

Spread on the ground are lines of brown jute bags with some small wooden counters beyond. Atop the bags and stalls are vegetables, fruit, and so forth, arranged in small stacks or parcels. If you point to one, an ever-watchful vendor will respond quickly, *"Eight cents," "Four cents,"** depending on which parcel you indicate. A parcel of three tiny tomatoes is offered for twelve cents. Alongside the tomatoes we see eschallots, lettuce, cucumbers, peppers, both hot and sweet, and other salad items, all very neatly arranged. The jute bags are always dampened. The vendors constantly sprinkle their produce with cool water to keep it from wilting in the hot sun. Everything looks clean and fresh. The entire market is alive with chatter, most of it pleasant greetings and news of the day, punctuated at times by cautious customers haggling with eager vendors.

How delicious the fruit looks! The large yellowish-green papaws, firm bananas, fresh pineapples, limes, oranges and grapefruits are in abundance. There is quite a variety of bananas, too, we observe. We see the popular Cayenne type, the short and fat apple banana, the smaller fig kind and the long, thin ones called Dwarf bananas.

The papaws are plentiful, so today they are cheap and a good buy. Some are green and hard, but they will cost less than the ripe ones and they will ripen up in a day or two, ready to eat. A good investment! Or, of course, they could be cooked today for stew. The pineapples look very green, but this is not always a test of ripeness, as there are different varieties. If we can easily pluck out the leaves at the top of the fruit we know it will be just ripe enough to eat. Guavas, somewhat similar in appearance to limes, are very popular. They can be served fresh, stewed for a dessert, used in tarts or to make the local delight —guava jelly.

Although the market will move off soon, still it is best to take time to look around rather than buying from the nearest ven-

* British West Indian currency. One U.S. dollar is equivalent to about B.W.I. $1.70.

dor. Most shoppers have large families and small incomes. They have to weigh every cent spent. Then, too, what woman does not like to ensure that she gets the most and best for her money? So it is wise to choose carefully when buying at the country markets.

Is the ochro fresh? To make sure, you can see if the tips break off easily without stringing. Be sure that the beans are not old and hard. Squash is plentiful, sold by almost everyone in the market for a few cents, so the choice is easily made.

And there is always an abundant supply of yams, tannias, eddoes, plantains and potatoes. At this season, too, we see plenty of avocado pears. A good test for ripeness is to shake them and see if you can hear the seed moving inside, which usually means the flesh will be soft. Rice, of course, is another ever-present item. Almost everyone buys rice and so vendors carry large supplies on their donkey carts.

It is not too difficult to find the fish section with its telltale odors. The unscaled fish hang alongside the scaled variety. To save time and money, housewives will buy for two or three days if possible. The average family cannot afford a refrigerator, so there must be other methods of preserving food in the hot tropical climate. At rainy seasons there are good supplies of fish, so then it is good to buy plenty, cooking some to serve the first day and giving the remainder a quick frying to preserve it for following days. A supply of hassar or other freshwater fish can be bought and kept at home in containers ready for the family's next fish meal. Crabs can be similarly preserved.

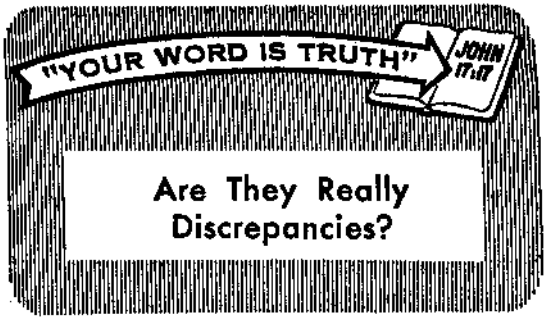
Shrimp is the poor person's daily food and is widely sought in the country markets of British Guiana. It is a rich source of phosphorous, and very tasty when mixed in a stew of greens, pumpkin or other vegetables. Shrimp can also be preserved, so it is economical to buy large quantities that can be dried in the sun, after removing the heads and tails. Not only does dried shrimp last a long time, but it can be reduced to powder and used as a tasty condiment to sprinkle on food.

A cloud of dust on the road and then a big bus comes to a grinding, groaning halt. Barely able to contain its capacity load of humans and baggage any longer, the door swings open and out they tumble. Many of these will be vendors with more produce to sell, also more buyers, some may be traveling from market to market. In fact, the buses are the lifeline of the country markets, since they provide convenient transportation, not only for buyers and sellers, but also for merchandise. Here, not only the people, but the entire market moves, and it won't be long until this one moves on to the next village.

So you see marketing can be different, humorous and yet serious, natural and yet unique, and so really necessary in the lives of buyers and sellers in the country areas of British Guiana.

SPECIALLY DESIGNED SKIN

● Australia's thorny devil, the counterpart of America's horned lizard, walks about like a mechanical toy and has been described as "nine inches of oddity in lizard form." The thorny lizard dines on small black ants, consuming about 1,000 of them at mealtime. Living as it does a parched existence in Australia's arid, sandy regions, the thorny lizard needs a tough skin to survive the blistering heat and a special way to utilize the sparse water supply. It has long been thought that "Thorny" just absorbed water through its blotterlike skin. But this was questioned, since sunshine and heat might take the moisture right back out. Australian scientists recently discovered that "Thorny's" tough skin has another use: Tiny channels in the skin flow moisture across its surface directly to thirsty "Thorny's" mouth.



Are They Really Discrepancies?

THE water of New York harbor has been described as murky green, dark gray and deep blue. Actually, none of these descriptions are incorrect, for the sky and the reflection of light causes the water to be apparently of different colors at different times. Therefore, those familiar with the harbor do not consider various color descriptions of the water to be inaccurate.

With this in mind, it is understandable that the writers who recorded the events of Jesus' life might describe differently the color of the robe with which he was clothed on the day of his execution. The apostle John (19:2) said that they "arrayed him with a *purple* outer garment." Mark (15:17) agreed with this color description, but the apostle Matthew (27:28) said that "they draped him with a *scarlet* cloak." Some persons argue that this is a discrepancy in the Bible record. But is it really?

Matthew described the robe as it appeared to him, according to his color evaluation, and so emphasized the red of the color. Mark and John subdued the red hue by calling it purple. Since purple is any color having components of both red and blue, Mark and John agree that there was red of a certain strength in the garment's color. It is possible that light reflection and background could have given different casts to the robe. So the writers simply recorded what appeared the strongest color to them or the ones from whom they got the information. An unprejudiced reader will agree that, rather than this being a real discrepancy, it shows the individuality of the Gospel writers and that there was no collusion between them.

Almighty God inspired four faithful reporters to write separate and distinct accounts of the life of his Son. However, since they wrote condensed records of events, with some leaving out details that others included, apparent discrepancies in their writings occur. This does not mean that their reports are wrong. To the contrary, apparent discrepancies arise because of the reader's lack of knowledge regarding details and circumstances of the times. Actually the writings of the Gospel writers are firmly based on the facts and in harmony with them. Nevertheless, Bible critics make a lot out of the few seeming discrepancies.

For example, Matthew (27:32), Mark (15:21) and Luke (23:26) record the fact that 'as they were going out of Jerusalem, Simon was impressed into service to bear the torture stake.' However, the apostle John (19:17) reports: "And, bearing the torture stake *for himself*, he went out." A discrepancy? Not really. Jesus did bear his own torture stake, as John records; however, in his condensed account, John does not record the fact that later Simon was impressed into service to carry the stake.

What some view as another discrepancy between the Gospels is the account regarding the animal Jesus rode on his triumphal entry into Jerusalem. Mark (11:7), Luke (19:35) and John (12:14) say that Jesus rode upon a colt or a young ass, but they record nothing about the older ass being present. Yet Matthew (21:7) says that the disciples "brought the ass *and its colt*, and they put upon these their outer garments, and he seated himself upon them." Jesus obviously did not seat himself on the two animals, but upon the garments that were

laid upon the colt. Since he did not ride the ass, but, rather, its colt, Mark, Luke and John do not mention the parent ass in their accounts. Certainly it does not make their reports inaccurate because they failed to include this detail, or Matthew's wrong because he did!

Sometimes one Bible writer is more specific than others. For instance, Matthew (8:28; 20:30) specifically speaks of two demoniacs and two blind men as being present on occasions when Jesus passed by. However, in parallel accounts, Mark (5:2; 10:46) and Luke (8:27; 18:35) mention only one demoniac and one blind beggar, Mark mentioning the beggar by name. Since Jesus' conversation was evidently directed especially toward the one person in each instance, Mark and Luke did not record the fact that another demoniac and beggar were present. And yet Matthew's account is not wrong because he gives this detail.

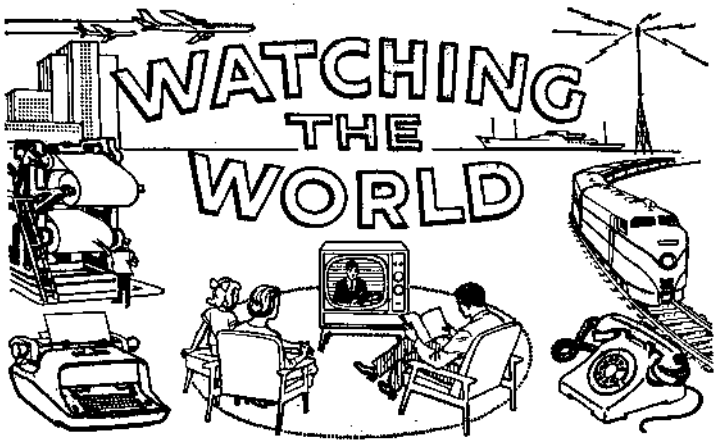
People often make statements that are apparent contradictions, and think nothing of it. For instance, a businessman may say that he wrote a letter to someone, and when questioned about the matter, his secretary will say that *she* wrote the letter. Is one a liar? Of course not, for both statements are basically correct—the businessman may have told his secretary to write (so it can be said that he wrote the letter), and his secretary obeyed (so it can also be said that she did the writing).

Therefore, it is not *really* a discrepancy for Matthew (8:5) to say that an army officer came to ask Jesus a favor, and yet for Luke (7:2, 3) to say that he sent representatives to ask. Nor is it inaccurate for Matthew (20:20) to report that the mother of the sons of Zebedee made a request of Jesus, but, since their mother made the request in their behalf, for Mark (10:35) to say that the two sons, James and John, made the request themselves. There are other Bible examples of where something is attributed to a person who did not directly perform the action. For example, King David's killing of Uriah (compare 2 Samuel 12:9 with 2 Samuel 11:17) and Judas' purchase of the burial field (compare Matthew 27:6, 7 with Acts 1:18).

Even though some may be unable to harmonize certain Bible passages, it would be foolish to conclude that they are inaccurate and contradictory. Certainly there is abundant evidence that the Scriptures are inspired and true!—2 Tim. 3:16.

As an example of how knowledge of the times in which events occurred can clear up apparent discrepancies, notice the parallel Gospel accounts regarding Jesus' encounter with the blind beggars. (Matt. 20: 29, 30; Mark 10:46; Luke 18:35) Matthew and Mark say that Jesus met them as he was *going out* of Jericho, but Luke reports it as being when he was *getting near* to Jericho. How unfortunate to view the Bible contradictory on the basis of an apparent discrepancy such as this, only to have light thrown on the incident some time later to show how the reports can be harmonized! Such evidence has been uncovered, as Joseph P. Free explains in his book *Archaeology and Bible History:* "Early in the twentieth century A.D., excavations were made at Jericho by Ernest Sellin of the German Oriental Society (1907-1909). The excavations showed that the Jericho of Jesus' time was a double city. The old Jewish city was about a mile away from the Roman city." In the light of this evidence, is it not possible that the encounter with the beggars took place while Jesus was going out of the Jewish city, but was approaching the Roman city of Jericho or vice versa?

This certainly emphasizes how unwise it is to view any parts of the Bible as contradictory. No, they are not *really* discrepancies.



Dust from Outer Space

◈ The National Geographic Society said, last December, that about 5,000,000 tons of meteoric dust falls on the earth every year! Scientists who once believed space to be a relatively clean place are now changing their minds.

Education in Iran

◈ A special report to the New York *Times*, dated January 29, stated that "in the last two years an army of 10,000 Iranian high school graduates has taught 400,000 Iranian village children to read and write." The "literary corps" is now being supplemented by a health- and a farm-development corps. These are designed to educate Iranians in medicine, dentistry, veterinary science as well as to point out to them the value of land reform. There are many barriers to be hurdled. The *Times* report says "80 percent to 85 percent of the Iranian people are illiterate, and the percentage is even higher in remote villages where there are no schools. Out of a total population of 21 million, 3,000,217 Iranian children reached school age last year. Fifty-two percent of them attended primary schools throughout the country. But in villages the percentage was only 27—not enough to make significant progress toward eliminating illiteracy." The army is drawing upon its reserves for workers to remedy this situation.

America's Younger Look

◈ By the end of 1965, the population of the United States will be about 196,000,000, two and a half times what it was at the turn of the century. This means tremendous changes are taking place in the nation. For example, the New York *World-Telegram*, February 4, reminds us of these facts: In 1917, when American soldiers marched through the streets of Paris, more than 70 percent of the present population was not born. "Almost 60 percent of Americans were not alive in the early '30s when breadlines were the symbol of the Great Depression. Nearly 50 percent of our people were not born in 1939 when Hitler invaded Poland. More than 40 percent were not living when the first atomic bomb on Japan ended World War II. In 1950 when Korea was the new no-man's land, 30 percent were not alive . . . and since John F. Kennedy was inaugurated as president in 1961, another 9 percent of our population have been born. The important figure is that 50 percent of [America's] population this year will be 25 or under." That seems hardly possible, but those are the facts.

Men on Ice

◈ An ice island, 1½ miles long and 3½ miles wide with rock-covered hills rising about 40 feet, carried scientists from Barrow, Alaska, across the Arctic Ocean to Greenland, a distance of 5,000 miles. A research station was established on the island in May 1961. The island is expected to break up when it flows into the warmer waters of the Atlantic Ocean. The island moved about four miles a day in its journey across the top of the world.

Morocco's Surplus

◈ Morocco's Parliament has been presented with a budget that is not only balanced, for the first time in the nation's nine years of independence, but one that shows a surplus. It is estimated that state expenditures in 1965 will absorb $420,000,000. Receipts for that period, it is hoped, will be $431,200,000. The nation's new budget has placed its primary emphasis on education, health, youth and sports, on labor and social affairs. Spending on education alone will increase some 270 percent and spending on labor and social affairs will rise 430 percent over the former budget.

Too Busy Mother

◈ In Quebec a nineteen-year-old boy was haled before a magistrate where he pleaded guilty to being an accomplice in an armed robbery. The young man told the court that he had been an alcoholic since he was eleven years old. His mother is director and manager of a Quebec hospital that treats alcoholics. She testified that she was much too busy working at the alcoholic treatment center and had no time to spend with her son. This pitiful statement well reflects the tragedy of our times—people are too busy to do the right things.

Bumper Cotton Crop

◈ The Syrian Arab Republic reported that it has reaped

bumper cotton and cereal crops. The output of ginned cotton is expected to be in excess of 160,000 tons. The wheat and barley crops are estimated at 1,250,000 tons, which represent increases over the preceding year.

Nazis in Argentina

◈ A Nazi terrorist group clashed with a police patrol just outside of Buenos Aires, Argentina, on January 28. Quite by accident the police stumbled upon the Nazi hideout. There was an exchange of automatic rifle fire. No one was injured. Police said they discovered large quantities of explosives, weapons and Nazi propaganda material. Obviously, the Nazi spirit is not yet dead.

Bomb in Bogotá

◈ A time bomb was planted in the United States Information Service Building in downtown Bogotá, Colombia, on January 29. Fortunately, Secret Service agents discovered the bomb and defused its mechanism

National Debt

◈ On July 1, 1966, the expected national debt in America will be $322,500,000,000. This figures out to $1,627 for every man, woman and child in the nation. The debt was $312,500,000,000 last July. The United States government expects to spend $99,700,000,000 in fiscal 1966. This represents $503 for every American. The figure was $499 for 1965.

Pigeons Carry SOS's

◈ In this age of satellite, radar and radio communication, it is hard to believe that pigeons, that is, carrier pigeons, would still retain their usefulness. But they have. In the Austrian Alps, Tyrolean alpine rescue squads employ carrier pigeons as their favorite and often only means of communication. The mountain climbers say pigeons are much easier to carry and considerably cheaper than installing telephone lines that might be wiped out by avalanches. Sending messages by radio is not always possible in the rugged Alps. But pigeons find their way through the most challenging spots. Pigeon headquarters is located at Innsbruck, where 200 pigeons wait to be ordered into service. Pigeons fly about 50 miles an hour and carry the message in a small bag. To assure delivery, often two or three pigeons are released with the same message. Once the message is received, police helicopters are sent in to perform the rescue operation, if possible.

Guilty Until Proven Innocent

◈ The traditional idea that a man is innocent under Canadian law until proven guilty is a fallacy, the British Columbia Civil Rights Association was told last December. Vancouver deputy city prosecutor Roland Bouwman said that nearly half of the sections in the Criminal Code of Canada require the accused to account for himself. If a man gets caught with a stolen suitcase, he must show why or how he got it or end up in jail, if found guilty by the courts. Bouwman said that the same rule applies to many other sections of the Criminal Code.

U.N. Under Fire

◈ According to a Gallup poll, almost 80 percent of Americans favor the support of the United Nations as a major force for world peace. However, in an editorial of February 13, *The Saturday Evening Post* magazine stated that "the first part of the U.N.'s latest session provided little but bickering. In the debate on the Congo, both white and black delegates accused each other of racism. In a debate on Malaysia, Indonesia angrily announced it was quitting the U.N. outright. Every regional quarrel was rehashed —but nobody could vote on anything. Because of the dispute over whether Russia lost its voting rights by its refusal to pay assessments, the delegates decided on the bizarre 'solution' of not holding any votes at all until some compromise could be reached. One irate delegate summed up the situation neatly: 'A . farce.'" What is the U.N. accomplishing? Is it, in fact, keeping the peace? In major crises, the big powers frequently do not turn to the U.N.

A Catholic Objector

◈ On August 9, 1943, 36-year-old Franz Jägerstätter, a Catholic, was beheaded for refusing to serve in the German army. Before the execution his wife pleaded with him to change his mind. The parish priest told him that his primary responsibility was to his wife and children, not to his personal religious principles. The priest told him, as millions of other Roman Catholics had been told, that he would be doing nothing wrong by fighting for the Nazi society. But Jägerstätter believed otherwise. Now a book by Gordon C. Zahn, a Catholic and professor at Chicago's Jesuit Loyola University, carries the story of Jägerstätter to the world. Zahn says that Jägerstätter based his opposition to the Nazis on his own conception of his religious responsibility as a Catholic. "But that we Catholics must make ourselves tools of the worst and most dangerous anti-Christian power that has ever existed," Jägerstätter wrote to his wife, "is something I cannot and never will believe." Some called Jägerstätter a saint. But the Austrian Catholic bishop of Linz said he was merely "a martyr to his conscience." The bishop lauded instead the "great heroes" who fought and died for the Nazi state. Zahn now wonders, says *Newsweek* for January 25, 'whether a

church, which asks too little of its members, will have the courage in the future to demand enough.'

Cause of Death

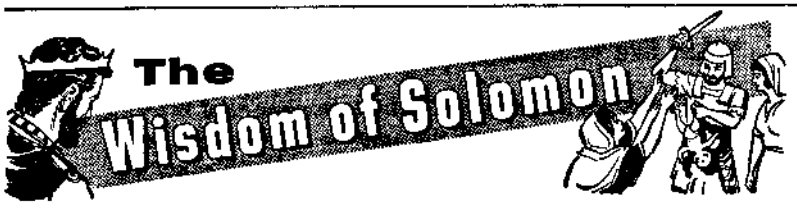
◈ *Prevention,* for February 1965, says: "About 270 people are killed daily from all causes" in America. The greatest cause of death in children from one to fourteen years of age is trauma, which is an injury, wound or the resulting condition. Traffic accidents kill more than 100 and injure about 350 a day. Every hour four die and fourteen are injured in this way. The economic yearly loss from accidents is about $10,000,000,000, that is, about $27,400,000 daily. The annual medical costs for injuries are about $700,000,000, which amounts to about $1,900,000 daily, $79,800 hourly, $1,300 every minute, $22 every second of every day.

Sermon Caliber Low

◈ A published United Press International report stated that religious preaching "has fallen into low estates." The account says that "many of the sermons inflicted on faithful church-goers these days run the gamut from boring to banal." The magazine *Christianity Today* is quoted as having said that "one would have to drive for several hours, if not a day, to find a preacher who makes God talk to men in direct, authentic and quotable sermons." The trouble is attributed to the minister's being so busy doing other things that he has no time or energy left for the writing of first-rate sermons. But lack of time is not the sole cause, or even the chief cause, of poor performance in the pulpit, says the writer. "A clergyman can't give a congregation what he hasn't got. If he is confused in his own beliefs, and has only a superficial knowledge of the Bible, both the confusion and the superficiality will inevitably show through his sermons. *Christianity Today* believes this is the root cause of 'arid preaching.'"

Medical Costs Zoom

◈ *Look* magazine recently revealed a crisis in American medicine. "There is a shortage of doctors and a shortage of facilities to train doctors," *Look* says. Medicine in America is not available as needed to everyone who needs it. The 1963 total medical outlay cost the American public $31,000,000,000. More than $4,500,000,000 was spent on drugs. Hospital costs have leaped 300 percent since 1949. "Overall medical costs have outpaced the rise in the Consumer Index by three to one in the past decade," *Look* says.



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Awake!

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Let Your Land Cut the Cost of Living

PAGE 20

APRIL 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times should be unfettered by censorship and selfish interests. "Awake!" has no fetters. It records facts, faces facts, is free to publish facts. It is not bound by political ties; it is not hampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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AMBITION OR LEGITIMATE DESIRE?

IN THIS system of things the ambitious, aggressive person seems to be the one who gets ahead. On the other hand, there is a tendency to scorn those who manifest no ambition. Neither type is really appealing, but can you put your finger on the reason? The fact is that the desire to get ahead can be praiseworthy and it can also be something quite opposite. How, then, can a person get the proper balance in the matter and steer his own thinking and actions in right channels?

The desire to get ahead is so general that it crops up at every stage of one's life. Children are usually very competitive. At school the big question among many is, Who is going to get to the top of the class? In countless homes it is often a question of who is going to have his own way—father, mother, young John or Mary? At secular work there are positions and promotions for which there is keen competition. No wonder the prevailing attitude can be described as 'everyone for himself'!

An outstanding Bible example of one motivated by the spirit of selfish ambition was Joab, commander of the armies of Israel under King David. His career reveals an insatiable thirst for position and power. The attainment of his objectives involved fierce competition, ruthless liquidation of rivals, disobedience to orders, refusal to accept reproof, yes, and even seditious conspiracy against the anointed king who had dealt with him so patiently and leniently. (2 Sam. 3:27; 18:14; 19:13; 20:9, 10; 1 Ki. 1:18, 19; 2:5) Ambition to become great, to shine above one's fellow creatures, is so like a wild, uncontrolled fire—it is never satisfied until it has destroyed everything in its path, everything, ironically, on which it depends for its own continuation.—Prov. 30:15.

The heavy cost that must be paid to satisfy selfish ambition is often overlooked until it is too late. All along the way there are disappointments, frustration and hostility inducing tensions that are destructive to health and happiness. Each reputed success falls far short of anticipation. Life tends to become a dreary succession of hollow victories, and the victor, when he gets to the top, finds that he no longer has anyone he can truly call his friend.

When on earth, Jesus Christ faithfully transmitted to his followers his Father's view on this subject. On one occasion his mother's sister, Salome, approached and

asked for special privileges to be granted to her sons, James and John, in the kingdom of the heavens. Note how the Master's well-chosen words quieted the indignation of the other disciples and set the issue at rest: "You know that the rulers of the nations lord it over them and the great men wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister [servant], and whoever wants to be first among you must be your slave."—Matt. 20:25-27.

Jesus did not deny that there would be among his joint heirs of the Kingdom those who would be "great" and "first." But in what sense? In that through hard work and devotion to the overall interest of the Christian congregation they would prove themselves capable of assuming responsibility. Quite different this from the self-promotion campaigns of worldly-minded persons who, without hesitation, use their competitors as steppingstones to greater heights.

In view of this and the Bible's condemnation of rivalries and selfish competitions, is all desire for a position of responsibility wrong? (Gal. 5:26; Eccl. 4:4) No, for the apostle Paul wrote his young fellow missionary, Timothy: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) So, what is the essential difference between dangerous ambition and legitimate desire to get ahead? In one word the answer is "humility." The ambitious contriver fancies himself to be worthy and capable of any office at which he aims, and is impatient to get there. Legitimate desire, on the other hand, is coupled with a humble recognition of the need to prepare and qualify oneself through hard work so as to be able to do justice to the desired office.

In school, how refreshing to meet a student who truly excels in class but modestly ascribes his success to hard work and long hours of study! What an atmosphere of peace and well-being we see in a home where wife and children are striving to improve in their respective positions, while always maintaining proper subjection to the God-ordained head of the household, the father! In secular work, how highly prized the employee who shows concern for improving the quality of his work rather than using all the shortcuts to the top position in the firm!

So, whether we occupy the role of wife or child in the home, or employee in a business firm, or member of a Christian congregation, we do well to avoid the pitfall of selfish ambition. If we would do so, we must never succumb to the impatient desire to be or to do those things for which we are neither trained nor equipped. Such ambition can lead us away on a heartless bid for position and power, ending up most often in bitter disillusionment. On the other hand, legitimate desire to progress in school, in the home, at secular work or in a congregation of Christians will move us to undergo training with all patience, while we humbly await higher direction in the matter of promotion to a position of greater responsibility.

It is very important, too, to keep in mind that the most worthwhile promotion or exaltation comes from one who cannot be deceived as to our motives, for the inspired psalmist wrote: "Do not exalt your horn [strength, power] on high. Do not speak with an arrogant neck. For neither from the east nor from the west, nor from the south is there an exalting. For God is the judge. This one he abases, and that one he exalts." (Ps. 75:5-7) His promotions carry with them peace of mind and they do not result in harm to others.

"THERE exists a unique, inexhaustible book which contains all that is to be said about God and man. . . . It would be just as useless to claim to understand the principles of ethics and law as to pretend to comprehend sociology, economics and even politics, if one were unfamiliar with the message contained in this book. Art and literature depend on it even more obviously. Without it, neither the sculptors of Chartres nor the mosaicists of Ravenna, neither Michelangelo, Rembrandt or El Greco would have been the same as we know and admire them. . . . Without this book, the West would not be what it is."

Indeed, the Bible—for that is the book Daniel-Rops, member of the French Academy, is referring to in the above quotation*—has been praised by men as widely separated ideologically as Nietzsche and Pascal, not to mention Racine, Shakespeare and Goethe. Yet today many men do not believe in the Bible. Why? How is it that the book that is a "must" in any self-respecting bookcase is followed less and less as a practical and spiritual guide?

The current disbelief in the truthfulness of the Holy Scriptures should not come as a surprise. One of the penmen who wrote the Bible, Paul by name, testified nineteen hundred years before the present crucial period of time: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances." (1 Tim. 4:1) In this so-called Age of Reason, there is a veritable deluge of 'misleading utterances' pronounced in the name of truth.

Science also Requires Faith

Among these 'misleading utterances' that undermine people's confidence in the Bible are the hypothetical explanations taught as scientific facts. Since many of these theories contradict the Bible, thousands of people, misled by such utterances, are convinced that the Scriptures are outdated on scientific matters and that science and the Bible are irreconcilable. They fail to realize that what is taught as a scientific fact is often merely a theory requiring as much faith to believe as anything taught in the Bible.

Webster gives this definition of the noun *science:* "A branch of study which is concerned with observation and classification of facts, esp. with the establishment of verifiable general laws, *chiefly by induction and hypotheses.*" (Italics ours) Two interesting points become apparent here: first, to be authentically scientific, a ous-

* *Qu'est-ce que la Bible?* (*What Is the Bible?*), by Daniel-Rops, pages 1, 2.

covery must agree with *verifiable facts;* secondly, science proceeds chiefly *by induction,* that is, by drawing inferences, by hypothesizing or theorizing. Now a theory or hypothesis is nothing more nor less than a considered guess, a tentative explanation that may or may not turn out to be true.

This being so, to accept a scientific theory as established truth takes belief; it takes *faith.* This is borne out in the following statement by André Arnal, professor at Montpellier University, France: "All intellectual activities require faith. . . . First principles and primary facts are at one time denied and at another time affirmed, and the same is true of the hypotheses which are built upon them. Moreover, the sciences, both the mathematical and natural sciences, are also based on belief. Neither do they question their starting point, nor their basic data; they accept both as self-evident. The reason why geometricians, physicists and astronomers obtain—at least most of the time—corresponding results, whereas moralists, philosophers and sociologists reach different conclusions, is that the latter discuss and question the primary notions of the problems studied, whereas the former accept without discussion or questioning the basic primary notions. It is a formal error, which has been formally exposed, to suppose that human knowledge is based on an unquestionable foundation. No research, no theory . . . exists that does not require faith."

Science worshipers are fond of saying: 'Do not believe it just because it is in the Bible.' Since scientific theories also require faith, Bible-believing Christians are within their rights in replying: 'Do not believe it just because it is taught by scientists.'

Scientific Myths

The fact is, human science has *at all times* taught some fantastic myths as "scientific truth." Here are a few examples. Until the end of the eighteenth century, combustion or burning was explained by many strange theories. One of these, considered to be thoroughly sound, held the center of the scientific stage for over a hundred years. Two German chemists, Johann Becher followed by Georg Stahl, conceived the *phlogiston theory.* To quote Webster: "According to them, every combustible (*phlogisticated*) substance is a compound of phlogiston, and the phenomena of combustion are due to the phlogiston leaving the other constituent behind. . . . Soot and coal were regarded as almost pure phlogiston, and sulphur as very rich in it. The theory produced fruitful results and held sway for a century." Held sway among whom? Among scientists. According to the French encyclopedia *Larousse du XXe siècle* (*Twentieth Century Larousse*), "phlogiston was considered to be one of the great powers of nature." The same work adds: "[French chemist] Lavoisier was the first to destroy this false interpretation of combustion, proving that the latter is a chemical combination that occurs with a great release of heat." So much for the phlogiston myth!

Another "scientific truth" that held for centuries was that the universe had always existed. In his book *Métaphysique* (*Metaphysics*), Paul Foulquié states the problem quite clearly as follows: "Science teaches us that the world is evolving. . . . These facts lead us to ask ourselves if the material world has always existed or how it came into existence. Only two answers to that question are possible: either matter is eternal and exists of itself, or it was created and exists through God. For a long time, philosophers accepted the eternal existence of matter and never sought the reason for its existence. The Jewish religion was the first to introduce the idea of

direct creation, the divinity having been considered up until that time as the organizer of pre-existent matter."

Thus, whereas for centuries pagan religions, philosophers and scientists were teaching that matter had existed from all time, the religion of the Jews taught mankind that matter had a beginning, that it was brought into existence by an intelligent Creator. Now, in what set of holy writings was the Jewish religion "the first to introduce the idea of direct creation"? It was in the writings now preserved in the Bible and more particularly in the book of Genesis, which is precisely the part of the Scriptures most violently attacked by agnostics. The opening verse of the first chapter of Genesis states a truth that no scientist has ever been able to disprove, namely: "In the beginning God created the heavens and the earth."

These very first words of the Scriptures certify that the material universe had a beginning. Today scientists admit that matter has not always existed. Some say the universe began three billion years ago, others put the big start at four and a half billion years back. Whichever of these figures might be correct, or whatever others might be put forward by the scientific world, the fact remains that modern-day cosmogonists* accept that the universe had a beginning. They have exploded the myth of their predecessors who taught that matter was eternal and self-created. Which was right, science or the Bible? Which of them had to change its ideas and bring them up-to-date, science or the Bible? Decidedly, the Holy Scriptures have nothing to lose in being confronted with modern science, since the latter has taken centuries to discover a truth stated thousands of years ago in the opening words of Genesis.

* A cosmogonist is one versed in the science of the origination of the universe.

The Origin of Life

Life has not always existed on the earth. All cosmogonists agree on that point. What they do not agree upon is how it started. Two solutions are possible: creation or spontaneous generation. In other words, either life was caused or it came about of itself. The first of these explanations is the one offered in the Bible; the second is the one put forth by atheistic scientists. That this choice is inevitable is borne out by the French *Larousse* encyclopedia, which states under "Biogenesis": "Obviously, if one rejects creationism, one is absolutely obliged to admit the origination and formation of living substances out of surrounding inorganic matter." But how plausible is this second theory, also called abiogenesis?

In a speech he made at the Sorbonne (Paris University) in 1864, the renowned French biologist Louis Pasteur quoted examples of the explanations put forward in support of spontaneous generation. The following is one he quoted from a famous seventeenth-century Flemish physician and alchemist, Van Helmont, who stated: "Dig a hole in a brick, fill it with ground basil grass, place a second brick so that it completely covers the hole, put the bricks in the sun, and within a few days the scent of the basil acting as a ferment will change the grass into real scorpions. . . . If you stuff a dirty shirt into the hole of a vessel containing grains of wheat, the ferment from the dirty shirt, modified by the smell of the grain, will cause the grain to transform into mice after about twenty-one days."—*Les plus belles pages de Pasteur* (*Pasteur's Finest Passages*), by Robert Vallery-Radot, page 101.

To be sure, true science soon proved that animal life as complex as scorpions and mice could not generate itself spontaneously from grass or from a shirt, be it ever so dirty! However, the development of the

microscope soon enabled scientists to study minute objects, and the atheists among them lost no time in claiming that micro-organisms came about originally by spontaneous generation.

In 1858, French scientist Pouchet delivered a speech before the French Academy of Science and claimed to have observed the appearance of life in substances previously sterilized and free from germs. Two years later, Louis Pasteur proved conclusively that the life forms observed by Pouchet sprang from undetected germs. Pasteur proved that living organisms can be generated only by preexisting living organisms. Stated otherwise, life proceeds from life and not from inanimate matter. This is in harmony with the Bible and is established by true science. The two are not irreconcilable.

Honest scientists admit they know little or nothing of how life began. In his book *De la matière à la vie* (*From Matter to Life*), French biologist Rémy Collin writes: "Science has done wonders, as our material civilization shows; but it has been unable to make life reveal its secret. After all our investigations into the field of biology, what essential truths have we learned other than what is expressed in these words: 'There are inorganic bodies and there are living beings'—nothing more than what elementary common sense tells us?" Jean Rostand, member of the French Academy, writes in his book *Pensées d'un biologiste* (*Meditations of a Biologist*): "From what we know about the exceptional characteristics of protoplasm, it seems that its origin required the occurrence of highly improbable circumstances." The same famous biologist stated even more clearly in his book entitled *L'homme* (*Man*): "About the origin of life, we know nothing."

Since scientists are unable to produce even the simplest living organisms in their laboratories and are incapable of explaining the origin of life, what right have the unbelievers among them to cast doubt on the Bible, which, by attributing the origin of life to God, is in perfect harmony with the *established scientific fact* that life proceeds from life?

The Bible and Evolution

The "scientific myth" that is enjoying vast popularity at the present time is the evolution theory. This doctrine has been defined as follows: "Evolution is the biological theory that living species are not fixed and distinct but variable and capable of transforming themselves from one species into another. . . . Evolutionism is the contrary of creationism, which claims that living beings had a fixed form from the start and underwent no essential modification."

Which of these explanations of the origin of the species is correct, evolution or the Bible, which states in its opening page that life forms were to multiply "according to their kinds"? Are science and the Bible irreconcilable in this important matter?

True, the evolution theory is currently believed by many scientists and educators. But popularity is no reliable touchstone. Remember how popular the phlogiston theory was among scientists for over a hundred years. What do honest scientists have to say about evolution? Here are a few quotations from French authorities:

In their monumental textbook *Traité de biologie animale* (*Treatise on Animal Biology*), page 1160, Aron and Grassé state: "We can live in hope, but at present let us admit frankly that we know nothing of the really determining causes of the evolution of living beings." Renowned zoologist Yves Delage wrote: "I am absolutely convinced that people are or are not evolutionists, not for reasons based on natural history, but because of their philosophical opinions."

(*La structure du protoplasme et de l'hérédité* [*The Structure of Protoplasm and of Heredity*], page 204) Henri Colin, member of the French Institute, admits: "The experimental proof of evolution has not been provided."

Finally, professor Louis Bounoure, of Strasbourg University, recently made this remarkable statement: "The living world only really shows us how constant the species are. . . . As a student, at the beginning of this century, I was myself subjected to the heavy yoke of evolutionist thought, but when, after much research, I discovered that evolution is an illusory and unjustified myth, I considered it my duty as a scientist to fearlessly expose this theory as an error to be rejected."—*Le monde et la vie* (*The World and Life*), October 1963.

Thus it is seen that with regard to the fundamental truths concerning the origin of matter, of life and of the species, science has produced no established facts disproving the Bible. On the contrary, reliable scientific information on these matters confirms what the Scriptures said all along. In short, the conflict is not between science and the Bible, but between the Bible and unverified and unverifiable hypotheses put forward in the name of science.

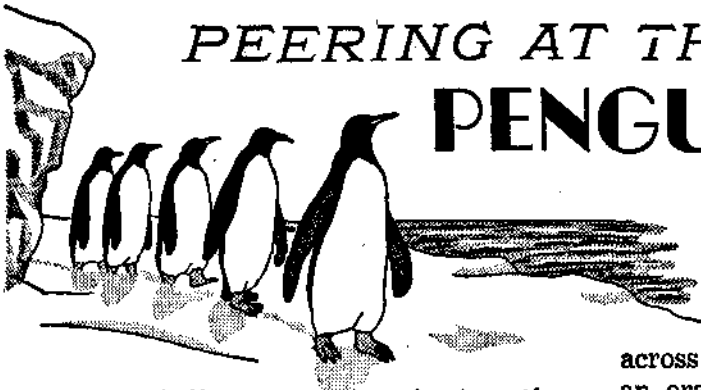
Science has at all times had its myths, of which phlogiston, the eternity of matter and spontaneous generation of life are only a few examples. These particular "scientific" myths are now dead, but others, such as evolution, are still in vogue. So why cling to myths or 'misleading utterances' and reject the Bible, that "unique, inexhaustible book that contains all that is to be said about God and man"? Why go on laboring under the illusion that science and the Bible are irreconcilable? For, of a truth, they are not.

PALMISTRY'S ANCIENT ORIGIN

✔ Palmistry is regarded today as a branch of fortune-telling, the art of predicting future events or influences in the life of another. It is the practice of studying the lines of a person's palm and shape of his hand to try to discover his personality, especially past and future events in his life. Another name for palmistry is chiromancy, which means "hand divination." This form of divination goes back to ancient times. It was practiced in India from remote times. When the Gypsies migrated from India, they eventually spread the practice of palmistry throughout Europe and many other parts of the earth. Besides palmistry, Gypsy women employ a variety of forms of prediction, such as use of tea leaves and the use of special Tarot cards, which are claimed to go back to the magi of ancient Babylon. Palmistry also goes back to ancient Babylon or Chaldea: "Palmistry was known among the Chaldaeans, Assyrians, Egyptians, and Hebrews, and was recognized by the philosophers of Plato, Aristotle and Antiochus."—*The New Funk & Wagnalls Encyclopedia*, Vol. 25, p. 9310.

But was divination, whether by palmistry or any other means, something that Jehovah God approved of his people practicing? God's own Word, the Holy Bible, answers: "There should not be found in you anyone . . . who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events." (Deut. 18:10, 11) Thus God's Word condemns the practice of any Babylonish divination and also the consulting of fortune-tellers. True Christians seek enlightenment and guidance from the Holy Scriptures, the Book of divine prophecy that shows the future of the whole human race. —Ps. 119:105; 2 Tim. 3:16, 17.

PEERING AT THE PENGUINS



By "Awake!" correspondent in Argentina

"THERE they are—penguins!" and we went scrambling down the slope of a huge, whitish-gray sand dune. We had chosen this vantage point in order to scan the beautiful York Bay area, which lies a few miles from Port Stanley in the Falkland Islands.

We wondered if it would be possible to see these curious creatures in their natural surroundings, since we were now in the autumn month of April. By this time of the year the majority of the penguins would already have left for their real home, the sea, until the return of the South Atlantic spring months of October and November. Then their rookeries would be populated again.

We had spotted penguins swimming out in the open sea as we headed south to this island group. It was amazing to observe the great speed at which they traveled, and, with no land in sight, it was evident that they were very much at home in these cold waters.

Now, atop this sand dune, we had been scanning the Bay area. For a time it looked as if we were to be disappointed, when suddenly, far down the beach, walking erect, a little black form with a strange waddle, and then another and another—Gentoo penguins!

These Gentoos are one of several species of penguins that have established their rookeries around the coasts of the Falklands, some 300 miles south off the eastern coast of Argentina. Their distinguishing mark is the thin white band that cuts across the back of the head. They have an orange beak and big orange feet. They are considered the gentler group of the penguin family. Besides the charm of their timid manner, they are also known to act very slyly, especially when it comes to stealing nesting materials from their neighbors while maintaining a thoroughly innocent look.

The Jackass penguin, so called because of his peculiar braying call, has a black-and-white–striped face and pink rimmed eyes. He carries a hook on the end of his beak that can be most damaging to anyone poking around in his underground burrow. Unlike other penguins, he likes to nest underground.

No matter where the penguin rookeries are located, whether in the sheltered coves of the Gentoos or on the steep, rocky ledges of the Rockhoppers, they are very noisy communities. From a long distance one knows, from the incessant chatter of the birds and the stench of the guano or penguin dung, that he is approaching a rookery.

Why they choose the nesting places they do is a mystery. One colony of Gentoos chose a spot some 700 feet above sea level. The trip for these clumsy pedestrians would take a good part of a day, and the route is often cluttered with obstacles, such as boulders and large tussocks or

clumps of coarse grass. Only the penguins know why they prefer this to the much more direct route.

Another species, the Macaroni, also avoids the easy direct route, preferring to jump from rock to rock upward to a nesting place high on the cliffside. The whole group will follow the same path, and deep scratches in the rocks give evidence that generations of penguins have passed over the same route. The path is usually wide enough for two-lane traffic. Normally, traffic moves smoothly, but if some ambitious penguin speeds up and bumps into another, it is the signal for a general uproar, not only with the colliding ones but also with many of the onlookers coming to blows.

These penguin highways lead from the nests to the sea. Mr. and Mrs. Penguin waddle down to the water, wade in as far as their flippers, then bend forward, and away they go—like torpedoes in the water! Their flat feet become rudders and their flippers are the means of propulsion. That is why they must be full grown before they will have enough stamina for the ardors of life in the water. To get breath they leap out of the water at intervals and hurtle through the air with flippers spread wide, and then disappear for another spell below the surface. They travel fast and, though without any obvious leader, they seem to know exactly where they are heading.

One group of Rockhoppers was observed peering over a ledge six feet above the water. The more daring ones jumped feet first. Others shied away or were pushed in by overly anxious comrades. Still other timid souls waddled down to the ledge, peered nervously over, and then wandered off in search of a less dramatic approach to the water. It surely recalled childhood days at the old swimming hole.

Enemies

To protect the penguins against their greatest enemy, man, conservation laws have had to be introduced to stop the wholesale slaughter of these comical, harmless creatures for their oil, and to head off extermination of the species through harvesting too many of their eggs, which are even preferred by natives to chicken eggs. The skua, large rapacious bird of the gull family, is another enemy that enjoys a meal of penguin egg or young penguin. Often the innate politeness of the adult penguins places their eggs or their young in danger from this winged predator. When the time comes to change shifts on the nest, they indulge in a pattern of solemn and gracious bows to each other, while the eggs or the newly hatched young are left exposed. That is quite likely to be the very time when the skua swoops down from the skies to steal his dinner off the nest.

Mr. Seal also enjoys a meal of tasty penguin meat. No match for the penguin on shore, he will lie in wait close to shore as the penguin goes out for his swim. In a surprise attack he will nab the victim in his mouth, throw him high in the air with a sudden flip of his powerful neck that seems literally to pop the penguin out of his skin. Feathers and skin washed in along the coast are the telltale evidences that Mr. Seal has been dining again.

Nesting and Mating

When the surface snow gradually melts and the outlines of the old nests begin to show through, they are at once claimed and occupied. A second penguin will then approach the one on the nest and with great solemnity deposit a pebble at the feet of the occupant, following up with some ceremonious bows and a gentle little hissing sound. Until the occupant responds, strange to say, the one penguin does not yet know

the sex of the other bird. Indeed, either male or female is likely to claim the nesting spot, and either one is willing to do the job of seeking a willing mate. Once the sex is established, however, the male shows himself most attentive, bringing pebbles or other materials for completion of the nest.

There is a wide variety in types of nests to be found among the penguins. Some of the Gentoos prefer little, round pebbles for building materials, while others use the dainty diddle-dee plant or the stems of tussock grass. Some species burrow into the ground, while other hardier ones are known to breed in midwinter right on the ice.

NEXT ISSUE—SPECIAL!

MOVEMENTS TOWARD RELIGIOUS UNITY

—WHAT THEY MEAN TO YOU!

Noise in the community at nesting time is doubtless enhanced by the fact that everyone likes to steal from his neighbors to 'feather his own nest.' Eleanor Rice Pettingill, in her *Penguin Summer,* describes this activity in a Gentoo colony: "There were acres of diddle-dee just at hand, but the twigs from the nests of neighbors were, apparently, more desirable. Rather than venture out of the colony, a penguin would risk blows from beaks and flippers for the sake of a secondhand twig. If a pair left a nest unguarded, it was stripped in no time, and all that was left was a bare depression containing two eggs. Some thieves did not even wait for a nest to be left unguarded but surreptitiously lifted twigs from nests while the occupants were snoozing. This seemed to require talent, better developed in some individuals than in others. If a penguin got caught, he received blows from the owner's flippers and fearful thrusts from his sharp beak. When birds returned to their nests with their loot, they laid each twig gently on the ground beside the incubating mate. One bird came toward us with a big twig. It stepped too close to another's nest and was poked from behind. It jumped aside, trampled another nest, and was pinched in the ribs."

Papa and mamma both take turns incubating the eggs. The baby penguins eventually put in their appearance all covered with short, gray down. Commencing life at perhaps a few ounces in weight, they grow rapidly by reason of their tremendous appetites. The parents predigest the seafood and then regurgitate for the benefit of their young. When the young are about two-thirds grown they will be seen standing around in groups waiting for the adults to come back with the "groceries." Sometimes the parents will run around with the food while the youngsters chase them, making the young ones do a little work for their board.

The Exodus

Moulting time is a trying time for these flightless birds. It takes about three weeks for the Rockhoppers to replace their old finery. During this time the plumage is not waterproof, so they are restricted to land. This means no feeding and consequent displays of bad temper, which keep the colony in an uproar.

Finally the new feathers of Mister and Missus have taken on their water-repellent quality, the youngsters have grown strong enough, and the whole community with their tuxedo-like jackets are ready for travel. So down the well-worn trail they solemnly march. There they go, young and old, leaving their rookery for another season and heading for the open sea—for, after all, the sea is the real home of the penguin.

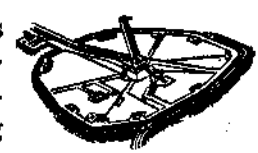
IS SPACE A NEW FRONTIER?

WHEN the first man-made satellite went speeding into orbit about the earth on October 4, 1957, the eyes of the world turned toward space. Imaginations were fired by its mysteries, and glowing predictions were made about man's historic effort to reach for the stars. As always, a vast gulf exists between fact and imagination. Much is yet to be learned about space. In the meantime, the feverish research being done in the space program is predicted to bring many side benefits to the common man. Space enthusiasts already point to a number of these benefits.

Weather satellites are making weather predictions more accurate and are giving advance warnings of approaching storms. Navigation is being aided by satellites. Intercontinental television broadcasts and telephone calls are now possible because of them. New sensing and measuring instruments developed for the space program are helping doctors to improve their diagnostic techniques. Miniaturization of electronic parts is improving many types of instruments, making possible such things as a heart pacer for people with heart trouble. Tiny batteries developed for space vehicles are going into wrist watches, and solar cells that get electricity from sunlight for satellites are powering portable radios. But the new things being learned about space itself may prove to be even more significant than technological benefits.

Satellites and space probes have revealed things that have changed man's views about the vast space beyond Earth's atmosphere. But much more must be learned before a manned spacecraft can be sent out there.

Space is so immense that the best human minds are unable to comprehend it. In our own galaxy there are about 100 billion stars that are stretched out over such an inconceivable distance that light, moving at a speed of 186,000 miles a second, takes 100,000 years to cross it. And this is only one of an unknown number of galaxies. Light from the most distant ones that man can see with his largest optical telescope took two billion years to reach the earth. Compared with such vastness, man's rocket accomplishments fade to insignificance. It is empty boasting for him to talk about conquering space. With his present propulsion equipment it would require thirty-one years for him to reach the planet Neptune, and more than a lifetime for a round trip. Even if he could travel at the speed of light, it would take him more than four years just to reach the nearest star.



Man's space efforts, limited though they are, undoubtedly will enlarge his knowledge about space and satisfy much of his curiosity about many of the bodies in our

solar system. Until now, the earth's protective atmosphere has interfered with telescopic studies of them, but with telescopes placed on satellites that circle the earth above the atmosphere, unobstructed observations can be made. Photographic space probes will also help. Pictures of the moon's surface have now been taken that are far clearer than those taken by any earthbound telescope.

Exploring New Frontiers

Whenever a new frontier opened up to man in the past, it contained many dangers that made man's exploration of it hazardous. The underwater world, for example, has opened up to man because of his diving equipment, but it is filled with dangers for him. Due to the fact that he was not made to live in water like a fish, the underwater world is hostile and alien to him. Nevertheless, he has developed equipment that makes it possible for him to explore it to even its greatest depths. The same can be said of the atmosphere.

Unlike birds, man was not created with the ability to fly but was designed to live on the ground. Despite this fact, he has opened up the atmosphere as a frontier to be explored by balloons and aircraft. As pressures at great depths of the oceans are too great for man so pressures at great altitudes are insufficient for him, causing the blood in his body to boil if he is not protected. But the hazards of high altitudes have not prevented him from flying to extremely high altitudes. The famous U-2 plane flies at an altitude of more than 14 miles, and the experimental plane X-15 has gone to 67 miles. Space capsules have carried men to an altitude of more than 100 miles. In fact, jet planes regularly take millions of people to altitudes that would kill them without protective equipment.

Special life-supporting equipment is required whether a man is traveling at 35,000 feet or at 100 or more miles above the earth. Both altitudes are hazardous for him, but with proper equipment he is able to protect himself. However, his success in overcoming the hazards of flying and of underwater travel does not mean he can do everything, that there are no obstacles he cannot overcome. Man is not almighty; he has human limitations. In space these limitations become more clearly manifest than in any other human undertaking. Being imperfect, man constantly makes errors, but out in space there is no room for errors. Accuracy in space travel is so exacting that the tiniest miscalculation can be fatal. How easily human errors can cause expensive failures is evident from the number of rockets that have failed to function properly.

Man in Space

In view of the fine accomplishments by highly sophisticated robot spacecraft, there has been some disagreement among scientists as to the advisability of sending man into space. Doing so greatly increases the expense of exploring it. Some claim that electronic instruments are the best means for studying the moon and the planets. They regard man as a nuisance in space, the weakest component of a space project, because of the fantastic problem of keeping him alive out there. On the other hand, there are scientists that argue in favor of sending man to other planets and to the moon. They say that man's judgment, his ability to observe, answer questions and to reason as well as his decision-making capabilities cannot be replaced by instruments.

Actually, national pride is the chief motive behind the crash program to get a man on the moon. Russia and the United States are in a race to the moon for the political prestige it will bring. If it were not for this cold-war competition, it is most unlikely that American politicians

would have voted to spend $20 billion to send a man to the moon for purely scientific reasons. Before Russia surprised the world with the first man-made satellite, the American space program was crippled for lack of funds. Further space spectaculars by the Russians, such as the first man in orbit, spurred the United States Congress to open up a golden floodgate for the hard-pressed program. A military factor is also behind the American program. There is the fear that Russian advancement in space technology might give them a military advantage. So opening up space as a new frontier for scientific knowledge is not the real reason for the crash space program in the United States.

The astronomical sum of $20 billion could have been used for many other things that would be of more immediate benefit to the American people, such as highways, schools, slum clearance, and so forth. It is unlikely, however, that politicians would have voted to spend that much money on such unglamorous programs that have no direct bearing on the cold war. Too many taxpayers would complain.

Hazards

The hazards that man has faced when opening up new frontiers on Earth pale to insignificance when compared with those confronting him in space. There he must contend with temperatures that range from several hundred degrees below zero to several hundred degrees above zero. Even higher temperatures must be faced upon reentering the earth's atmosphere. A manned space capsule coming in from the moon would enter the atmosphere at 36,000 feet per second, causing the protective heat shield to reach a surface temperature of 6,000° F. This is twice the temperature endured by the shield of the Mercury capsules that orbited the earth. But heat is not the only reentry hazard.

There is the danger of a spacecraft not coming in at the proper angle. This angle is an imaginary corridor that is about 300 miles wide and 40 miles deep. If the men returning from a moon trip, for example, miss this angle and come in on one that is too shallow, they will skip out of the atmosphere and go off into space again. On the other hand, if the angle of descent is too steep, they will decelerate too quickly and be crushed by an unendurable pressure that will be 350 times that of Earth's gravity. Their lives depend upon making the angle of approach just right.

The ultrahigh vacuum of space is a deadly thing to man, causing body fluids to boil and the pressure of internal gases to rupture the body. Cell tissue itself appears to evaporate in it. So if a pressure suit is punctured while a man is walking about the moon or a space capsule is penetrated by a speeding meteor, death will come in seconds.

Failure of equipment is a grave hazard that even the most meticulous care in assembling cannot always prevent, as has already been revealed. It could leave the men in a spacecraft stranded on the moon or out in space, and there are no spare parts out there. A mere fingerprint on a surface to be welded during the construction of a spacecraft could cause failure of the weld.

A breakdown in radio communication with Earth and in navigational equipment would be disastrous for a spacecraft millions of miles out in space. The possibility of getting lost out there is much greater than on Earth. A space traveler trying to return to Earth must be able to locate the earth's orbit in the vast reaches of space and must also time the craft's arrival so that it reaches a spot in that orbit at the same time the earth does. If the timing is wrong, he will miss the earth and go into orbit around the sun.

Radiation is a space hazard that cannot be ignored even though instrumented space probes have indicated that it is not generally at a dangerous level. The greatest danger from it seems to be while passing through the Van Allen radiation belts around the earth and when encountering unexpected eruptions from the sun that fling streams of high-speed, energetic particles into space.

Being in a state of weightlessness over a prolonged period of time, as is necessary in space flights, appears to be a very grave hazard to man. So serious is it that it might prevent man from personally exploring this new frontier in the time period he plans. Prolonged weightlessness, like staying in bed for a long time, can cause a deterioration of the muscles, bones and circulatory system. A softening of the skeletal structure is likely because of a loss of calcium and other minerals from the bones. It is even feared that minerals will be lost that are necessary for the nervous and electrical processes of the body. Some persons believe that it will so seriously affect a man's sensory apparatus that what he sees and hears will be unreliable and that he will be subject to illusions. It is also responsible for an excessive loss of body fluids.

Even cell division appears to be upset by weightlessness. Checking on this, the Russian cosmonaut, Col. Bykovsky, performed an experiment during his orbital flight by halting the growth, every few hours, of the rapidly formed buds of the plant Tradescantia paludosa. Studies of this plant afterward revealed that the cells that divided while the plant was in a state of weightlessness were imperfectly formed. This would become particularly noticeable in man's body on long flights. Radiation also interferes with cell division. So with both affecting the body for a long time, the parts that depend upon a high rate of cell division in order to function properly, such as the lining of the intestines, could be seriously damaged.

The physiological and psychological distresses caused by a prolonged period of weightlessness, as well as by other stresses of space travel, could affect the intellectual capacity of man in space, bringing into question his usefulness there. Some form of artificial gravity appears to be essential to prevent serious upsets in his body. But spinning the capsule to create it by means of centrifugal force does not appear to be the answer. It would subject a man's body to different pressures because the parts farthest from the center of the spinning capsule would be going at a greater speed than other parts.

The hazards of manned space flight are very many and very great. They have a direct bearing on the future of space as a new frontier for man. Whether it will eventually open up to him and become such a frontier, as men of the world envision, only time can tell. But at present there is a more urgent task for him. Before trying to solve the great problems of manned space flight, it would be much wiser for him to concentrate his intellectual talents on this task—how to cope with his social problems of war, crime and hunger here on Earth.

Follow the Leader

● An observer once saw some 200 pelicans flying about twenty-five feet above the Blue Nile, each bird following the other. Suddenly the leader bounded upward but immediately resumed its course at the original altitude. Every bird following, upon reaching the spot where the leader jumped, did the same.

COPING WITH THE RH THREAT IN CHILDBIRTH

HOW happy the two Reading, Pennsylvania, parents were that the wife had safely borne twins, two baby boys! But their joy was to be short-lived. How so? Something went wrong with the boys' blood because of the Rh factor. Although both received complete changes of blood by transfusions, the twins did not improve but died at the end of eight weeks, within a day of each other.

What is this Rh factor? How does it cause infant mortality? What can be done to combat this threat?

When physicians first began to experiment with transfusing blood from one person to another they were unable to understand why some transfusions appeared to be successful whereas others resulted in fatal complications. Gradually they discovered that all blood is not the same; blood is not the simple fluid it appears to be; it has distinct characteristics. So they classified blood according to basic groups, such as "A," "B," "AB" and "O." Then more types were discovered and these were labeled "M," "N," "R," and so forth.

Still, at times blood transfusions resulted in certain unfavorable reactions in spite of doctors' recognizing the basic groups. Then through research done with the blood of Rhesus monkeys it was found that the blood of most persons has a certain factor similar to that discovered in these monkeys, for which reason it was termed the Rh factor. Those who had this factor were termed Rh positive; those who did not were termed Rh negative. Among Caucasians 85 percent, among Negroes 93 percent, and among Mongolians from 98 to 100 percent have Rh-positive blood.

The danger in childbirth exists when the blood of the father is Rh positive and that of the mother Rh negative. Because a fetus or unborn child has its own circulation separate and distinct from that of its mother, it is possible for the child to have the Rh-positive blood of its father whereas the mother has Rh-negative blood. When this is the case it sometimes happens that some of the Rh-positive cells of the child escape into the circulation of the mother. The two being incompatible, the presence of Rh-positive cells in the mother's Rh-negative bloodstream causes antibodies to be formed to neutralize these invaders. This results in the mother's blood building up an immunity to Rh-positive cells. The trouble arises when these antibodies in the mother's blood get into the child's circulation, for they attack the child's Rh-positive red cells, destroying them. However, this happens only once in about fifteen times where the father is Rh positive and the mother Rh negative. Still this condition, termed erythroblastosis fetalis, is sufficiently frequent to be termed "a major cause of fetal loss as well as of certain cases of cerebral palsy."

However, rarely does the Rh factor represent a threat to the first child, unless the mother previously had an abortion or a blood transfusion. But the first pregnancy may sensitize the mother's blood so that the Rh factor would present a threat to the second child. Subsequent pregnancies are likely to increase that threat.

Because of this Rh threat to normal childbirth, there has been talk of laws be-

ing passed requiring all couples desiring to marry to take an Rh test first to make sure that their blood is compatible, both either Rh positive or Rh negative, and, if not, they would not be permitted to marry. So far nothing has come out of these proposals, and perhaps rightly so in view of the restriction of personal freedom involved compared with the number of actual cases of incompatibility.

What Can Be Done?

According to one of the leading world authorities on blood groups, "no practicable method has yet been devised for the prevention of isosensitization by pregnancy or to counteract it once it has occurred. Various claims that have been advanced in this regard have not withstood the test of critical analysis."—*Rh and Hr Blood Types,* A. S. Wiener (1954).

As for prevention of the Rh threat to childbirth, according to medical journals some parents have accomplished this by means of artificial insemination, semen being provided by an Rh-negative donor. However, for Christians this is tantamount to adultery and therefore cannot be countenanced by them.

Then there are reports of prevention having been realized by means of the use of Rh-positive haptens. These haptens are a blood fraction taken from Rh-positive red cells and given orally or by injection to a woman whose blood shows a high degree or titer of immunization to the Rh factor. In one to four months the titer is down to zero, at which time a pregnancy is recommended. Upon conception treatment is resumed. Those using this method have reported perfect results. However, this involves the use of blood fractions, which is objectionable on Scriptural grounds.

A method that might be said to provide at least partial prevention is for parents to arrange to let three or four years elapse between pregnancies where there is the Rh threat. However, pregnancies do not always wait for a schedule and, besides, this method can at best provide only partial prevention.

The most common recourse of doctors is to blood transfusion. It is quite a complicated procedure and not every hospital has qualified personnel to take care of such. Furthermore, time and again it does not successfully cope with the threat, for deaths keep occurring in spite of blood transfusions. In some cases blood has even been injected into the child before birth. Of course, the use of blood for transfusions is unacceptable to those who obey God's law as set out in the Bible at Acts 15:19, 20.

A method that is being used more and more in coping with the Rh threat to childbirth, both with and without blood transfusions, is "preterm delivery." By artificially inducing labor so that the child is born at the end of thirty-seven weeks instead of at the usual forty weeks, physicians have been able to report an improvement in survival of Rh babies. For especially serious cases, as when the mother lost a previous child because of the Rh factor, physicians have even delivered the baby from four to six weeks before the regular time and by this means have increased the survival rate from 10 to more than 50 percent. Of course, in such cases the physician must recognize that there is also the possibility of losing the child because of the extreme prematurity of its birth.

In addition to the foregoing there is what might be called the constitutional approach to this Rh threat to childbirth. This is based on the fact that in only one in fifteen cases does the mother become sensitized and that therefore the problem might be likened to an allergy. Concerning this, Wiener says: "The inordinately high

proportion of instances of multiple sensitization actually encountered further supports the thesis that the constitution of the individual is decisive."

This raises the question as to what distinguishes the constitution of Rh-negative mothers who form antibodies when carrying an Rh-positive fetus from those who do not. It appears that it is the fragility of the mother's capillaries that allows the Rh-positive cells of the fetus to enter her circulation, where they cause antibodies to be formed. Is there something that can be done to make the mother's capillaries less fragile? Yes, there has been considerable experimenting done in recent years by at least one surgeon with a citrus bioflavonoid compound, made from orange pulp and rinds. Where the Rh threat exists, this has been given to mothers in the form of CVP early in pregnancy, 400 to 600 milligrams daily and continuing until delivery. In one hospital where a careful record was kept of those being given this compound and those not, it was found that, whereas preterm delivery and blood transfusions resulted in the saving of only 30.9 percent of the babies, where CVP was added the result was a saving of 75 percent of them. In spite of these striking results, in which upward of one hundred infants were involved, the surgeon pioneering this type of treatment cautions that it would be presumptuous to forecast a cure-all, since a much larger number of patients would need to be treated before definite conclusions could be reached.—*Surgery, Gynecology and Obstetrics,* August 1956, January 1960.

Still others tell of marked improvement in coping with the Rh threat to childbirth by use of vitamins B, C and K and an iron solution such as Fer-in-sol, these being given the infant after birth. No doubt methods such as this and the foregoing one would receive far more attention than they do were it not that many have placed such great faith in blood transfusions—more than the success of this method would appear to merit.

No question about it, at times the Rh factor does present a real threat in childbirth. However, in view of the foregoing it appears that to insist on blood transfusions to the extent of obtaining a court order to override the religious scruples of parents against such a procedure is an abuse of medical authority in more ways than one. Where parents who have such scruples are faced with this threat it may well be the course of wisdom to make the necessary arrangements to have the child born at home. While this is no longer the general practice in some places, it is interesting to note that the vast majority of babies are born at home in the ten countries that have a better survival record than the United States, where 97 percent are born in hospitals.

UNITED BY THE SAME HOPE

In Caixias, in the State of Maranhão, Brazil, one of Jehovah's witnesses overcame an objection raised by a lady's father and began a Bible study with her. "One day," related the Witness, "the lady told me that her husband had arrived from Brasilia and that I should not say anything to him, so as not to upset him. She asked me to conduct the study without letting him know. But when the opportunity to talk to him presented itself, I took courage and conducted the study in his presence. At a certain point, he smiled at his wife and said that he had this same hope in his heart, but that he did not have the courage to tell her. He fetched his copies of the Watch Tower Society's publications, saying that he also had studied in Brasilia. Despite great efforts on the part of religious opposers to turn them from the Bible's truth, they are now unitedly praising Jehovah."

Let Your Land Cut the Cost of Living

FOR most families, food is the biggest item in their budget, and it grows bigger as the cost of living continues to rise. Reducing the food bill is their desire, and this can be done substantially if a family has some land around the home. In fact, even small yards can be surprisingly helpful in lowering food costs.

No matter how small a backyard may be, a few vegetables can be grown there. Even the front yard can be made to produce food and still be attractive. In the place of ornamental shrubs, bush cherries can be planted that will produce many quarts of cherries suitable for pies, preserves and canning. If the bushes are put in close rows, they form a fine hedge that can be trimmed to whatever height is desired.

Dwarf fruit trees can take the place of unproductive ornamental shrubs. A dwarf apple, for example, may grow no higher than six or eight feet and will produce apples of normal size. By means of grafting, one tree can produce several varieties of apples. Even flower borders can be attractive food producers.

Strawberry plants make fine borders for walkways and flower beds, producing not only delicate blossoms but an abundance of delicious fruit. Herbs used for seasoning food also look good as flower borders. The sage plant has silvery leaves and blue flowers, thyme has tiny white flowers, and burnet has attractive sprays of oval leaves. A double row of Bibb lettuce looks nice along a brick walk and is delicious in a salad. Behind low-growing flowers can be planted a few tomato plants. The flowers will hide the lower part of the stalks that lack eye appeal. Even some flowers can be used as food.

Rosebud petals, nasturtium leaves and blooms and marigold petals can be used in salads. Also, young dandelions that grow up in the lawn make nutritious salads. Peony seeds are good for seasoning food and the fiddlehead of ferns can be used in the spring, when they are young, as a delicious substitute for asparagus.

In place of a large, rambling hedge along the property line, a person could plant blueberries, raspberries and Rosa Rugosa. From the berry bushes the family can get many quarts of berries, some of which can be eaten fresh, others canned and still others made into jam. The Rosa Rugosa becomes a thick hedge with attractive blossoms during the summer. After the blossoms fall off, a fruit forms that is known as rose hips. These are a rich source of vitamin C for the family. A quarter of a pound of rose hips is said to be equivalent in vitamin C content to 120 oranges.

Planning an Acre

Planning can make the small front- and backyards of a suburban home productive of nourishing food for the hungry mouths of a family, and an acre of land can be transformed into a food source that can

cut the family food bill by hundreds of dollars a year. In many places, fruits, vegetables, herbs, rabbits, honey, chickens and eggs can be produced on it to supply much of the family's needs for a year. What is in excess can be sold or traded with neighbors. Besides cutting down on the cost of living, the fruits and vegetables will be much tastier than those usually sold in a market, because they are fresh and can be allowed to ripen before being picked.

Three sides of the acre can be bordered with dwarf fruit trees and various kinds of berry bushes. Besides apple trees, there are dwarf peach, plum and pear trees that produce generously in normal-size fruit. Being small, the trees can be easily pruned and sprayed. An effective nonpoisonous spray for fruit trees is a mixture of light-grade oil, fish-oil soap and water. It must be applied while the trees are dormant. The oil makes a continuous film over insect eggs and hibernating scales and kills them. It has been successfully used against many chewing and sucking insects.

The size of the vegetable garden should be planned so as to meet the needs of the family, not that of the neighborhood. It is very easy to grow more than one family can consume. Estimates have been made that a vegetable garden of around 25 feet by 40 feet can feed one adult person for a year. On this basis a family can plan the garden size that fits their needs best. Such a garden, of course, must be intensively cultivated.

After a plot of land has been used for a vegetable garden, a cover crop should be planted on it in the fall so as to put nitrogen back into the soil. Soy beans, vetch or any other legume does this. The cover crop could be a mixture of winter rye and vetch. When the crop is turned under the following spring, it will rot quickly, adding organic matter to the soil, and during the winter it will protect the soil from erosion. Also, the same vegetable should not be planted in the same part of the garden plot year after year. It should be in different locations for three years before being planted in the place it had during the first year.

Making a Productive Garden

It is one thing to put in a garden, but another thing to make it productive. Much has to be done with the soil of a garden to get good production. It needs to be spaded deeply, fertilized and mulched. If it is acid, lime that is suitable for plants has to be spread on the ground to neutralize the acidity. Damaging insects and diseases must be fought, and good water drainage must be maintained so that ground water does not come up into the root zone and sour the soil as well as leave damaging salts on the surface.

Irrigation water should be available even in localities where there usually is enough rain for growing crops. Because rain does not always fall when it is needed, irrigation can keep a garden flourishing during dry spells. In fact, irrigation can mean a 100-percent increase in the crops over what would be obtained by depending upon rain. In a period of ten years, there are, in many localities, only one or two years that will have enough rain during the growing season to make irrigation unnecessary.

Plenty of humus on the garden does much to stimulate good plant growth, as it provides nutrients, helps the rain to soak in, lets air into the soil, keeps the soil moist, gives it a good texture and encourages the growth of soil bacteria that are vital to plant health. It has been estimated that a pound of decomposed sawdust or compost can help to put a square foot of exhausted garden soil into fairly good condition. A two-inch mulch of wood chips, sawdust or hay is excellent for a garden.

Compost consists of decayed vegetable matter that gives the soil the nutrients that growing plants take out. It, therefore, results in a productive garden. A spot should be set aside where a compost heap can be built up. There grass cuttings, leaves, weeds, the stalks of vegetable plants that have finished producing, vegetable garbage from the kitchen, seaweed (which is rich in trace elements), and any other vegetable matter can be added to the compost. The heap should be about four feet wide and four feet high. Its length can be whatever is desired.

Each layer of a compost heap should be about six or eight inches thick. Before beginning the next layer cover it with an inch of topsoil. Any manure, such as from rabbits and chickens, as well as fine coal ashes or wood ashes can be put between the layers of vegetable matter. When about four feet high, cap the heap with two inches of soil. Keep it moist but not soggy. If you build the compost into a heap rather than putting it in a pit, fresh air will be able to get at it, and this is important to the growth of aerobic bacteria. In three or four months the compost heap should be ready for use on the garden. In the meantime, another heap can be started.

Because a mulch cuts sunlight from weeds, the unpleasant task of keeping weeds from the garden is practically eliminated. The soil is kept moist and cool. Rain that falls on the garden does not cake the surface of the soil and run off but soaks into the mulch and into the ground. The mulch then prevents the sun from evaporating the moisture.

Timing the planting of vegetables is another factor important to good production. This means to take into consideration the number of days required for a plant to mature. When that is done, the planting of rows of one type of vegetable can be spaced over two-week intervals so that they will not all ripen at one time. Since some plants take longer to mature than others, companionate crops can be planted. This is done by planting long growers and short growers in the same row and at the same time. The short growers will be finished by the time the long growers will need the space. Leeks, for instance, can be planted with lettuce, and by the time the leeks need more growing space the lettuce will have been eaten by the family. As soon as vegetables that are planted alone are fully matured, they can be harvested and the soil prepared for another vegetable. This will prevent the soil from becoming idle and unproductive during the growing season.

Controlling disease and insects is a constant problem in a garden. Some persons strive to do it by means of poisonous chemicals, but others believe that these are damaging to wildlife, dangerous to those who apply them and injurious to those who eat the fruit and vegetables on which the sprays are used. There are gardeners that have successfully grown fruits and vegetables of fine quality without using chemical sprays.

Cutworms can be kept from young cabbage and tomato plants by means of tarpaper disks and stiff paper collars that are put around the plants. A way to fight maggots as well as many other garden pests is to use wood ashes. Ashes sprinkled along the rows and around the plants discourage flies from laying their eggs there. The ashes also appear to be good for fighting bean beetles, aphids, club root, scab on beets and tree borers. A quarter of a teaspoon of white mineral oil injected into the tip of each ear of corn after the silk wilts has been found to prevent earworms. Encouraging birds in the garden also helps to fight insect pests. These are some of

the methods used to fight insects by persons who try to avoid chemical sprays. But each individual must decide for himself what method he will use to combat pests and disease.

Other Foods

More than fruits, berries and vegetables can be raised on an acre of land. Two or three dozen hens are a big help in cutting food costs. They can supply eggs for the family as well as meat. But purebred, healthy pullets that have an ancestry noted for high production should be chosen when starting the hen house. A flock of just fifteen of these birds should produce about five dozen eggs a week if an artificial lighting system is used to make them work longer. Excess eggs can be broken and their contents frozen.

Since egg production will begin to drop for a hen during her second season, it is advisable to slaughter her after that season. Slaughtered hens, and the pullets that some of the hens can be allowed to raise from chicks, can help cut down on the family's meat bill. Some of the slaughtered chickens can be frozen for use at a later time.

With about four square feet of floor space for each bird plus the chicken yard or run, the space taken by the chickens will not be excessive. If the chicken run has a honey locust tree and a New American mulberry tree in it, there can be a saving in feed costs. During June and July the berries of the mulberry will help feed the birds. They also can be used by the family, as they are good for human consumption. In the fall the large, sweet pods from the locust tree will drop to the ground for the benefit of the chickens. Some of the pods can be gathered for feeding the chickens during early winter. If there is an oak tree in the front yard of the house, the acorns from it can be dried and shelled for the chickens. They can supply half of the diet of the chickens for a large part of the winter, giving a person another saving on the cost of feeding the birds. In fact, it would be good to have a nut tree of some kind for the family.

A few rabbits can be another source of meat that does not require much care. Their manure will be a valuable addition to the compost pile.

It is not possible to keep a cow on only an acre of land, but those persons that have more than an acre, making pasture land available, would do well to have a cow. It can bring big savings on food costs. One American family that has a cow estimates that they save about $500 a year on the milk used for drinking. An additional saving comes from the butter and cheese they are able to make. A yearly calf aids greatly in reducing the meat bill.

Not to be overlooked are a few bees to supply the family with healthful honey, a natural sweetener. Three or four hives require only about an hour or two of care once a week from spring to fall. Besides honey, the bees will give a family a larger crop of fruit, melons, squash, and so forth. By reading a few books on bees an inexperienced person can quickly learn how to handle and care for them.

Although the cost of living is high and continues to rise, it is possible for a family to reduce that cost by making use of the land it has. Since time and hard work are necessary to get the most from a piece of land, a careful scheduling of time is necessary to prevent the garden from encroaching upon time that should be spent on other things such as spiritual matters. The reward for the labor put on the land, however, will be a substantial lowering of a family's cost of living.

Could you live at a HIGH ALTITUDE?

By "Awake!" correspondent in Bolivia

MANY times when flying high above the earth in an airplane I wondered what it would be like to open a window and take a breath of fresh air at that height. Now I was about to find out. At La Paz airport in Bolivia, at an elevation of 13,358 feet, planes land at an altitude at which many fly.

Strange thoughts passed through my mind. Will I be able to breathe? Will I be able to work in such a high altitude? Will I become accustomed to the altitude after a while?

Arrival

What a surprise as I stepped off the plane! I noticed no immediate difference, no lack of energy; I was breathing normally. Most noticeable, however, was the cold, and I soon found out that it is always cold at this altitude. "Perhaps," I thought to myself, "I'm just one who can adjust to the altitude easily."

La Paz, one of the highest cities in the world, with an average elevation of 12,000 feet, is below the airport in a gigantic basin. Taking an auto, we traveled for about thirty minutes down a steep road that snakes its way toward the city. As we approached La Paz, I was feeling calm at having weathered the altitude so well. Arriving at the home where we would be guests for a few days, however, I felt my first effect of the altitude. My foot suddenly became very heavy as I tried to mount the stairs at my usual pace. By the time I reached the top of the stairs I felt as if my head were moving in circles. A chair in the entrance hall looked very inviting. My condition must have been quite noticeable, for someone consolingly asked, "Feeling the altitude?" I guess I was.

Soon we were seated at the dinner table. I was astonished and ashamed at my appetite, which had increased considerably. This, I found out, too, is to be expected. As the body must expend more energy, it naturally needs more food for fuel to convert into energy.

Since one friend had told me he always got a terrible headache in the altitude, I was expecting to get one too. Fortunately, I never did. Many do, however, and this is sometimes due to the lower atmospheric pressures one encounters. For every 900 feet of elevation above sea level there is a pressure difference registering approximately one inch on a mercury barometer. The relative blood pressure in the body increases, since the exterior pressure is lower. This greater relative pressure within the body, some feel, may be the cause of a sudden headache in the altitude. It may also account for the fact that irritableness is a symptom of "altitude sickness." So some famous mountain climbers of the

Andes eat large amounts of garlic and onions on their climbs to lower their blood pressure.

Knowing now that I was not immune to the effects of altitude, I walked noticeably slower. Mounting the stairs to the second floor became a major task. As I watched others going about their duties with energy that I didn't feel, I wondered if perhaps they had once felt as I did. "Certainly," they reassured me, "but it will pass. The number of red cells in your blood will increase, and you will breathe faster to compensate for the thinness of the air."

A few days later a friend and I ventured out to shop in the downtown section of La Paz. From its high edge this city, dating from the Spanish colonization, flows down and around the precipitous irregular conformations of the great basin, part valley, part canyon, reminding one of a cake mix clinging to the sides of a mixing bowl. Consequently one is generally going either uphill or downhill. Trudging up a rather steep incline, breathing heavily, we heard the footsteps of someone behind us walking at a brisk pace. Expecting to see a small child, we were astonished to see a rather elderly woman, a native Indian, carrying her traditional pack on her back. She was soon far ahead of us, seemingly with no effort at all.

Effects of Sun

Although the air temperatures generally go down when altitude goes up, I found it almost always warm in the direct light of the sun. Sunburned faces with their peeling noses can be seen here all year round. This is due to the intensity of the sun's ultraviolet rays, which are not filtered out in the thin air to the extent they are at lower altitudes. Being accustomed to a skin that always tanned instead of burned, I was surprised to note that after a few days I too was sporting a peeling nose.

The sun takes its toll in clothing as well at this altitude. Dark colors are specially susceptible, gradually becoming bleached under the intense sun. I find my light-colored clothing maintaining its color while the darker pieces require dyeing now and then. Anything in the house that is repeatedly exposed to the sunlight, such as draperies or curtains, must be heavily lined to prevent discoloring.

Effects on Cooking

Planning a meal may require adjustments. I wondered why many foods needed more cooking time. Consulting a cookbook, I found that this expression stood out: "Boiling water's not so hot, way up on the mountaintop." Water boils at 212 degrees Fahrenheit at sea level, and after that the boiling point drops approximately one degree for every 500 feet above it. Thus at 13,000 feet water boils at about 186 degrees instead of 212. This affects the cooking time for boiled foods such as stews, vegetables, and so forth. It also explained why my coffee seemed to cool more rapidly. It wasn't as hot to begin with. With the aid of a pressure cooker, however, I have learned to overcome the cooking problems. In fact, I find myself preparing a meal in a shorter time than before.

Baking a cake at this altitude is a challenge even to a good cook. Cake doughs seem to defy all rules, as the cake ingredients must be adjusted to suit not only the altitude but the locality as well. One learns to apply his own rules by experimenting. After talking with others who have lived at this altitude many years, I learned to decrease the amount of sugar, and this helped immeasurably. But up here one can never predict exactly what a cake may do.

To bake a cake one may even have a problem if the oven has a kerosene burner

requiring lighting. Trying to keep a flame lit at 13,000 feet, I found, was a little frustrating. Due to the lack of oxygen in the air the flame quickly dies out. But with practice and patience and a little blowing to add oxygen this soon becomes no problem at all.

Generally, if you see a can of food that bulges before you open it you think the contents are spoiled. But this is not necessarily true in the high altitudes. I discovered, to my surprise, however, that one must be careful when opening the can, as the greater pressure within sometimes causes the liquid to squirt out rapidly. The first time I opened a can of tomato sauce a good portion of its contents ended up on the kitchen wall.

Decreased Vapor Pressure

Anyone who has lived in the tropics knows how difficult it is to dry clothes. But that problem is rarely encountered at high altitudes. Due to the decreased vapor pressure, liquids evaporate more rapidly. Hence, I find myself putting clothes out to dry before lunch and taking them in quite dry right after lunch.

Hot, muggy days are a rarity too, due to the rapid evaporation of the water. And since evaporation takes heat with it, I find it refreshingly cool almost all year round.

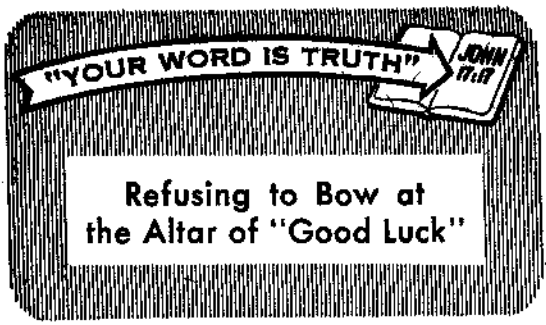
Looking out my window, I have noticed that during a light rain the street is wet, but with intermittent dry spots. Wherever a tree prevents the rain from hitting the ground directly, it remains completely dry, although all around such spots the street is wet. The rain evaporates almost as fast as it falls, so that some spots never do become wet. Of course, if the rain is quite heavy, this does not occur.

Adjusting to the high altitude has been an interesting experience as well as a challenging one. Trying to understand the reasons behind the differences one encounters can prove fascinating as well. Every time I look out at the snow-covered mountains surrounding this area I feel very fortunate indeed to have so much beauty so close at hand. After all, how many places are there where one can live so close to the clouds?

Quake Throws Bodies out of Tombs

● A newspaper report in the July 31, 1962, issue of *El Tiempo*, of Bogotá, Colombia, says: "SONSON, 30. Two hundred corpses in the cemetery of this town were thrown out of their tombs by the violent earth tremor in which nearly all the crypts lay open, giving the burial grounds a gruesome appearance. When the excitement among the citizens began to settle down, reports were received in town as to the damage caused by the quake in the cemetery and many were the persons who went there with the purpose of reburying their relatives, whose decayed bodies in many cases had been thrown several meters away. The gravestones of many of the crypts broke loose exposing decayed coffins to the visitors who rapidly undertook the corresponding task of covering them up."

Such an incident well illustrates what can happen to cemeteries during an earthquake and also throws light on what happened at the time of the death of Jesus Christ: "The earth quaked, and the rock-masses were split. And the memorial tombs were opened and many bodies of the holy ones that had fallen asleep were raised up, (and persons, coming out from among the memorial tombs after his being raised up, entered into the holy city,) and they became visible to many people." (Matt. 27:51-53) These verses do not describe a resurrection of sleeping holy ones but merely a throwing of bodies out of their tombs by the earthquake that took place at Jesus' death. The bodies, as in the case of the earthquake in Colombia, were seen by many people.



DO YOU worship at the shrine of "Good Luck," or do you practice any of the rites peculiar to that form of worship? Many persons do, without even realizing it. Numerous medieval superstitions of our ancestors are still in vogue today. Some persons still consider it unwise to walk under a ladder, apart entirely from the physical danger involved. And have you noticed that there is no thirteenth floor and no room of that number in ever so many hotels and hospitals? In many homes, to break a mirror is considered a tragedy, for it is supposed to mean seven years of bad luck for the family.

The ancient custom of wearing, suspended from the neck, a charm box containing some mystical prayer or a relic or some precious stone thought to have power to ward off the "evil eye" may seem to you a bit childish. But what about modern fetishes? Many persons today wear a safety medal, or a rabbit's foot, or carry around in purse or pocket an old coin or a pebble of odd shape or color. How carefully they guard their talisman! And how concerned they are when it has been mislaid or left behind!

In Africa the fetish may consist of bladders of fowl or the blown-up intestines of sheep. When blessed by the medicine man, these things are believed to protect the owner from unseen dangers. In modern Thailand it is rare to find a child whose parents have not supplied it with a charm, duly blessed by a monk, enjoining some particular spirit to guard the wearer against evil. In Europe and America the charm may take the form of a foxtail or a pair of dice displayed in the home or the automobile. By the way, in the folklore of England it was believed that witches often materialized in the shape of a fox.

Even the sophisticated youth of today are concerned about such items as birthstones, "good luck" pieces and other supposed guardians of security. Toward such believers in luck are directed numerous advertisements in the pulp magazines, such as one extolling "a necklace of bright blue glazed lava beads, worn by Iranian donkeys—and babies—to ward off the evil eye." Then there is the ad recommending the Good Luck Troll, one of "the little magic fellows from Scandinavia" whose job it is to bring "good luck" to his owner. Also, there is the Tiki necklace, so called after the god Tiki of the Pacific islanders. And at the entrances of many homes around the world today may be seen charms of various kinds that are admittedly for the purpose of protecting the household from evil.

To each one who carries or displays one of these charms a few pertinent questions might well be directed. Has your charm really exempted you from misfortune and trouble? Has your household proved to be more fortunate, more successful than others where no such superstition is entertained? Do you really have faith in the power of your fetish to do good? Or do you think that your charm is representative of some invisible power?

Perhaps you are not sure, but you just hold on to the charm in case there is something to it after all. But why not be sure? You can be by just putting your charm to the test. If it is really so powerful or if it

is backed by some real invisible power, will it be able to save itself or will the unseen power backing it intervene to save the charm or fetish if you throw it in the fire or the river?

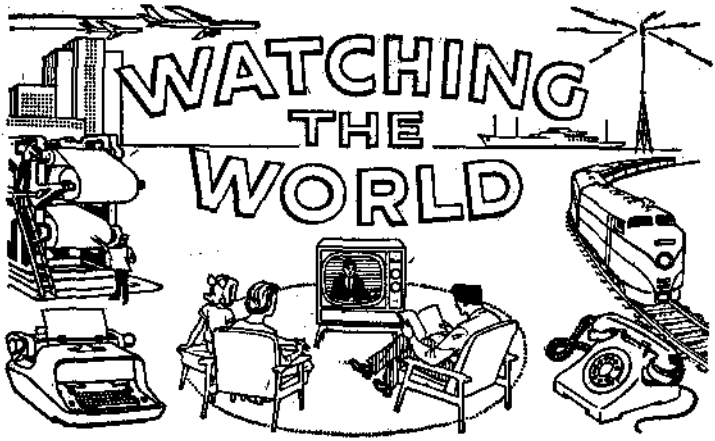
On the other hand, you may be quite sure your charm is really powerless, but you have just fallen into what you like to think of as a harmless, popular custom. But have you considered the possible effect on others as a result of your adopting such a custom? Perhaps, without being aware of it, you have identified yourself with that superstitious kind of thinking that is so prevalent today. You may have even influenced others to worship at the altar of "Good Luck," since they cannot always know that the charm you display really means nothing to you.

Again, you may feel that since some religious priest or medicine man has blessed your fetish, it is sure to confer some kind of "holy" protection upon you. However, if any kind of superhuman power is conveyed through such an article it certainly does not emanate from the true God, for in his written Word, the Bible, he condemns all kinds of magical practices. People who embraced Christianity in the first century of our Common Era realized this, and they promptly disposed of those of their possessions that were related to magical arts.—Acts 19:18, 19.

The Bible does indeed teach that there are mighty invisible forces, bad and good. However, man's protection from the evil powers does not rest in either magical or material armor. The genuine armor that can guard against attacks by superhuman foes is revealed in the written Word of God. Note the counsel of the apostle Paul: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against . . . wicked spirit forces in the heavenly places. . . . Above all things, take up the large shield of faith, . . . accept the helmet of salvation, and the sword of the spirit, that is, God's word." (Eph. 6:10-17) Success and security are attained only by following this inspired advice.

Once convinced of the uselessness of magical charms, what will you do? The easy way is just to drift along with the crowd, doing what others do. But that course gives the wrong impression and so is dishonest. What proper motive could there be in acting out a lie, in misleading others? It is like a ship sailing under false colors for some deceptive purpose.

Whatever may have been your reason for becoming involved with the objects of "Luck" worship, there is good reason for you to settle your mind on the subject once for all. You want to be relieved of the uncertainties and doubts and fears that superstition engenders. You do not want to be one of those who 'exchange the truth of God for the lie and venerate the creation rather than the Creator,' who 'set in order a table for the god of Good Luck and fill up mixed wine to the god of Destiny.' You want to be able to look to the true Source of safety and success with confidence. And certainly you do not want to be instrumental in stumbling others into believing in superstitious charms and magical powers. You do not want observers to get the idea that you are a worshiper at the altar of "Good Luck." Rather, if you are a believer in God and his written Word, you want people to know that you have nothing in common with such superstitions. Like Joshua of old, then, declare plainly by your course of action: "As for me and my household, we shall serve Jehovah." —Rom. 1:25; Isa. 65:11; Josh. 24:15.



A Grim Reminder

◈ War is never pleasant, whether it is fought in Vietnam or in the Congo or any other place in the world. Too often young men die for causes they know little about. Korea, for example, haunts America. It is the first major war that she never won. That blood-soaked conflict lasted 3 years and 32 days—just 114 days short of American participation in World War II, the war against Nazi tyranny. In Korea the United States suffered 137,000 casualties in dead, wounded and missing. A million noncombatants were killed and nearly four million made homeless. The truce plan left the war about where it started, and few people today really know why that conflict was fought. Eleven months after this stalemate, a China-backed war against France was won, to the shock of the Western powers. The French Union forces numbered about 250,000, plus 300,000 in the armies of Vietnam, Laos and Cambodia, a total of about 550,000. The killed, wounded and missing of all these forces totaled 172,000 to 206,000. With that loss the seventy years of French rule over Indochina ended. How many people today know why that war was fought? Algerian forces not long ago prevailed over the French, though they were outnumbered more than twenty to one. Now Americans are faced with a similar war in South Vietnam. With deepening involvement of the U.S. in that conflict, the insistent question by Americans everywhere is: "What are we doing out there in Vietnam anyway?"

Priests Demand Pay Rise

◈ Jesus Christ preached freely, without a pay check, but the Greek Orthodox clergymen will tell you that was quite a few years ago. A published Associated Press account says that the Greek priests were promised a raise in pay by Premier George Papandreou. Priests in small villages of more than 1,500 population will get a 500-drachmae increase in their pay, which now averages 1,000 drachmae a month. The priests, numbering about 150, had threatened to resign, the report stated, if their pay was not increased.

Flourishing Science

◈ Since World War II science has flourished in America as never before in its history. President Johnson of the United States stated that science holds out hope for solving many age-old problems. Americans can look to science, he said, "for the technology and industry which will supply us with the new products and new jobs to meet our needs. For the health programs which will eventually conquer disease and disability. For the purposeful and useful exploration of the seas around us and the space above us. And, most especially, for the guidance that will permit us to proceed with greater security and great confidence toward our goals of peace and justice in a free world." Lest we forget, let us be reminded that science has also given mankind scientific missiles, with scientific nuclear warheads that have placed the earth on the verge of disaster. Science has also polluted rivers, the atmosphere and the land with radioactive fallout. Even the mind is not free from the bombardment of a scientifically conducted cold war. Science is flourishing, but it is not all for man's betterment.

Africa Today

◈ Africa's fledgling nations are already flexing their military muscles. They have become aware of their dependence on the military. The weak ones have a thirst for strength, but the cost burden is shockingly high. A published Associated Press dispatch, dated February 2, stated: "Independent Africa with a per capita income of $122 yearly, supports some 400,000 armed men grouped in 35 armies. . . . Total estimated military budget of the independent African nations, without South Africa, is close to $800,000,000." There have been dozens of uprisings in the last four years. Assassinations and attempted assassinations are forever a threat. In East and West Africa military revolts have rocked new nations. Many governments have decided that the best possible formula for survival is to collaborate closely with the military. Much of Africa today is independent, but truly not happy or free.

Cure for Homosexuals

◈ The Bible has contended for centuries that moral perver-

sions can be cured if the patient is willing. Increasingly more modern therapists are beginning to agree. One reason why homosexuals are so rarely cured today, said Dr. Samuel B. Hadden of Philadelphia, is that they rarely try treatment. Too many of them think they are happy and satisfied the way they are. That is why they do not change, the doctor said. Many psychiatrists who try to aid homosexuals, Hadden said, fail in their endeavors because they have no confidence in their success. Male homosexuals, he concluded, are more treatable and curable than is generally believed. What is mainly needed is an understanding attitude toward the patient and confidence that the illness can be successfully treated.

Dial 999

◈ Londoners dial 999 when they want police assistance. What number must you call if you want the police to come to your aid? It is a good thing to know in these days of crime and violence. For each London call there is a form filled out. The stack is growing at an alarming rate. There were more than a million calls made last year. In 1938 there were only 47,000. Only one out of four crimes in the London area is solved. The national average is one in two.

Unchurched People

◈ How many people belong to some religious organization in America? One might be inclined to say 'almost all.' But the truth is that some 66,000,000 Americans, that is, 36.4 percent of the entire population, do not belong to any church, nor are they claimed by any religious organization. This figure is even more astonishing when we remember that Roman Catholics, for example, count as members not simply those who go to church but anyone who was baptized, or who ever belonged to the group, even though he may never have attended or contributed since.

Snow in Rome

◈ The normal city life of Rome, Italy, came to a sudden halt on February 9, when over a foot of snow fell, clogging its streets. Hundreds of motorists were stranded and traffic became snarled, a twisted mess. Some 5,000 calls for aid and minor injuries were reported. Many trees toppled from the weight of the snow. Damage throughout the city was estimated to be $1,600,000. The storm was described as the worst in ten years.

Where Justice Is Slow

◈ In Selma, Alabama, justice is never represented as swift, especially so when dealing with the Civil Rights laws in recent years. In March 1961, the United States Attorney General ordered officials to speed up the registration of Negroes. Four years have passed and this is still a problem. Some folks feel that a voting referee will not be named until after July —maybe. Legal action to deprive Negroes of their vote began in Mississippi in 1880 and quickly spread across the southern states of America. Things are different now, but some folks are just slow in changing their minds. Selma, Alabama, has a voting-age population of 29,515, of which 14,000 are white and 15,115 are Negroes. As of the date of this report, 9,542 white persons and 335 Negroes have been registered as qualified voters in the county.

Canada's Highways

◈ By 1975 three out of every four Canadians will live in a city and every second Canadian will drive an automobile, so say submissions to the Royal Commission on Canada's Economic Prospects. Seventy percent of all driving will be done on city streets. Even today, with 6,000,000 motor vehicles registered in Canada, and a ratio of 4.1 persons per car, practically the only people who walk any distance anymore are those who seek exercise. Canadian roads are described as painfully inadequate. A survey showed that in 15,998 reported accidents, 19,946 traffic violations were the contributory cause, and in some cases poor highways were to blame. Safe driving in Canada, as elsewhere, still depends very much on the driver, not the vehicle. Someone once said: "There were just as many careless drivers forty years ago, but the horse had more sense."

Crime in the Subways

◈ New York City once boasted that its subways were the safest in the world. That statement needs revision. The Transit Authority disclosed that major crimes rose by 52.5 percent last year in the city's subways. The number of major crimes in the city's subways, over the past five years, ran this way: 1960, 948; 1961, 939; 1962, 1,052; 1963, 1,119 and 1964, 1,707. Joseph E. O'Grady, chairman of the Transit Authority, said that the increased lawlessness in the subways merely reflects the rise of major crimes in the streets above. Perhaps one reason for the cause of the growing crime rate lies in the statement made by veteran police inspector Bernard Deloughary. The inspector said that he was "fed up with the lackadaisical attitude of the courts." "They let the hoods out faster than we can lock 'em up." For that reason he resigned.

Airline Tragedies

◈ An Eastern Air Lines plane plunged into the Atlantic Ocean on February 9 shortly after takeoff from Kennedy Airport in New York. All 84 passengers and crew perished. Initial investigations pointed to human failing as the cause of

the crash. In the Chilean Andes, army troops made a final search for an airline that crashed on February 6, killing all 87 persons aboard.

Weddings en Masse

◈ The regime in Cuba claims it has emancipated Cuba's women. For centuries, under the strict control of the Roman Catholic Church, many Cubans lived rather loose lives. A large number of Cubans lived together without being united in marriage, and still they were considered good Roman Catholics. In 1953, statistics showed that 35 percent of the population, which was then nearly 6,000,000, were married and 17 percent were living together without the benefit of legal marriage. The remainder were children and single persons. Cuba's population today exceeds 7,000,000. The number of couples living in common-law unions continues to be high. Recently government officials pressed to find out who the irregular couples were, and they were urged to get married. Some pressure appears to have been applied where children were involved. On February 14 the government sponsored a mass marriage to legalize the bonds between couples who had been living together without being formally married. In Havana about 400 couples were joined together. Some brought their children. Jehovah's witnesses were not included in the group, because they could not have become Witnesses without first bringing their lives in line with the Bible's standard on marriage.

War or Peace

◈ The term "peace on earth" has been tossed around for approximately 2,000 years by priest, politician and statesman alike. But perhaps at no time has the phrase sounded more hollow when uttered by worldlings, and no wonder. According to the 1964 financial report, the United States Atomic Energy Commission has spent $3,225,000,000 on developing, testing and producing nuclear weapons since 1958. In the same period, the Commission spent $50,000,000 on peaceful uses of nuclear explosions.

Life in the Antarctic

◈ No one ever dreamed that a living creature would want to make the desolate Antarctic ice cap its home. But in an area only 309 miles from the South Pole a tiny living thing, about one one-hundredth of an inch long, was found alive, and, of all things, it is a spidery creature at that. The National Science Foundation stated that the discovery represents the southernmost point at which "any animal life is known to exist."

SECURITY

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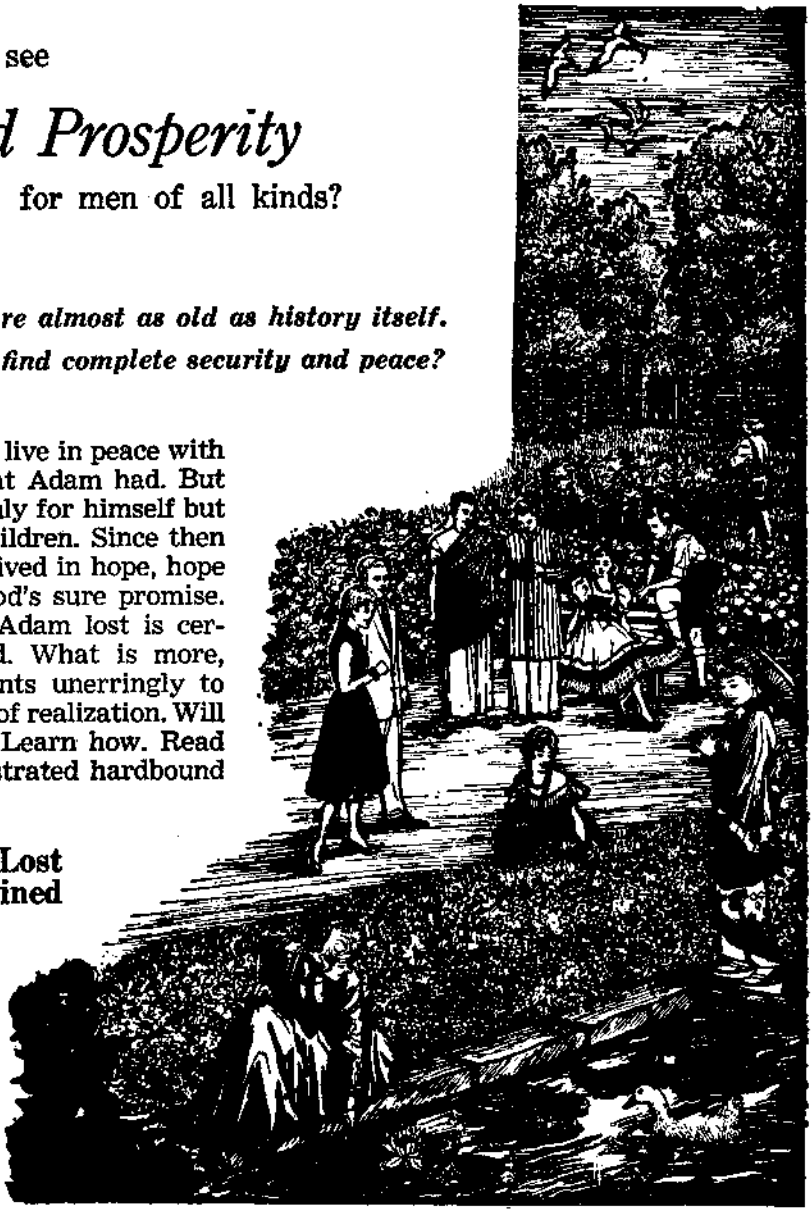

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SPECIAL ISSUE

Awake!

MOVEMENTS TOWARD Religious Unity

—What they mean to *you!*

APRIL 22, 1965

THE REASON FOR THIS MAGAZINE

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The Importance of Your Worship

IT IS a well-established fact that all civilizations of mankind have practiced some form of worship. Although individuals may be atheists, never has a society of people been, in the strict sense of the word, atheistic. But why is it that most humans consider religion necessary?

George Washington, the first president of the United States of America, gave an interesting answer. "Religion is as necessary to reason as reason is to religion," he said. "The one cannot exist without the other. A reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to."

However, when humans become unreasonable and deny that there is a need to worship God, serious troubles result. In fact, one doctor associated with the University of Vienna said: "Modern suppression of our need for religion creates much of the frustration and tension in this atom-endangered world. It kills our chance of leading happy, purposeful lives."

Yes, worship of God is vital, for it brings man close to his Maker, giving him a sense of security and purpose. In appreciation of this the eminent statesman Daniel Webster once said: "Religion, therefore, is a necessary, indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a worthless atom in the universe."

Since religion represents your relationship with God, it should not be taken lightly. You should know its basis. This means that you should also know something about the current proposals to merge various religious organizations. Do you know what is required in order to unite the major religious bodies? And have you considered how these movements toward religious unity affect your worship?

Will they mean, for instance, that the beliefs you cherish are going to be compromised? And if beliefs to which you adhere are going to be altered, does that mean they were never true anyway? Would early Christians have been willing to compromise their teachings for the sake of religious unity? Can the desired unity be obtained in any other way? These questions vitally affect your life and happiness, so it is important that you give them due consideration.

Christendom SEEKS TO UNITE

"DISUNITY in the name of Christ is a scandal and a shame," lamented *Time* magazine.[1] That sentiment is not new, but has been expressed by many for a long time as they see the devastating effect disunity has had on the cause of professed Christians.

This negative effect was noted by an Australian clergyman who recently stated: "We cannot reprove the sin of the world and cannot logically appeal for reconciliation among nations and races in the world when we Christians ourselves are divided."[2] He added that "disunity becomes an even greater scandal in Overseas Missions," where competition between churches is fierce.

Catholic priest J. A. O'Brien confirmed this when he said: "The divided character of Christianity is so evident, even to the primitive peoples of New Guinea, that they have recently requested its competing emissaries to stay out. 'The ex-cannibals of the world,' says British Congregational clergyman, the Rev. Cecil Northcott, 'are teaching us a Christian lesson: Can we not cease to be cannibals among ourselves? Instead of eating together at the common table, we tend to eat one another in a kind of blasphemous competition.' "[3]

So extensive has this disunity become that one authority estimates there are over 270 different religions in the United States alone![3]

How It Got That Way

The disintegration began soon after the death of the last apostle in the first century. Men arose in the Christian organization who were more interested in their own ideas and ways than in maintaining the truths and unity Jesus Christ initiated.

The first major split began in the fourth century, when, for all practical purposes, the Roman Empire was divided into two parts, one in the West with its center at Rome and the other in the East, governed from Constantinople (Byzantium). The churches in one part began to drift away from the churches in the other part, the Roman being influenced by Latin customs and law, the Eastern by Greek and Byzantine culture. The final, formal split came in the year 1054, when the pope of Rome, Leo IX, excommunicated the patriarch of Constantinople. The patriarch retaliated by denouncing the dogma of the Roman church as heresy.

There were further divisions in the Eastern Church, but even more in the West, where schisms that began about the twelfth century culminated in the Protestant Reformation some 400 years later. This speeded up the process of disintegration, and it has continued down to our century, resulting in the shattering of Christendom into hundreds of different religions.

There were many reasons for this proliferation of religions. The desire for political power, especially on the part of the Roman church, alienated some. The claim of primacy by the popes of Rome offended others, as did church corruption. Doctrinal differences spurred the dividing. Splinter groups were even formed due to very minor disagreements over words and ritual.

Religious persecutions and wars widened the breach, particularly the Thirty Years' War fought between Catholics and Protestants from 1618 to 1648. This violence and persecution, perpetrated by Catholics and Reformers alike, further alienated one religion from another.

Not the least of all causes of religious disunity was the cleavage caused by nationalism. Churches took on the flavor of the nation they were in, and even those of the same denomination butchered one another in time of war, just because their nationality was different.

Thus, the differences of doctrine, procedure, organization, nationality, also social and money differences, in addition to the division permitted in the churches due to skin color, completed the shredding of Christendom until it was far removed from the unity of truth and practice taught by Jesus Christ.

Efforts to Achieve Religious Union

Before the twentieth century, all efforts to bridge the gap between the major religions of Christendom failed. A notable attempt among Catholics was that of 1438 and 1439, when Pope Eugenius IV met with Patriarch Josephus II of the Eastern Church in an effort to terminate the centuries-old division; but the endeavor ended in dismal failure.

Few efforts toward unity among Protestants made progress until 1910. In that year the first major step toward some sort of union was taken at the Edinburgh, Scotland, Missionary Conference. One hundred and sixty religious bodies sent representatives to study and coordinate missionary activities. From that conference sprang three streams of activity. One was the formation of the International Missionary Council for cooperation in the missionary field. Another stream led to the Universal Christian Conference on Life and Work in Stockholm, 1925, which was concerned with the application of Christianity to social, economic and political life. The third stream was the World Conference on Faith and Order, first held at Lausanne, Switzerland, in 1927, concerned with theological and ecclesiastical questions.

From the conferences on "Life and Work," and "Faith and Order," the idea of a World Council of Churches originated. This Council was formally constituted on August 23, 1948, when representatives of 148 religious groups met at Amsterdam. Not included were the Roman Catholic Church and Orthodox churches under Russian influence, as well as many fundamentalist groups. This World Council, with headquarters in Geneva, was not a merger of church members, but was more a platform for conversation about church issues. In 1961, at New Delhi, India, twenty-two new religious groups, including Russian Orthodox, were admitted, increasing the membership to nearly 200, with parishioners totaling approximately 300,000,000. The most important result at New Delhi was the vote to unite the International Missionary Council with the World Council. Thus the three main streams of Protestant activity resulting from the Edinburgh Missionary Conference of 1910 finally met and merged. It was hailed as being of almost equal importance to the Reformation of the sixteenth century. But it did not represent real unity in worship.

Similar bridges toward unity have been built on a national level. For example, in

the Philippine Islands, an important union of non-Roman Catholic churches took place in 1963, when seven denominations with a membership of about four million joined in the National Council of Churches in the Philippines.[4] And similarly, in the United States, the National Council of the Churches of Christ in the U.S.A. was formed in 1950, coordinating many of the activities of over 30 Protestant and Orthodox denominations, representing some 40,000,000 church members,[5] though they do not all believe the same things.

Mergers of individual religions have also taken place. One occurred in 1925, when Presbyterians, Methodists and Congregationalists combined to form the United Church of Canada. In 1929 various Presbyterian churches merged with the Established Church of Scotland. And in 1939 a number of evangelical churches united to make up the Reformed Church of France.[6]

After World War II a fusion took place in India, when, in 1947, the Anglican, Congregational, Methodist and Presbyterian churches combined to form the Church of South India.[6]

In Africa the winds of ecumenical effort have also gathered force. In Nigeria negotiations are in process for a uniting of Anglicans with local Methodists and Presbyterians.[7] In Ghana four major religions are doing the same.[8] In Zambia, after ten years of discussions, the Church of Barotseland, the United Church of Central Africa in Rhodesia, the Free Churches in the Copperbelt and the Methodist Church have agreed to combine in the United Church of Zambia, becoming the largest denomination in that country.[9]

In Australia, Methodist, Presbyterian and Congregational churches are talking unity.[10] In Canada the two biggest Protestant religions, the Anglican and the United Church of Canada, are progressing with merger discussions to create the Church of Canada, with a membership of about 3,800,000.

In the United States there have also been unions of various churches. The most ambitious currently is that being discussed by the Methodist Church, the Protestant Episcopal Church, the United Presbyterian Church in the U.S.A. and the United Church of Christ, representing nearly 20,000,000 members. Two other churches, the Disciples of Christ and the Evangelical United Brethren, have joined these talks that began in 1962.[11]

Moves toward unity have been initiated between the Vatican and the Eastern Orthodox churches. One such was the visit of Pope Paul VI to the "Holy Land" early in 1964, for the stated purpose of healing "the breach, itself nine centuries old, between the Eastern Orthodox and the Roman branches of the Catholic Church."[12] Pope Paul and the patriarch of Constantinople Athenagoras I, publicly embraced and prayed together for the unity of Christian churches.

Contacts between Catholic and Protestant churches have been increasing. Cardinal Cushing of Boston has preached in Protestant churches. In another instance a Roman Catholic priest read the litany at the ordination rites of an Episcopal priest; and Southern Baptist, Assembly of God, Methodist, Disciples of Christ, Presbyterian and Roman Catholic clergymen all marched in procession.[13] At the Ecumenical Council of the Catholic Church in 1964, common worship by Roman Catholics and noncatholics "in special circumstances" was authorized.[14] So the rush to build bridges in Christendom gathered momentum. But why this sudden compulsion in Christendom to unite?

Motives in Seeking Union

Catholic clergyman J. A. O'Brien gives the most demanding reason when he says:

"With Communism striving to complete its conquest of the world by pulling the remaining free nations behind its Iron Curtain, the need for Christians to unite is imperative. Unable to present a united front, we are losing one battle after another in the underdeveloped countries." He adds that "Islam is winning more adherents in some of the developing countries than Christianity."[3]

Commenting on this motive of fear, *Time* magazine states: "The march of Marxism, the idolatry of science, the determinism of Freud, the stigma of being a 'white man's religion,' the resurgence, with the rise of the new nations, of the 'national' religions such as Hinduism and Buddhism and Islam—all are helping herd the scattered Christians into one corral."[15] Significantly, it adds: "This is not true Christian unity, but it is producing a sense of unity and a growing recognition of an urgent common need."

Yes, the principal motive for the current urge to seek unity in Christendom is fear, not a love for the pure truths of God.

Obstacles to Unity

In spite of all the current unity discussions, the hard fact remains that the obstacles in the way of genuine union are overwhelming. Realizing this, the writer of an article in *The Atlantic Monthly* of August 1962 stated: "Protestantism and Roman Catholicism are not simply two versions of one movement; their differences are fundamental and apparently permanent."

There are multitudes of doctrinal and organizational differences standing in the way of unity. For example, Protestant and Orthodox churches cannot accept the pope as their head. But the archbishop of Baltimore told a group of Protestants: "There certainly has not been and will not be any change in (Catholic) doctrine on the Pope's supremacy and infallibility." Corroborating this, an item in the New York *World-Telegram and Sun* of January 20, 1965, reported: "Pope Paul VI warned Catholics against the temptation, which he said insinuates itself 'even in those who are experts,' to weaken or deny controversial Catholic teaching for the sake of Christian unity." Yet, this is just one of a multitude of sensitive issues.

There is also the grave matter of national differences. The major religions of Christendom have not even suggested that there be an international unity of action that would take precedence over national divisions.

So while some bridges between the various religions of Christendom are being built and basic differences papered over, this is having little noticeable effect among church members. It has not united peoples of different races and nationalities in the bonds of Christian love. Mere organizational mergers that ignore unity of spirit, doctrine and practice may give an outward appearance of unity, but this is not true Christian unity.

Yet, the problem of religious disunity is much greater, for even if Christendom were successfully to obtain unity within her own realm, that would still leave the huge division that exists between Christendom and the nonchristian world. Have any results been achieved in efforts to bridge this religious gap?

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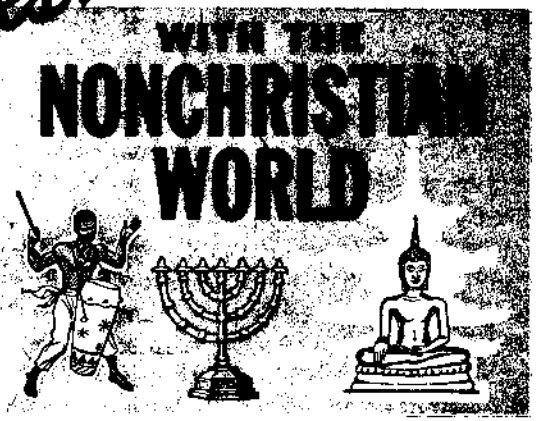
CHRISTENDOM Seeks Unity WITH THE NONCHRISTIAN WORLD



CHRISTENDOM'S efforts to unite religiously are not limited to professedly Christian religions. The ultimate goal is the union of the many religions within Christendom and outside of it. In other words, not just Catholics and Protestants, but also Jews, Moslems, Buddhists, Hindus, Confucianists, Taoists and others—all gathered together. What efforts are being made in this direction? Upon what basis could such a union with the nonchristian world be made?

Christendom's clergy have made decided pronouncements on moving closer in association with nonchristian religions. Declared Anglican Archbishop George Appleton of Perth, Australia: "I believe God speaks through all religions, . . . In meeting men of other faiths we have the opportunity of discovering something of God's truth, love and grace so we may enlarge our own understanding."[1] And in the United States, Deane William Ferm, dean of Mount Holyoke College Chapel, called for action: "I believe that the time has come for creative explorations between the religions of East and West."[2]

Actually, some explorations between religions of the East and the West have been and are under way. Consider the Third Assembly of the World Council of Churches; it opened in 1961, not in Christendom, but in New Delhi, India, the land of Hinduism. That was the first such assembly of that group in Asia. Then last year the Roman Catholic Church held its Thirty-eighth Eucharistic Congress in Bombay, India—their first such congress held in a land predominately nonchristian.

From all quarters of Christendom come words pressing for closer fellowship with and understanding of nonchristian religions. The Roman Catholic Church has made a number of statements regarding the matter. Said the Vatican newspaper *L'Osservatore Romano* of September 28-29, 1964, speaking generally about all noncatholics, and in particular about Moslems: "Let us try to understand also Moslems who worship an only God, personal and rewarding, and who, with their religious meaning, are quite near us."

Published about two months later was a summary of the Roman Catholic Church's Ecumenical Council draft "On the Relation of the Church to the Non-Christian Religions." Speaking of religions that included Islam, Hinduism and Buddhism, it said: "Nothing that is true and holy in these religions the Catholic Church scorns. . . . The church, therefore, admonishes Catholics that they converse and collaborate with the followers of other religions."[3] Thus the Roman Catholic Church finds a great deal in common with nonchristian religions, especially Islam, and requests its adherents to collaborate with followers of these religions. Not only Catholics but also Protestants are putting forth such efforts.

Efforts to Unite with Nonchristians

That movements toward unity with nonchristian religions are under way is clear from various reports, such as this one from Jerusalem: On August 6, 1964, representatives of Jordan's Christian religions joined Moslem delegates from thirty-one Arab and Moslem countries at rites marking the reopening of Islam's famed shrine, the Dome of the Rock.[4]

The visit to Jerusalem last year by Pope Paul VI was considered significant, especially his remarks about building in Jerusalem a permanent study center of comparative theology to promote Christian unity and better relations with the nonchristian world. Further, the pope established a special Vatican Secretariat for nonchristians.

Certainly Catholics are collaborating and meeting together more with nonchristians. For instance, here is a report from Plouaret, France: Catholics from France, Germany and Belgium prayed with Moslems from Algeria, Morocco and Tunisia in a joint Christian-Mohammedan pilgrimage to the Hill of Seven Sleepers of Ephesus.[5]

From Brazil come reports on the Christian-Jewish Fraternity Council, made up of Catholic, Protestant and Jewish representatives. This council, already functioning in Argentina, Uruguay and some European countries, aims "to create an atmosphere of understanding, mutual respect and fellowship among the various groups."[6]

When this interfaith council met in Rio de Janeiro, representatives spoke in approval of the pope's advocating a center in Jerusalem for studies in comparative theology. Declared Presbyterian cleric Anselmo Chaves: "The initiative taken by Pope Paul VI is another excellent means . . . of tightening the bonds that unite human beings who are willing to cultivate religious sentiment without discrimination of theological creeds."[7] Expressing the Jewish viewpoint, Rabbi Meir Macliah Melamed said: "All that depends on the Jews will be done to bring about a closer union between Jews and Christians."[7]

From Bombay, India, comes this report: After Pope Paul VI's arrival, a meeting was held with representatives of India's religions—noncatholic Christians, the Hindus, the Moslems, the Buddhists and the Zoroastrians. Said the pope to these religious leaders: "We must come closer together. We must come together with our hearts, in mutual understanding, esteem and love."[8]

A side conference held in Bombay on nonchristian religions was attended by various Roman Catholic notables, among them Hans Kung, dean of the Catholic University of Tübingen, Germany. A report on this conference was published in the French newspaper *Le Monde* of December 5, 1964. It said: "The conclusions arrived at by this conference can be summed up as follows: 1. It is necessary to categorically reject the classic formula that has caused so much misunderstanding and which states: 'Outside the [Catholic] Church there is no hope of salvation.' 2. Christ also reveals himself to men belonging to non-Christian religions."

In harmony with that conclusion, Pope Paul VI, after returning to Rome, stated: "United also in Our thoughts and Our prayers are all Our brethren members of the various ancient non-Christian religions."[9] This pronouncement was in keeping with the official statement drawn up at the Ecumenical Council: "The church esteems the Moslems; they adore the one God who is a living and all-powerful God, the Creator of heaven and earth. . . . They also honor Mary, His Virgin Mother. At times they even call on her with devotion."[3]

This look at recent ecumenical efforts finds Christendom definitely seeking unity

with the nonchristian world. Not only does the pope call nonchristians "brethren," but actual fraternities have been formed with Jews, as well as more and more fellowshiping with Hindus, Buddhists and Moslems. But how do nonchristians view these overtures? Is there any indication that they will respond to Christendom's efforts to come closer?

View of Nonchristian Religions

Yes, there is. For, as Pope Paul said, Moslems are close to Catholics because of religious similarities, such as in the matter of giving devotion to Mary. There is a statue of Mary at one of India's best-known Catholic shrines, in Bandra, a suburb of Bombay; it is called "the universally venerated statue of our Lady of the Mount."[10] Under the heading "Universal Shrine," a report says: "The vast throngs of devotees of all castes and creeds, Catholics, Protestants, Hindus, Muslims, Parsis and Jews . . . flock in an endless stream to offer their prayers and gifts to the Lady of the Mountain throughout the Novena and Octave of the Bandra Feast."[10]

The general willingness of nonchristians to absorb teaching and practices of other religions also provides a basis for unity. For example, Zoroastrianism has adopted some Hindu customs and beliefs. Taoism has absorbed a great deal of foreign elements. And Hinduism, which has virtually absorbed Buddhism in India, does not require Christians to renounce Christianity in order to unite with them. In a leaflet entitled "Appeal to His Holiness the Pope," a number of India's religious officials say about Hinduism:

> "It does not advocate the doctrine that salvation can be attained only by putting faith in one particular prophet or one holy book. Arya (Hindu) religion does not insist on outward conversion for attainment of salvation. According to Hindu religion a Christian need not renounce his religion and yet attain salvation, if he follows and practices the rules of conduct, principles and doctrines as expounded in the different philosophical works of Hindu religion and if he acquires mastery over his self by self-discipline, self-control, meditation and other Yogic practices."[11]

From the way many Hindus talk, then, they are not adverse to absorbing elements of the Christian religion as long as there is no resistance to such Hindu practices as Yoga. In fact, some who teach Yoga claim: "The *true* Christian way of life *is* Yoga."[12] And as Swami Maharaj puts it, "A true Christian is automatically a Hindu."[13] When Hindu leader Mahatma Gandhi expressed his beliefs some years ago, it sounded as if he were part of a giant interfaith movement: "I consider myself a . . . Hindu, Christian, Muslim, Jew, Buddhist and Confucian."[14]

Buddhism, too, is not unwilling to absorb other teachings; in fact, it has absorbed so much already that it is a far different religion today from when it was founded. "The diffuse spiritual legacy of Buddha," reported *Time* magazine of December 11, 1964, "commands perhaps 300 million faithful. . . . Precisely what they are faithful to is as diverse as the cultures of Asia, for everywhere Buddhism has benignly bent and become a part of all that it has met."

So it is not surprising that a Buddhist may join one of Christendom's churches and still remain a Buddhist. A report relative to Buddhism in Japan says that a Buddhist "can 'belong' to one of the new religious movements, or even a Christian church, without disturbing his temple and shrine relationship."[15]

Additional Basis for Unity

Our review of nonchristian religion, then, reveals that there is some basis for unity. But what of Christendom's religions? Is there a similar basis for unity?

Yes, and even more so, when we examine Christendom's past readiness to accept a wide variety of pagan beliefs and practices. Roman Catholic cardinal John Henry Newman, in his book *Essay on the Development of Christian Doctrine,* admits:

> "The rulers of the Church from early times were prepared . . . to adopt, or imitate, or sanction the existing rites and customs of the populace. . . . The use of temples, and these dedicated to particular saints, . . . incense, lamps and candles; . . . holy water; asylums, holydays and seasons; use of calendars, tonsure, . . . images at a later date . . . are all of pagan origin, and sanctified by their adoption into the Church."

Today there is still this willingness on the part of religious leaders in Christendom to absorb pagan practices. An example is the acceptance of Yoga, which is a form of spiritism. A report on the 1961 meeting in New Delhi of the World Council of Churches said regarding this: "Christians should take up oriental meditation, the system of Yoga and the 'disciplined will' of Eastern teachers, said U Ba Hmyin, a Baptist leader from Burma, preaching at the opening service of the World Council of Churches."[16] Such suggestions to take up Hindu Yoga also come from Catholic authorities. A Catholic Benedictine monk recommends Yoga in his church-approved book *Christian Yoga.*

Christendom's willingness to allow persons to join her churches and still retain pagan practices makes union with nonchristians a real possibility. In Haiti, for example, many Catholics practice a form of spiritism called Voodooism. They can be Voodooists and still be Catholics, so that Marcus Bach in his book *Strange Altars* says: "Voodoo is related to the whole broad run of Catholic teaching." And concerning Guatemala, a news report about a Mayan Indian village says: "They'll burn incense and worship pagan gods and idols. At the same time they'll pray and worship in the Santo Tomas Catholic Church."[17]

Moreover, in Africa, Christendom's religions have often permitted tribespeople to carry on paganism and still be church members. It is quite a common thing in South-West Africa for Hereros who have become church members to venerate their sacred fires. In a certain region "Christian" Herero people pray to the spirits of dead ancestors at large pagan graveside ceremonies. Many church members also still consult witch doctors. Thus, for many Africans Christianity means joining a church while largely retaining pagan beliefs and customs.

This willingness to accept paganism is the basis for unity between professed Christian and nonchristian religions. Therefore, more and more clergymen are in effect asking that the door be opened to more paganism. English clergyman Geoffrey Parrinder says, in his book *The Christian Debate, Light from the East:* "The claim that Christianity is a universal faith can only be maintained . . . if it is shown that it can assimilate not only Greek thought, but also that of the other religions."

Opening the doors wider for paganism may, in time, make it possible to obtain to some extent the unity that Christendom seeks with the nonchristian world. But is compromise a sound basis for religious unity? How will such compromise affect your beliefs and way of worship?

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Religion that is willing to COMPROMISE

THERE can be no doubt that strong efforts are being made toward achieving some sort of religious unity in the world.

This desire to unite appears, on the surface, to be a noble one. However, when we probe deeper we are confronted with what must be done to achieve that unity: *compromise.*

This was acknowledged when, in 1963, more than 500 theologians and churchmen from all over the world, including observers from the Roman Catholic Church, gathered in Canada for a conference sponsored by the World Council of Churches. Stated one participating cleric: "An emotional commitment to compromise is necessary."[1]

Doctrinal Compromise

In order for unity to come about, the individual churches involved must compromise basic doctrines. But for there to be compromise doctrinally, it means that beliefs formerly held as true must be watered down or even discarded altogether, because they may be objectionable to the religions with whom union is sought.

For example, do you believe that Jesus Christ was the Messiah, the Son of God, and that he was used by God to dispense truth to humankind? If so, would you be willing to give up that belief to please the Buddhist, the Confucianist, the Mohammedan or the Jew? Some clergymen already have compromised in this direction. A report from Australia quotes the dean of Melbourne as saying the following in St. Paul's Cathedral: "God has given us glimpses of His truth through Buddha, Mohammed, and Confucius."[2] But are you willing to say that Jesus was not the Messiah, that he was just a good man who taught moral principles and, therefore, was on the same level as Buddha, Mohammed and Confucius, as well as other pagan philosophers?

Are you ready, as a Protestant, to acknowledge the pope of Rome as your spiritual leader? You would have to do so if your church united with the Roman Catholic Church, for recently Pope Paul VI reasserted "the exercise of supreme religious authority by the Roman Catholic Pontiff against the 'Protestant and modernist mentality' that denies the need for any intermediary between man and God."[3]

On the other hand, if you are Roman Catholic, do you believe that Jesus was born of the virgin Mary? Many Protestant clergymen do not believe this, and today even some Catholic theologians question it. Note the following: "A prominent American Jesuit has said approvingly that many Catholic intellectuals no longer accept literally the doctrine of the virgin birth but rather accept it symbolically."[4] Such an interpretation may make Catholicism more palatable to religions that deny the virgin birth, but does this mean that this Scriptural doctrine you have believed all your life is no longer true? Would you be willing to sacrifice this Bible-based doctrine for the sake of unity?

The dilemma posed for you by doctrinal compromise cannot be pushed aside easily,

for it means uniting what is supposed to be true with what was regarded as error. Are you prepared to believe that an insect could be one of your dear departed ancestors? You may be required to do so if your religion unites with Hinduism. Do you believe that an infant should be baptized? If not, how could you in clear conscience unite with a religion that did? Do you believe that the bread and wine used in the 'Lord's Supper' is symbolic of Jesus' flesh and blood? If so, are you prepared to say that this is no longer true and accept the belief that they are changed into the literal body and blood of Christ in order to satisfy religions that believe this? Do you believe that Mary, the mother of Jesus, had other children? Then are you willing to compromise that belief in order to unite with a religion that believes she had no other children, that she was ever virgin and the mother of God himself?

You must face up to the hard fact that unity by compromise will mean the collapse of doctrines you now hold as truth, for many of them are unacceptable to other religions and will have to be modified or abandoned if unity is to be achieved. But this would be admitting that they were no longer true! Will you do that also? In addition, how could you trust a religion that will permit you to compromise truth? Is not the foundation for belief in God integrity to truth? No, doctrinal compromise cannot but undermine real faith in God, for in combining truth with error, the truth becomes diluted and soon completely corrupted.

Bible Compromised

However, it should not surprise you that doctrinal compromises are being considered by various religions. What has paved the way for this is a compromise of far more serious proportions. It is the compromising of faith in the Bible as God's inspired Word. For many years now, clergymen of many religions have been critical of the Bible and have not upheld it as God's inspired revelation to the human family. One of many recent illustrations of this is seen in the new Sunday-school curriculum of the United Church of Canada. It brands the first eleven chapters of the Bible as "myth," declares that Moses did not cross the Red Sea, that the story of Noah is a "legend," and belittles the Bible in other ways. Thus, for all practical purposes the Bible as a basis for their faith is destroyed in the eyes of church members.[5]

Were Roman Catholic scholars horrified by this United Church curriculum? The Toronto *Daily Star* reported: "Roman Catholic scholars agree with the central claim of the United Church's controversial new Sunday school curriculum—that the Bible contains many 'myths.' . . . Roman Catholic scholars, with the overwhelming majority of Protestant scholars, accept the principle that there are abundant 'mythic' elements in the Bible."[6]

Do you want to unite with religions that have so little respect for the Bible? How can you ever be sure of truth if you do? Without God's Word as a foundation for faith the doors for error are thrown wide open, and that is exactly what has happened. Your joining in with Bible critics will not advance truth, but will only brand you as a compromiser of truth.

Moral Compromise

Many religious leaders have also compromised on moral issues of our times, particularly sexual morality.

A report from London states: "A Church of England canon challenged yesterday religious taboos against extra-marital sex and homosexual relationships. . . . Canon Rhymes said it had been argued that morality should be based on natural law." He

added: "But what is natural and what is unnatural? Much of the prejudice against homosexuality is on the ground that it is unnatural—but unnatural for whom? Certainly not for the homosexual himself."[6]

An Episcopal chaplain at all-girl Goucher College, Baltimore, Maryland, told these students that premarital intercourse need not be "bad" but "it can be very beautiful." He also told the girls he could not tell them "whether you should or shouldn't, or even how far you should."[7] How demoralizing for impressionable young college girls!

In condoning immoral intercourse in certain circumstances, another chaplain wrote: "Only if we are certain the sexual relationship will help more than harm our partner (in the long run as well as in the immediate encounter) will we be justified in premarital sex."[8] This was written in the college paper!

Not all clergymen think as these do, but enough of them have such ideas so as to undermine sexual morality to a serious extent. Are you willing to go along with such religious leaders, or join with their organizations in interfaith movements? Is that the kind of instruction you want your daughter, son, wife or husband to receive? If your church is willing to compromise and merge with such religions, that is exactly what will happen.

Compromise with Politics

Not only has modern-day religion been willing to compromise doctrinally and morally, but it has also been willing to compromise with politics. What has this led to? Professed Christians have gone to war and have slaughtered their spiritual brothers from other countries, just because their nationality was different! Thus we have seen Catholic kill Catholic, Protestant kill Protestant, Jew kill Jew, as well as nonchristians killing nonchristians, on the world's battlefields. Not only has compromising religion permitted its members to do this, but in time of war it has actually promoted this slaughter of brother by brother! The evidence of this is plain for all to see.

In Germany, for instance, a concordat was signed between the Roman Catholic Church and the Nazi rulers. Cardinal Faulhaber stated in June of 1936: "You are all witnesses to the fact that on all Sundays and holidays at the main service we pray in all churches for the Führer as we have promised in the Concordat." As a result of political compromise, "the attitude among Catholics in Germany in 1933, after the pronouncements of Bishops, changed from permissibility of supporting the Nazi government to a duty of supporting it."[9] All the other major religions compromised as well.

In Japan, the same thing happened. All the major religions compromised with the warlords. In the book *Religions in Japan* we are told: "Religious bodies were being utilized to enhance nationalism and militarism. . . . Money for war planes was raised by practically all religious bodies, and certain religious organizations even had their names attached to the planes. The members of religious bodies were organized into patriotic associations with their religious leaders as chairmen. . . . Victory celebrations were sometimes arranged by joint action of Buddhists, Shintoists, and Christians; sometimes they were held separately. When a celebration fell on Sunday, observance was made a part of Christian church services. Prayers for victory were composed by leaders of the three religions."[10]

In South Vietnam recently, Buddhists and Catholics have killed one another just because their political allegiance was different. As a matter of fact, throughout

Asia today, as *Time* magazine states, "sandaled monks with shaved heads have abandoned Buddha's command to be still and motionless and have plunged deep into politics. . . . more and more of them are busy issuing political manifestoes, organizing riots, and working for the downfall of governments."[11]

These are not isolated exceptions, but are the rule. All the major religions of the world have become involved in national politics. This political compromise means that the current surge toward ecumenism is an empty contradiction, for such compromise has the effect of rendering null and void any outward uniting of churches. This is so because, regardless of what form church mergers take and how many there are, the religions of Christendom and nonchristian lands alike remain hopelessly divided by national boundaries, all because of political compromise! What a tragic departure from the unity that Jesus Christ taught!

That this is the case many religious leaders admit. Martin Niemöller, West German evangelical leader, noted that, because of loyalty to their nation, the churches have justified each war in history. But he added: "Yet, I cannot imagine Jesus marching with any army."[12] Also, during World War I, Rabbi Stephen S. Wise declared: "Failure of the churches and synagogues to maintain leadership over the people was the cause of the present war."[13]

Compromise Evident to Others

The course of compromise that religion has taken is evident to others besides religious leaders. Many laymen view with dismay the spirit of compromise and note its adverse effects. A Catholic writer said: "We are all but paralyzed by the spirit of compromise."[14]

How evident this spirit of compromise has become can be seen in a penetrating article published in *The Natal Mercury* of South Africa and written by a layman. In its issue of October 30, 1964, the writer stated the following:

> "Is not the 'scandal' of the Church today its Laodicean coldness, its willingness to compromise, not on minor but on major and fundamental issues, its surrender to the dictates of 'the new morality'? . . . Can any organization succeed as it should if it compromises its foundations? . . . It has been said, and by a cleric, that 'we look in vain for an unequivocal affirmation that the Bible not only contains but actually constitutes the inspired and infallible Word of God.' In the light of such a pronouncement it is not difficult to understand why there is a bewildering and disturbing lack of unity on the very function of the Church. It is not the mission of the Church to provide a panacea for a pagan world that seeks solutions for its problems while it persists in rejecting Christ. Its mission is to redeem souls. It will not do this by involving itself in politics. It will not do this by organizing itself into some loose world federation, which for the sake of presenting a facade of unity temporises on the essentials of the Christian faith."

There is no question about it. It is evident to all who view the matter impartially and honestly: worldly religion has compromised doctrinally, morally and politically.

However, what of Jesus Christ? Was he willing to compromise? Were his disciples and apostles compromisers? Did the early Christians compromise their religion?

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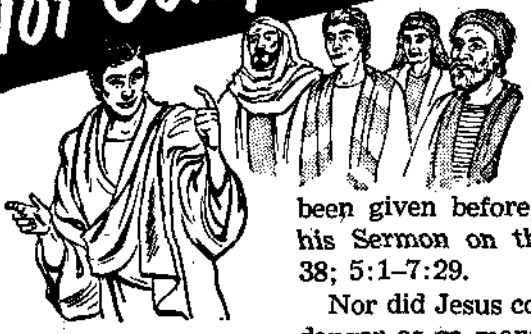
WORSHIPERS WHO Would Not Compromise



IN STRIKING contrast to worldly religions that are willing to compromise was the course pursued by Jesus Christ, whom so many profess to follow. He refused to compromise. Rather than make a bid for popularity by incorporating the traditions of Judaism or the religion and philosophy of the Greeks, he took an exclusive position. Plainly he said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) Jesus was not interested in uniting divided Judaism of his day, but, instead, brought forth the new religion of Christianity. Underscoring his refusal to make common cause with other religions are his words: "He that is not on my side is against me, and he that does not gather with me scatters."—Matt. 9:16, 17; 12:30.

Politically Jesus remained neutral. He did not compromise his teaching about a heavenly kingdom by making common cause with the political governments of his day. "My kingdom is no part of this world," he said. And concerning his followers he reported: "They are no part of the world, just as I am no part of the world." Jesus kept separate from worldly politics and its conflicts. He would not permit the people to make him a king.—John 18:36; 17:16; 6:15.

The same must be said about Jesus' moral teaching. He did not wink at the hypocrisy and greed of the religious leaders of his day, but exposed them with righteous indignation. At the same time he set forth a higher standard of morality than had ever been given before, especially as noted in his Sermon on the Mount.—Matt. 23:1-38; 5:1–7:29.

Nor did Jesus compromise in the face of danger as so many professed followers of his have done down to our day. Though threatened with death, he gave a fearless witness to the truth, and when one of his followers wanted to protect him by the sword, he rebuked him, saying: "All those who take the sword will perish by the sword."—Matt. 26:52; John 18:37.

Apostles Refused to Compromise

The Scriptures show that Jesus' apostles and early disciples were also unwilling to compromise. Plainly the apostles said to the authorities of their day: "Jesus Christ the Nazarene . . . is 'the stone that was treated by you builders as of no account that has become the head of the corner.' Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." They believed that Jesus was the Messiah, the Son of God, and that he alone was sent by God as mankind's Savior.—Acts 4:10-12.

These early apostles of Christ were not at all impressed by the vaunted wisdom of the Greeks, and they refused to compromise with it. They held to the inspired Word of God as their guide. That Word was their authority and adequate for all

matters of teaching and conduct, even as one of them wrote: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness."—2 Tim. 3:16, 17; 2 Pet. 1:21.

Far from compromising to make common cause with nonchristian religions, they stressed the incompatibility of these with Christianity. Wrote one apostle of Jesus Christ to a congregation of Christians: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols?" How clear that true Christians were not to compromise their faith in order to unite with other religions! —2 Cor. 6:14-17.

In the matter of moral principles and chastity the Christians of apostolic times likewise showed themselves to be closely following Jesus' steps. They warned: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, . . . nor men who lie with men, . . . nor drunkards, . . . will inherit God's kingdom." When a willful practicer of immorality was found to be a member of a Christian congregation, the apostle Paul gave explicit instructions: "Remove the wicked man from among yourselves"!—1 Cor. 6:9, 10; 5:13.

Even as the Christian congregation of apostolic times did not compromise its moral standards for the sake of gaining members, so it refused to compromise Christian principles in the face of danger. When commanded not to preach anymore in the name of Jesus, the apostles fearlessly said: "We must obey God as ruler rather than men." For this uncompromising stand Stephen was stoned to death, the apostle James was executed, the apostle Peter was imprisoned and, of those in Jerusalem, "all except the apostles were scattered."—Acts 5:29; 7:51–8:2; 12:1-3.

Early Christians Opposed Interfaith

Worshipers who would not compromise also include many Christians who lived immediately following the apostles. They too had high regard for the Scriptures. In fact, one historian said that their writings contained so many quotations from the Bible that, if the Christian Greek Scriptures had been lost, the greater part of them could be recovered from just their writings.[1] Far from compromising their Bible-founded beliefs with Greek philosophy that was so popular in their day, early Christians 'expressed their unfavorable criticism of it in a thousand different ways.'[2]

In particular did those early Christians refuse to compromise by making common cause with other religions. They believed that they had the truth, and, unlike the other religions in the Roman Empire that were agreeable to incorporating their deities into Rome's pantheon of gods, the early Christians would not consent to such an interfaith movement. They kept separate. As one church historian observed: "To the Christian, his God could never be placed in the same category as Isis or Mithras or Augustus."[3]

Because early Christians would not cooperate in interfaith worship but continued to preach Bible truth, they were singled out for persecution. One historian explains:

> "Why was it that many of the emperors who saw without concern a thousand forms of religion subsisting in peace beneath their sway, singled out the sect of the Christians to make them the sole objects of persecution? The answer to this question is found

in several facts. And first, in the proselyting ardor of the Christians. The empire was tolerant of all faiths; but it was not tolerant of a faith which taught that the gods of Rome and of all other religions were alike false, and which strove to win over all mankind to that belief."[4]

Refused to Compromise Politically

Another reason why early Christians were objects of persecution is that they refused to compromise politically by giving worshipful honors to the emperor. It is not that they wanted to be obstinate or disobedient, but they had dedicated their lives to God. To them, worship was not merely a matter of policy or convenience, but of conviction to truth and whole-souled devotion to God. For this reason they would not sprinkle incense upon the altars of the emperor or serve in his imperial armies.

This uncompromising stand brought them into conflict with the Roman authorities, for as one historian observes: "It was difficult at any time for a Roman to understand and excuse their refusal to scatter the handful of incense on the altars, that would satisfy the law and set them free."[5] It may have appeared a small thing to offer just a pinch of incense, yet faithfulness to God was involved, and in this the early Christians would not compromise. That their Scriptural position was not understood is evidenced from the testimony of a modern history regarding them:

> "Early Christianity was little understood and was regarded with little favor by those who ruled the pagan world. Pagan writers referred to it as a 'new and vicious superstition,' and to Christians as 'misguided creatures' . . . Christians refused to share certain duties of Roman citizens. The Christians were regarded as anarchists hoping to destroy the state; as pacifists who felt it a violation of their faith to enter military service. They would not hold political office. They would not worship the emperor."[6]

The uncompromising position of early Christians may surprise some, but the historical record concerning their refusal to kill fellow humans on the battlefield is very clear. The second-century Christian Justin Martyr said: "We who formerly used to murder one another do not only now refrain from making war upon our enemies, but also, that we may not lie or deceive our examiners, willingly die confessing Christ."[7] Yes, rather than take up arms against a fellow human creature they were willing to suffer the death penalty!

One church historian summarized the uncompromising position of the early Christians very well when he wrote:

> "The early Christians took Jesus at his word, and understood his inculcations of gentleness and non-resistance in their literal sense. They closely identified their religion with peace; they strongly condemned war for the bloodshed which it involved; they appropriated to themselves the Old Testament prophecy which foretold the transformation of the weapons of war into the implements of agriculture [Isa. 2:4] . . . With one or two possible exceptions no soldier joined the Church and remained a soldier until the time of Marcus Aurelius (161-180 A.D.). Even then, refusal to serve was known to be the normal policy of the Christians—as the reproaches of Celsus (177-180 A.D.) testify. . . . The application of Jesus' teaching to the question of military service was in a way unmistakable."[8]

Morally Upright

Early Christians also refused to compromise in the matter of morals and chastity. Amid the wicked, immoral society of Rome, their conduct stood out as exemplary. Origen, Christian apologist of the third century, explained that those who wanted to join the Christian community first had to "sufficiently evince their desire towards a virtuous life" before they were accepted. He said that all 'who led dissolute lives were excluded from their community."[9] American historian John Lord observed: "We have testimony to their blameless lives, to their irreproachable morals, to

their good citizenship, and to their Christian graces."[10]

The very fact that so many of the early Christians were willing to endure bitter persecution rather than compromise on Bible principles indirectly testifies to their outstanding morals. Persons who are self-indulgent, licentious, thieves, hypocrites, and so forth, are not likely to be the ones willing to submit to all manner of persecution, some of it utterly fiendish, rather than change their beliefs.

Motivated by Love

And nothing could be farther from the truth than the charge that those early Christians refused to compromise because they were "haters of the human race."[11] No people gave more abundant proof of their love of humankind. For example, it is said that when a terrible pestilence "visited Alexandria, in the reign of Gallienus, A.D. 260-268, the pagans drove their friends, when stricken by the contagion, from their presence, cast the half-dead into the streets, and refused to bury the dead; while the Christians took the diseased into their homes, nursed them with care, and, if the sufferers died, their bodies were buried with Christian rites."[12]

Their love was also shown by their refusal to harm their fellowman, during wartime, or at any other time. National boundaries did not divide them anymore than doctrinal, racial or social differences. Even though coming from all walks of life, they were united by a firm bond of love. "There were no strangers among the Christians," one historian noted; "they were all brothers; they called each other brother and sister . . . they knew of no distinctions."[10]

Further, how could these early Christians be "haters of the human race" and yet be so diligent in trying to proselyte all mankind, especially when this was one of the chief reasons for their being persecuted? As one historian well observed: "The application of his energies to the salvation of others at the cost of fatigue and danger to himself speaks more eloquently than any quotations can do of the Christian missionary's love for his pagan fellow-men."[13]

From the foregoing it can be appreciated that "in those early times there was a 'clean cut' between the Church and the world." And while from the days of the last apostle, John, until the time of Constantine in the early fourth century, there was a gradual weakening of the faith, the fact remains "that throughout this period . . . there was no disagreement as to what being a Christian meant and no doubt as to the persons to whom the word 'Christian' applied."[13] How different it is today when it is so often impossible to distinguish a professed Christian from a nonchristian! And why is this? The compromising of Bible principles has largely been responsible!

But there is an exception. Today, as in the first century, there is a group of Christians that have refused to compromise. They, too, have been accused of being haters of all mankind, and yet they themselves are hated even as were the early Christians. In order to render acceptable worship to God it is vital that you know about them.

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GODLY ATTITUDE *toward* PEOPLE OF OTHER RELIGIONS

THERE is no getting away from it, true Christians will be persecuted for their uncompromising stand for truth. However, instead of "paying back injury for injury or reviling for reviling," they copy the example of their Leader Jesus Christ, who taught: "Continue to love your enemies and to pray for those persecuting you." —1 Pet. 3:9; Matt. 5:44.

Jesus was never intolerant toward those who persecuted and spoke abusively of him. Rather, he patiently "endured such contrary talk by sinners." His close associate and apostle, Simon Peter, said: "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening." Typical of his conduct is his reaction when some Samaritans, who were a people of a different religion, refused to give him lodging when he was passing through their village. His disciples wanted to retaliate for this insult. But Jesus "turned and reproved them." —Heb. 12:3; 1 Pet. 2:23; Luke 9:52-55.

Right down to his death Jesus maintained this kind and considerate attitude. This was true even when persecutors resorted to malicious slander and brutal torture. Although he refused to compromise or in any way approve of the religion of his opposers, he did not hold a grudge or harbor any hatred in his heart for them personally. In fact, while hanging on the torture stake one of his requests was in behalf of those who had abused and made fun of him. He prayed: "Father, forgive them, for they do not know what they are doing."—Luke 23:34.

Imitating His Attitude

It is this fine example that Jehovah's witnesses today endeavor to follow. They firmly believe, even as did Jesus himself, that their beliefs are true and that God is using them to preach His kingdom message. So although they seek to be at peace with all peoples, they are unwilling to compromise their beliefs in order to form an alliance with religious bodies that promulgate conflicting teachings. However, this refusal to compromise does not mean that Jehovah's witnesses are intolerant of the right of others to hold beliefs and opinions, anymore than Jesus' refusal to compromise meant that he was intolerant of the right of those who did not agree with him to teach.

In the summer of 1963, to large audiences totaling more than 450,000 persons attending at twenty-four convention cities visited by the Around the World Assembly of Jehovah's Witnesses, the following official statement was made, expressing the attitude of Jehovah's witnesses toward other religions and their adherents: "Everyone has the right to practice the religion of his choice. This holds true at present, unless a person's religion proves to be grossly immoral, licentious, shocking the public decency. *Everyone should respect the right of everyone else to choose and live his own religion. We must observe re-*

ligious toleration." Thus in lands where Protestantism and Catholicism are major religions, as well as in countries where Judaism, Hinduism, Buddhism, Islam and Shinto are prominent religions, the population was notified concerning the tolerant attitude of Jehovah's witnesses toward people of other religious faiths.

However, to make clear that toleration of the right of others to their religious views does not mean approval of such views and, therefore, a willingness to join in interfaith movements with religious organizations holding to them, it was further stated:

"Our granting everyone his religious right, our refusing to interfere with each one's religious practice, does not signify, however, that we approve of his religion or that we approve of all other religions besides our own. Our practicing religious toleration does not mean we believe that all religions are right and beneficial and that all of them lead to an eternal happy future in endless enjoyment of the god that a person worships. Neither does it mean that we recognize that, after all is said and done, still we worship the one and the same god only under different names or by different ways of approach to him or by means of different religious ceremonies."

Jesus Christ did not believe that all religions were teaching the truth, and neither do Jehovah's witnesses believe this today. So rather than join in interfaith movements with religious bodies that they believe are teaching falsehoods, Jehovah's witnesses uncompromisingly remain separate and preach Bible truth, even though this offends the religious sensibilities of those who believe differently. But is it intolerant to expose the teachings of other religions as false? Would you say it is a form of religious persecution, an ungodly attitude toward people of other faiths? In order to give an unbiased answer please ask yourself the following.

Is It Intolerant to Expose Error?

If an untrue news report was published, would it be intolerant to expose that report to be in error? Why, of course not! Rather, it would be a public service to do so, especially if the untrue information would jeopardize the health and safety of people. The situation is similar relative to information published about Almighty God and his purposes regarding the earth and mankind. If the information is untrue and misrepresents God, it certainly is not a form of persecution to supply truthful information. Jehovah's witnesses drew this to the attention of people worldwide in the summer of 1963. At their conventions that year it was stated:

"It is not a form of religious persecution for anyone to *say* and to *show* that another religion is false. It is not religious persecution for an informed person to expose publicly a certain religion as being false, thus allowing persons to see the difference between false religion and true religion. But in order to make the exposure and show the wrong religions to be false, the true worshiper will have to use an authoritative means of judgment, a rule of measurement that cannot be proved faulty. . . . Still it leaves the public free to choose."

Jehovah's witnesses imitate the example of Jesus Christ and appeal to the inspired Word of God as the authoritative means of judging what is true and what is false. They simply endeavor to show people what the Bible says on matters. It is then left up to individuals to decide how they will act on the information. Never is an effort made to force or coerce anyone to accept what is said. Jehovah's witnesses do not spread their religion by the "sword," as false religions have often done. Rather, as was stated publicly, they *"respect the right of*

everyone else to choose and live his own religion."

Thus, Jehovah's witnesses do not persecute the adherents of religions that join interfaith movements, and they do not in any way interfere with the efforts of those religions to obtain religious unity through compromise. Unfortunately, however, worldly religionists have not been so tolerant of the uncompromising position of Jehovah's witnesses. In fact, they have instigated vicious persecution in an effort to suppress their preaching work. Observing this, a prominent constitutional lawyer, Leo Pfeffer, said of Jehovah's witnesses: "Their aggressive missionary tactics are reminiscent of those employed by the early Christians, and the reception accorded them by the nonbelievers is likewise reminiscent of that visited on the early Christians." But rather than retaliate against their persecutors, whether religious or political, Jehovah's witnesses have endeavored to demonstrate the same attitude toward opposers as did Jesus Christ and his early followers. This has had fine results.

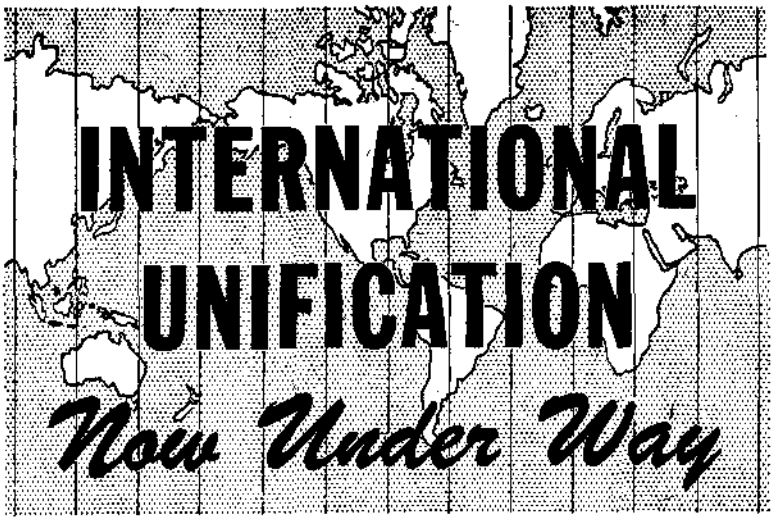
Fruitage of Godly Attitude

For example, with the gaining of independence by the new African country of Malawi (formerly Nyasaland) there was a terrible wave of persecution against Jehovah's witnesses because of their refusal to compromise Christian principles. More than a thousand of their homes and nearly one hundred of their congregation meeting places were destroyed. However, when persons of other religions saw the uncomplaining spirit and godly attitude displayed in the face of this opposition, many of them came to Jehovah's witnesses and said: "Now we know that your church is the true church, because no one else would be able to take all these bad things that have happened to you as you do. You are true Christians and therefore we want to become members of your church."

Treating opposers kindly has won many persons over to appreciate the grand principles of Christianity. For example, a man in the West Indies once turned his dog loose on one of Jehovah's witnesses who was calling at his home with the peaceful message from the Bible. Nevertheless, the Witness did not become angry with the man, and later greeted him on the street as though nothing had happened. This godly attitude so impressed the opposer that he accepted Bible literature and began to study it. He said: "These people have what it takes. I treated her bad at my house, but she still speaks to me on the street."

In another instance, when a young Indonesian man started to study the Bible, his father, a senior elder in a local Protestant church, angrily ordered him to stop the study or leave his home and never again be considered his son. The father did not immediately carry out his threat, and in the weeks of tension that followed, the young man maintained a quiet composure and treated his father with kindness and respect. Then disturbing conditions began developing at his father's church, and, in time, he became more amiable to Bible truth. Eventually the father, mother and other children all started to study the Bible, and now all of them are united in the worship of God.

What fine benefits have been realized from imitating the kind, considerate attitude of Jesus Christ! In addition to individual families' being brought together by the unifying force of God's Word, an entire society of people from all nations, tribes and former religious connections have been united in loving Christian unity. This international unification is now under way. But is there any practical evidence of it?



August 2, 1958, told about an assembly of nearly 200,000 such worshipers held that year in New York City. It identified them when it said: "Never before have New Yorkers been host to people more wholly devoted to their faith than Jehovah's Witnesses. . . . The worshiping Witnesses from 120 lands have lived and worshiped together peacefully, showing Americans how easily it can be done. . . . The Assembly is a shining example of how people can work and live together."

WHAT? True unification, internationally, is actually under way? Now, today, in this year 1965? Where? In ecumenical councils? In the United Nations?

No, the true unity now under way is not being accomplished by merger talks between religions and it is not being realized in the United Nations. Such religious and political organizations of this world have not overcome the national, racial, social and economic barriers that divide humanity.

The unification now under way is accomplishing what they have failed to do—the actual unifying of people from different nations, races, economic levels and former religions and social standings, into one peaceful, harmonious, loving family of people worldwide! The unity that has been achieved is the kind that was demonstrated by the early Christians. Like them, there are Christians today who are obeying the command of God to be "fitly united in the same mind and in the same line of thought." They follow very closely the pattern for international unification set down by Jesus and his followers.—1 Cor. 1:10.

Reporting on this international unification, the New York *Amsterdam News* of

The international unity found among Jehovah's witnesses impresses others throughout the world, such as the editor in chief of the Manila, Philippines, *Evening News,* who said in the issue of August 14, 1963: "If Catholics could show the same unity of spirit, if they could participate in a community effort with the same zeal and dedication that the Witnesses are demonstrating, think of the world of good that they can do!" But how has this marvelous unity been brought about? Why is it possible for this society of people to succeed in getting unity where others have failed?

Adherence to Bible Principles

This international unification has been achieved, not through compromise, but, rather, by sticking to Bible principles, as did the early Christians. This has not gone unnoticed. For instance, the Akron, Ohio, *Beacon Journal* said: "Jehovah's Witnesses have a religion they take far more seriously than the great majority of people. Their principles remind us of the early Christians." By adhering to Bible principles the first-century servants of God were united.

"The multitude of those who had believed had one heart and soul." (Acts 4:32) In the same way, Jehovah's witnesses have adhered to the only Book that can truly unify men—the Holy Bible.

It is upon this Book that they base all their actions and beliefs. They do not belittle the Bible by calling it "myth" and "legend." They believe, as Jesus did, that the Bible is God's Word and that it contains the revelation of Himself and His purposes to mankind. Jesus used the Bible available in his day and honored it, quoting it repeatedly, as for instance, when he quoted the second chapter of Genesis. He thus showed that he believed its account of creation as a fact and not as a "myth." And Jesus was in the best position to know, for he had previously been with his Father in the work of creation! Hence, these Christians today, unlike religious critics, take the Bible for what it is, God's Word, knowing that "all Scripture is inspired of God."—Matt. 19:4-6; Gen. 2:21-24; 2 Tim. 3:16.

This adherence to the Bible and its principles is noted by others. *Newsweek* magazine of August 4, 1958, made the following comment on one of the international assemblies of Jehovah's witnesses: "Education in the Bible, the single source of all Witness doctrine, is the principal function of the convention." And that is why David Manwaring, an assistant professor of political science, wrote in his book *Render unto Caesar* (page 17): "Jehovah's Witnesses, probably more so than any other denomination, base all their actions on their religious beliefs."

Thus the Bible is a powerful force for uniting these Christians. By using it as their guide they achieve genuine unity. Though they have in their ranks former Catholics, Protestants, Jews, Buddhists, Hindus, Moslems, pagans and some who belonged to no religious organization, they now are united. They did not compromise with one another to achieve unity, but they forsook former wrong beliefs and practices and brought their thinking and conduct into line with God's Word. This has resulted in unity that is meaningful. Testimony to this fact appeared in the Milwaukee *Sentinel* of August 24, 1961, when it said of the United Worshipers Assembly of Jehovah's Witnesses in that city: "Their agreement is not on just the trivialities of life, but the vital things—rules of conduct, adherence to principles, worship of God."

Because the Bible plays a vital part in the lives of Jehovah's witnesses, they engage in a continual program of Bible education. They want to be certain of God's will, as did the people of Beroea whom Paul called noble when "they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) Among families of Jehovah's witnesses a portion of the Bible is discussed daily at a convenient time. In addition, they endeavor to read ten or fifteen chapters from the Bible each week, and these are discussed and their practical value demonstrated at one of their weekly congregation meetings. As families they regularly attend meetings to receive Bible instruction. Even training in explaining God's Word to others is given them.

All of this family and congregation Bible study produces a spirit among these united worshipers that is in sharp contrast to the spirit of our strife-ridden world. The *African Weekly*, in its issue of August 30, 1950, noted this in connection with tribesmen when it stated: "Once they join the Watch Tower . . . these Christians do not fight among themselves, . . . Although one is not a member of their church yet one must say that they have love in their hearts."

The Uniting Force of God's Spirit

This display of love and peace, rather than hate and contention, is in harmony with the inspired words: "We received, not the spirit of the world, but the spirit which is from God." This spirit that comes from God is another powerful force that unites, for it produces "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Fruitage like this, especially love, unites; for love "is a perfect bond of union."—1 Cor. 2:12; Gal. 5:22, 23; Col. 3:14.

God's powerful spirit reaches right into the private lives of those receptive to it, uniting them and changing their conduct for good. Said the author of the book *Christians of the Copperbelt*, after visiting different churches: "This attitude of man and woman working together in their family units was very obvious in the homes of Watchtower members we visited. . . . While it was rather difficult in most other congregations to find out who was married to whom, because husbands and wives neither came to the church together nor sat together during the service, the Watchtower families were easily recognized in their meetings as little clusters of father, mother and children." How different from many families where individual members rarely, if ever, unite in common worship!

Further testimony to the power for good that God's spirit produces was incorporated in the United States Congressional Record, 1958, appendix, page A6907. Describing New York City's estimate of an international assembly of Jehovah's witnesses, it said:

> "WITNESSES STYLED CITY'S BEST GUESTS—180,000 AT WORLD ASSEMBLY WIN PRAISE FOR COURTESY, QUIETUDE, AND NEATNESS. . . . New Yorkers are unanimous in agreeing that the Witnesses' conduct has been exemplary. . . . Executive vice president of the New York Convention and Visitor's Bureau, called the Witnesses 'an asset to the community.' He described their behavior as 'out of this world.'"

What a fine effect is produced when the Bible is treated with the respect due it! How marvelous it is when an entire society of people brings forth the fruitage of God's spirit! Great are the peace and unity when persons heed the entreaty to keep "putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace"!—Eph. 4:2, 3.

Here, then, are two powerful forces holding together these united worshipers from all nations—the Bible and the fruitage of God's spirit, especially love.

High Moral Standards

Nor is this unification taking place at the expense of high moral standards. Whereas the tendency among Christendom's churches is to compromise by condoning or permitting loose morals on the part of their members, Jehovah's witnesses imitate the early Christians and insist on the high moral standards of the Bible.

Before becoming Christians some persons may not have had such standards, but by studying the Bible and learning God's requirements they do as the apostle Paul counseled: "Strip off the old personality with its practices, and clothe yourselves with the new personality, which through accurate knowledge is being made new." (Col. 3:9, 10) Paul noted this fine change that took place among these people who were once immoral when he said: "Yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God."—1 Cor. 6:9-11.

It is uplifting to know that even formerly immoral persons are turned to high moral standards when becoming Jehovah's witnesses, due to the transforming power of God's Word and holy spirit. When newly interested persons associate with congregations of Jehovah's witnesses, they can have confidence that their wives, husbands, sons and daughters are not associating with those who have low morals, but that they are coming into contact with Christians who make high moral standards part of their regular religious practice.

Again testimony verifies this change for good that Bible instruction makes in the lives of many. From Africa, *The Northern News* (April 24, 1959) reported:

> "The immense gathering of Jehovah's witnesses now taking place near Ndola is evidence of the remarkable appeal this Christian organization has for Africans. . . . From all accounts those areas in which Jehovah's witnesses are strongest among Africans are now areas more trouble-free than average. Certainly they have been active against agitators, witchcraft, drunkenness and violence of any kind. A close study of the Bible is encouraged."

Due to this close study and practice of Bible principles, paganism, polygamy, witchcraft and all forms of immorality have been abandoned. Nor do Jehovah's witnesses permit any who become immoral, criminal persons to remain in their organization. These people must either repent of their bad practices and conform to Scriptural principles or be disfellowshiped from the Christian community. (1 Cor. 5:11-13) So fornication, adultery, drunkenness, lying, thievery, homosexuality, violence and the like are abandoned by those who become Jehovah's witnesses, regardless of the standards of the community in which they live. This insistence on the Bible's high moral standards furnishes another strong basis for unity, as it did among early Christians.

No Political, Nationalistic Barriers

But what about nationalism and political compromise, which have been permanent barriers to all of Christendom's efforts to unite? These great barriers too have been breached by Jehovah's witnesses.

Instead of putting nationalism first, they have copied the early Christians and have put allegiance to God first. They refuse to compromise their Bible-based convictions. They will not kill their fellowman in time of war, or any other time for that matter. They well know the commandment to love one's neighbor, and how could they do that if they killed their neighbor? Could you imagine Jesus instructing or permitting his disciples to kill one another just because they happened to be living in different nations? Hardly!

Not wanting to be classed as children of Satan is one reason why Jehovah's witnesses avoid the world's divisive ways. "For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one [Satan] and slaughtered his brother." (1 John 3:10-12) So, like the early Christians, Jehovah's witnesses have beaten "their swords into plowshares and their spears into pruning shears." They willingly die rather than compromise with political rulers who ask them to violate God's commandments.—Isa. 2:4.

For this uncompromising stand, thousands of Jehovah's witnesses perished during the second world war, particularly in Hitler's concentration camps. Reported the magazine *Adult Teacher* (November 1956): "Scores of them have endured prison for their refusal to participate in war." But this report noted, "here again their willingness to suffer for a principle wins adherents as it did to early Christianity."

While being law-abiding and submissive to all civil governments, as the Bible com-

mands, these Christians do not carry this to the extent of violating God's laws. They "pay back, therefore, Caesar's things to Caesar," but do not forget to pay back "God's things to God." (Matt. 22:21) Hence, when war comes, they feel obligated to "obey God as ruler rather than men." (Acts 5:29) For this reason they are not divided from their brothers in other lands and cannot be induced to kill them. Nor are they torn apart during political elections by supporting different political parties, but they maintain their Bible-based neutrality.

ARTICLES IN THE NEXT ISSUE

- Do All Good People Go to Heaven?
- Your Time with the Family.
- What Has Happened to the United Nations?
- Pain-killing Drugs.

No Racial, Social Barriers

Racial barriers have been shattered by Jehovah's witnesses through their adherence to God's Word and by the divine fruitage of love. This too has been noticed by the various news media. For example, W. J. Whalen wrote in the July 1964 issue of the *U. S. Catholic:* "I believe that one of the most attractive characteristics of this cult has been its traditional policy of racial equality. Negroes who become Jehovah's Witnesses know they will be welcomed as full human beings."

Social distinctions also disappear, as they did in the time of early Christianity. In this regard Marcus Bach, writing in *Adult Student,* November 1956, said: "Here is actually a group of people, from many walks of life. In the ranks of Jehovah's witnesses are people of every class and culture; but they all hold one element in common: allegiance to Jehovah." Such allegiance results in their regarding one another in a relationship as close as brother and sister. Thus when they call each other 'brother' and 'sister,' it is not just a formalism. As *Die Welt* (*The World*) of Hamburg, Germany, (July 22, 1961) said: "This form of address, 'Brother' and 'Sister,' which the 'Witnesses' use in such a matter-of-fact way, really has meaning."

This close, loving Christian family of worshipers is now spread throughout 194 lands and islands of the sea. Realized among them is the unity Jesus prayed for: "That they may all be one, just as you, Father, are in union with me and I am in union with you." Since nationalistic, political, racial, economic and social barriers have been overcome by them, the atmosphere when they are together is one of peace, joy and loving consideration for one another. Truly it is like being out of this world!—John 17:21.

When Jesus foretold this close, warm, loving family relationship among his followers, he said they would receive "a hundredfold now in this period of time . . . brothers and sisters and mothers and children." (Mark 10:29, 30) This promise is now being fulfilled, as it was among first-century Christians, for to whatever land a member of the Christian family of Jehovah's witnesses travels he has spiritual brothers and sisters that are delighted to see him. He is warmly welcomed into their midst even though of a different race or nationality. If you are Catholic or Protestant, could you expect such hospitality and love from a stranger in another country solely because you belonged to the same religion? It is something to think about. —John 13:34, 35.

The true unity described here is not merely a fanciful idea, a daydream, or wishful thinking. It is not an exaggerated description. It is a fact! True international unification is indeed a reality in the modern-day society of Jehovah's witnesses!

THE question is, Which religion will you support? One that has been willing to compromise, or one that has attained international unity without compromise? You must decide. Your decision involves two roads.

In his famous Sermon on the Mount, Jesus identified these roads when he said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

Jesus here emphasized that only a minority would follow the narrow uncompromising way leading to life, while the majority would take the spacious road to destruction. But whom was he speaking about? Did he mean that only atheists, agnostics and nonchristians travel the broad, spacious road to destruction? Not at all! Jesus warned that many professed Christians, too, travel that road, for he went on to say:

"Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness."—Matt. 7:21-23.

From what Jesus said, it is evident that more than just sincere efforts are required to please God. God's will must be done. His laws must be obeyed. Bible principles must be adhered to. Therefore, if attempts are made to achieve religious unity by violating principles laid down in the Bible, it is detestable in God's sight. For this reason Jesus' words, "I never knew you! Get away from me, you workers of lawlessness," apply to those who are seeking religious unity through compromise.

Almighty God has never approved of uniting truth with error. He made this clear when he gave his law to the Israelites. He warned against their joining interfaith movements with worshipers of false gods. Notice how forcefully he emphasized that they were not to compromise:

"Watch yourself that you do not conclude a covenant with the inhabitants of the land to which you are going, for fear it may prove itself a snare in your midst. But their altars you people are to pull down, and their sacred pillars you are to shatter, and their sacred poles you are to cut down. For you must not prostrate yourself to another god, because Jehovah, whose name is Jealous, he is a jealous God; for fear that you may conclude a covenant with the inhabitants of the land, as they will certainly have immoral intercourse with their gods."—Ex. 34:12-16.

Jehovah God requires exclusive worship. He will not allow the widening of the narrow gate by those who violate divine principles. Those who hold fast to these prin-

ciples will be blessed with life in a new system of things where "death will be no more, neither will mourning nor outcry nor pain be any more." To attain these blessings you must take in knowledge of God and his purposes now and live in harmony with them. This is what is required to keep on the 'cramped road leading off into life.' O how happy you will be if you get on that road and stay on it!—Rev. 21:3, 4; John 17:3.

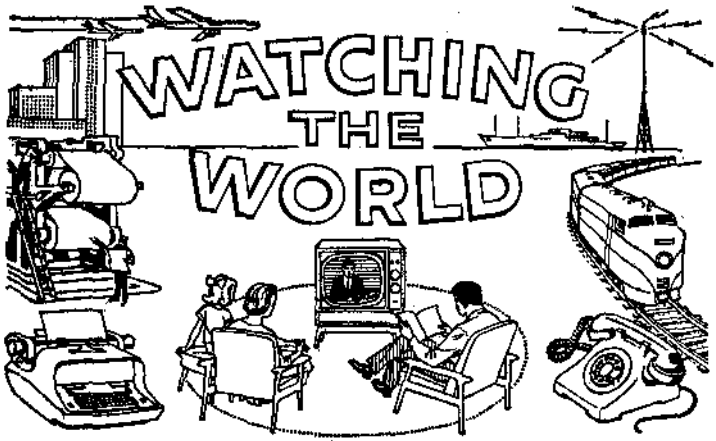
On the other hand, if you support efforts to obtain religious unity by compromising Scriptural truth you will be walking the broad way. In fact, that broad road is wide enough to accommodate all the world's religions in one great interfaith movement. But do you want to travel with those who are willing to compromise Bible principles for the sake of unity? Do you desire to unite with religionists who do not live by the Bible's high moral standards and who feel that its doctrines are unimportant? Remember what Jesus said was at the end of that broad road—*destruction*. Is that not good reason to avoid this popular superhighway?

Keep in mind the Bible counsel: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever?" No, the Bible does not recommend unity or brotherhood with those who do not act in harmony with God's will. So heed the inspired admonition: " 'Get out from among them, and separate yourselves,' says Jehovah." —2 Cor. 6:14-18.

This is a time of judgment. It is the period the Bible calls "the last days," or "the conclusion of the system of things." In course of fulfillment is the prophecy Jesus uttered while he was yet on earth: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left. Then the king will say to those on his right, 'Come, you who have my Father's blessing, inherit the kingdom' . . . Then he will say, in turn, to those on his left, 'Be on your way from me, you who have been cursed,' . . . and these will depart into everlasting cutting-off."—Matt. 25:31-34, 41, 46; 24: 3; 2 Tim. 3:1.

Appreciate that you are being separated either for life in God's new system of things, or for destruction with opposers of God. You are traveling either the narrow road of adherence to divine principle, or the broad, spacious road traveled by all those who have rejected the high standards of God's Word. Do not be misled by persons simply because their efforts seem sincere and noble, but let God's Word the Bible be your guide. Learn its divine principles, and examine religious practices, teachings and present interfaith movements in the Bible's divine light. Only in this way will you be able to make a decision that will enable you to walk with those who are on the narrow road to life.

Jehovah's witnesses desire to help you to acquire the knowledge necessary to make this right decision. They will be pleased to conduct a Bible study with you in your own home on a regular basis and free of charge. You are also welcome to attend meetings at their Kingdom Hall in your locality. Avail yourself of this invitation, and experience the rich blessings that come to those who seek religious unity on the basis of God's own Word, the Bible.



Step Toward Unity

◈ On February 18 what churchmen described as an important step toward religious unity was taken. Roman Catholic Cardinal Bea visited the headquarters of the World Council of Churches in Geneva, Switzerland, and announced that the "Holy See greets with joy and fully accepts" an invitation from the World Council of Churches "to explore together the possibilities of dialogue and collaboration."

The Price of Unity

◈ Some Baptist ministers made interesting comments relative to obstacles to religious unity, as reported in the Vancouver *Sun* of December 9, 1964. "What about these doctrinal differences that divide Christendom?" they asked. "Will 'dialogue' dissolve disagreement on such basic doctrines as baptism, Lord's Supper, religious liberty, church government, and the role of the Virgin Mary? . . . Will Protestants accept Immaculate Conception and Bodily Assumption in order to get back into the church?" It is apparent that compromise must be the price of the unity sought by Christendom's leaders!

Willingness to Compromise

◈ In New York recently a Lutheran missionary, Wesley Sadler, encouraged the admittance of men and women of polygamous households to church membership. Although the Bible makes clear that a Christian can have only one living wife, Sadler said that allowing polygamous persons to be baptized would be "the greatest single act of love" the church could perform.

A Last-Ditch Struggle?

◈ J. Robert Nelson, an editor for *The Christian Century* and a leader in the ecumenical movement, favors the efforts of churches to unite. But he asks: "Is this drive for unity a last ditch struggle of the church—like a group of drowning people clinging together before going under for the last time?" His answer, "Perhaps so, but perhaps not," reflects the uncertainty of many church leaders.

Where Ecumenism Is Unpopular

◈ In Roman Catholic countries ecumenism is not popular, as the Toronto *Daily Star* of November 28, 1964, observed: "If you were a Protestant in Spain, where Roman Catholicism is the state religion, you could not be married legally by your minister . . . Spanish Protestants have no legal status. Most Protestant services are held in private homes. The few church buildings which do exist are intermittently locked up by the police. The plight of Spanish Protestants probably was uppermost in the minds of Catholic progressives when they tried to ram through a Vatican Council declaration in favor of religious liberty. The attempt failed. The machinations of the conservative minority—mainly Spanish and Italian bishops—succeeded in having the declaration shelved."

Hindus Honor Pope Paul

◈ When Pope Paul VI made his recent visit to Bombay, India, to attend the Roman Catholic Eucharistic Congress, it is reported, a million Indians turned out and pushed and shoved to get a glimpse of him. Showing the Hindu willingness to elevate personages from other religions as gods, *Time* magazine said: "Many of the Hindus believed that to see the Pope and perhaps touch him would heal them or bring them luck."

Basis for Unity Ignored

◈ At the annual Luther celebration for the entire Evangelical parish the superintendent general of Berlin, Hans Martin Helbich, expressed concern over the church's inadequacies. He said: "Once the Christian community was the vanguard and now it is the rear-guard. The light of the world has become a tail-light." Pointing to the reason for the failure, he continued: "The family Bible appears to have only historical value in most homes or to be in the class of a relic. . . . Taking everything into consideration, at any rate the fact does not dare be suppressed that the Word of God suffers greatly in our midst." True Christian unity is impossible when the Bible, the basis for that unity, is ignored.

Failure to Use Bible

◈ Methodist minister and professor at a California theological school, K. Morgan Edwards, recently drew attention to the failure of the Methodist

Church to use the Bible. "We have to bring spiritual and Biblical undergirding to our church," he said, as reported in the Houston *Post*. "I am convinced that as a denomination we are going to hell with the wheels spinning and the squeaks oiled out, congratulating ourselves on what a wonderful ecclesiastical organization we have."

Barrier to Unity

◈ Involvement in political affairs has resulted in terrible disunity among professed Christians; yet religious leaders still encourage such involvement. "There is no such thing as neutrality in a world such as this one," John E. Hines, the presiding bishop of the Protestant Episcopal Church, recently asserted, according to the Houston *Chronicle*. "The church must be forever attached to political and social life." How different such counsel is from that given by Jesus Christ, who said that his disciples would be "no part of the world, just as I am no part of the world"!—John 17:16.

An Appeal to Renounce War

◈ In a letter printed in the *Presbyterian Life* some time ago one reader expressed his opinion that it was time for the World Council of Churches "to direct all Christians on both sides of the Iron Curtain to withdraw from, or if necessary, desert, all military forces." He said that "it is a sad commentary on the timidity of the orthodox churches that probably the only body of Christians with members on both sides of the Iron Curtain" which already avoids involvement in worldly wars "is the Jehovah's Witnesses."

Exceptional Zeal

◈ Writing in the Protestant journal, *Christianity Today*, theologian Harold Lindsell noted the exceptional witnessing zeal of Jehovah's witnesses. Pointing to the difference between them and other religionists, he wrote: "In my own experience, I have observed that the representatives of the Jehovah's Witnesses showed more zeal in my area than any or all of the Protestant denominations in the past 13 years. No Baptist, Methodist, Presbyterian, Lutheran, Episcopalian, or other Protestant ever rang my doorbell; but advocates from Jehovah's Witnesses came at least a dozen times to sell printed material, press their claims, or in other ways represent the cult."

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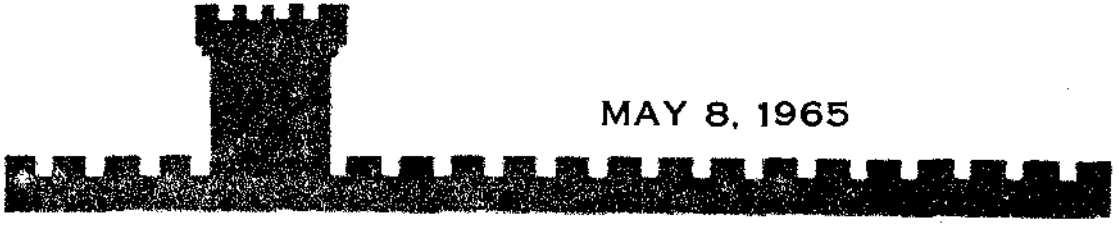

MAY 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Watching the World

Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLVI | London, England, May 8, 1965 | Number 9

A CERTAIN millionaire enjoyed "practical jokes," especially tricks to frighten others. For a hearty laugh he installed an electric shocking device in a seat of his home movie room. When his guests were absorbed in the film, he would delight in pressing the button, sending an electric jolt to the person sitting in the victim's seat. The shocked person would jump up, yelling. But one day the guest who sat in the trick seat was a pregnant woman. The electric shock frightened her so severely that it resulted in a miscarriage. The millionaire, sued for a large sum of money, settled out of court for his "practical" joke. The "joke" was not worth the intended fun.

Such misguided humor can indeed be most dangerous. As a joke, pulling a chair away from a person about to sit down may provide a big laugh, but it also may lead to a big doctor bill. Putting a match or wadded paper into a shoe of a sleeping or unsuspecting person and then setting it aflame may be viewed by some as extremely funny. But is it really funny when a person is burned? In one case a man given a so-called "hotfoot" suffered third-degree burns on his leg and foot. Jokes are not worth it when they can injure others.

Some jokesters deceive or alarm others with their tongue, yet they can be just as cruel as those who use fire to trick others. Telephone jokesters, feeling safe in their anonymity, often use their tongue like fiery missiles. For example, a woman in Seattle, Washington, picked up her ringing telephone one day and was told by a solemn voice: "This is the city morgue. Would you please come down and identify your husband's body?" The woman had hardly turned and relayed the message to her daughter when she dropped dead of a heart attack. She did not live long enough to learn it was all a "joke"! How cruel are such deceptive "jokes"!

It is because tricks and jokes, though usually only intended for a laugh, can be so dangerous that the Word of God likens the trick player to a mad man armed with deadly weapons: "Just like someone mad that is shooting fiery missiles, arrows and death, so is the man that has tricked his fellow man and has said: 'Was I not having fun?' " (Prov. 26:18) Here the Bible warns Christians that a trick or joke may have fatal consequences, even when one's inten-

tions are only fun. After injury is done, no healing or rectification results from saying: "It was only a joke. Was I not having fun?"

Thus God's Word warns Christians not to act "like someone mad that is shooting fiery missiles." Underscoring the danger involved when people act that way are the statistics of the United States National Safety Council and those of many insurance companies. Their reports indicate that practical jokes cost hundreds of lives, thousands of injuries and a vast amount of money in needless medical expense. The Metropolitan Life Insurance Company reports that many accidents from gunshot wounds started as a joke—a youth with a rifle or pistol jokingly pointing a deadly weapon at his companion.

In view of such reports and especially the Bible's warning, one might well think twice about playing even seemingly "safe" jokes. Take, for instance, such an apparently innocuous a joke as a "trick Swiss cheese" toy. The jokester places a piece of plastic that looks like a piece of Swiss cheese between two slices of real bread and makes a delightful-looking sandwich; this is offered to the unsuspecting victim. No doubt this trick has provoked many laughs, but in one case in West Germany recently the laughter soon turned to grief. Some of the trick cheese was swallowed by the victim, causing death. West German health authorities demonstrated that when the toy swiss cheese comes in contact with gastric juices, the pliable plastic becomes hard and the sharp edges cut into the intestines of the victim.

Even though the majority of jokes do not cause injury, we do well to consider the reactions they provoke. Some stores abound with joke devices, such as electric shockers, cigars that explode, devices that squirt water into one's eye, itching powder, stink bombs and real-looking toy snakes and spiders, and so forth.

It is to be noted that many tricks are designed to frighten a person. Women are often the target of such jokes, the jokester placing a toy mouse, snake or spider in a place where one will unexpectedly come upon the frightening object. Even when this fright does not cause hysteria or fainting, the Christian must view the matter in the light of the Bible, which commands: "Become kind to one another." (Eph. 4:32) Is a joke kind when it frightens others?

Some jokes, of course, merely cause nuisance and in doing so often make one a laughingstock. In fact, one definition of the term "practical joke" is: "A trick, sometimes carefully prepared, in which some particular person is made the laughingstock." Such tricks may deeply humiliate a person. Is this worth it? Is it Christian? At the heart of the matter are the words of the Lord Jesus Christ: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7:12) This principle would rule out such "practical" jokes.

Certainly there is a place for humor, but too often it is misguided. Christian parents can help guide their children in this regard, warning them of the pitfalls of pranks and tricks. At school, youths may be tempted or put under pressure to join others in pranks; but Christian youths can profit from the example of God's prophet, Jeremiah, who pointed out his innocency in regard to association: "I have not sat down in the intimate group of those playing jokes and begun exulting."—Jer. 15:17.

In view of the cost in injuries and life, in view of the emotional impact many tricks produce and in view of what the Word of God says about the matter, practical jokes are not worth it.

DO All good people GO TO Heaven?

OR DOES THE BIBLE TEACH THAT SOME PERSONS WILL ALSO LIVE FOREVER IN HAPPINESS ON EARTH?

"HEAVEN is man's eternal home, not the earth," the man asserted. "Yes, I believe that *all* good people will go to heaven." This, in substance, is the usual response to the above questions. But is there any Scriptural basis for such a belief?

The teachings of the Founder of Christianity, Jesus Christ, have largely been responsible for the fact that people of Christendom harbor within their hearts the expectations of heavenly life. Especially are the words of Jesus on his last night of earthly life cherished: "In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going my way to prepare a place for you. Also, if I go my way [to heaven] and prepare a place for you, I am coming again and *will receive you home to myself, that where I am you also may be.*" What comforting assurance that Jesus would remember his faithful followers, and would receive them into everlasting heavenly abiding places with himself!—John 14:2, 3.

Three days later, on the morning of Nisan 16, 33 C.E., real basis was supplied to Jesus' promise on the night before his execution. He was miraculously delivered from the grip of death, and raised to life as a spirit creature. "He being put to death in the flesh, but being made alive in the spirit," his faithful apostle Peter declared. —1 Pet. 3:18; Ps. 104:4; Matt. 27:45–28:20.

Contrary to the claims of some, this resurrection of Jesus actually occurred. The resurrected Jesus showed himself alive to many persons by materializing human bodies.* An inspired record concerning Jesus' postresurrection appearances says: "He appeared to Cephas [Peter], then to the twelve. After that he appeared to upward of five hundred brothers at one time . . . After that he appeared to James, then to all the apostles." These persons to whom Jesus showed himself were moral, upright men of integrity who formed the nucleus of true Christianity. It is absurd to believe that they were spreading falsehoods when, at the risk of their own lives, they proclaimed the message of Christ's death and resurrection throughout the Roman world!—1 Cor. 15:3-8.

Jesus' resurrection, therefore, provides a firm basis for believing his promise that he would also receive into the heavens faithful followers of his. In evidence that early Christians had a strong conviction that they would be rewarded with heavenly life, one apostle of Jesus wrote: "As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ, who will refashion our humiliated body to be conformed to his glorious body."—Phil. 3:20, 21; 2 Cor. 5:1, 2; Rom. 6:5.

But is it correct to assume that because early Christians entertained the hope of

* Such appearances were not unprecedented, for spirit angels in the past had materialized human bodies to appear to such persons as Lot, Manoah and Mary the daughter of Heli. See Genesis 19:1-3; Judges 13:6-18 and Luke 1:26-33.

heavenly life *all* good persons will go to heaven? Is heavenly life the only reward set before humans? What about life on a paradise earth? Was it God's original purpose in creating man that earth was only to be a testing ground to prepare him for heaven? These are questions that deserve a Bible answer.

Original Purpose for Man

The Scriptures make clear that it was a happy *earthly* home that God gave mankind to start with. He put the first man Adam in a prepared pleasant section of earth called Eden and gave him a perfect companion as a helper. Jesus Christ himself testified to this fact when he said: "Did you not read that he who created them from the beginning made them male and female . . . Therefore, what God has yoked together let no man put apart." —Matt. 19:4-6.

After bringing the perfect pair together God showed his purpose in creating them by instructing them: "Be fruitful and become many and fill the earth and subdue it." (Gen. 1:28) As this procreation instruction was carried out, the garden of Eden or paradise of pleasure would need to be enlarged. This would be done by the peaceful activities of all living humankind until the entire earth was brought to the same perfect state of cultivation enjoyed by the original garden of Eden. If Adam and Eve had kept on obeying the divine law, they and their offspring would never have died, but would have continued to live and enjoy the paradise of pleasure on earth forever. That was God's original purpose.

There is no indication in the Scriptures that God ever promised Adam and Eve that they would be transported to heaven to become angels if they continued faithful to God for a time on earth. In fact, in all the inspired Scriptures from Moses' writings down to the last Hebrew prophet Malachi before Jesus Christ, no promises of heaven were held out to mankind; nor did any man go to heaven. We have the word of Jesus Christ for this.

When Jesus was on earth, which was over 4,000 years after the disobedience of Adam and Eve, he said to a Jewish ruler: "How will you believe if I tell you heavenly things? Moreover, no man has ascended into heaven but he that descended from heaven, the Son of man." (John 3:12, 13) Yes, according to Jesus' own word, no man had ascended to heaven for all those 4,000 years down until his day. But what about after his death and resurrection?

On the day of Pentecost, fifty days after Jesus had been raised from the dead, Peter addressed an international audience of Jews and said: "Brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. *Actually David did not ascend to the heavens.*"—Acts 2: 29, 34.

Surprising as it may seem to you, David, the man after God's own heart, did not go to heaven; neither did all the good men who lived from faithful Abel's time to John the Baptist go to heaven. A heavenly hope was not held out to those persons who lived before the death of Jesus Christ. Rather, they looked forward to when God's original purpose concerning the earth would be fulfilled. Theirs was an earthly hope.

For this reason Jesus spoke about John the Baptist and said: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is. But from the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing for-

ward are seizing it." Jesus said that a lesser one "in the kingdom of the heavens" is greater than John because of the fact that John will not be in heaven, but will be rewarded with earthly life under the righteous rule of God's kingdom. John the Baptist was the last of the faithful pre-Christian servants of God, and that is why Jesus said that from his days onward a heavenly goal or hope was set before Christians.—Matt. 11:11, 12.

Righteous Rule over a Paradise Earth

Almighty God did not change the destiny of the earth and mankind on it after Adam started the human race down the path of sin and death. It would have been admitting defeat as to accomplishing his original purpose had he done so. That original purpose to have an earth-wide paradise populated with happy, healthy people still stands. The only new thing that God introduced was his decision to vindicate his unchanged purpose by means of a new government over the earth. It was this government, called in the Bible the "kingdom of God" or "the kingdom of the heavens," that Jesus Christ spent his three-and-a-half-year ministry proclaiming. —Luke 8:1; Matt. 4:17.

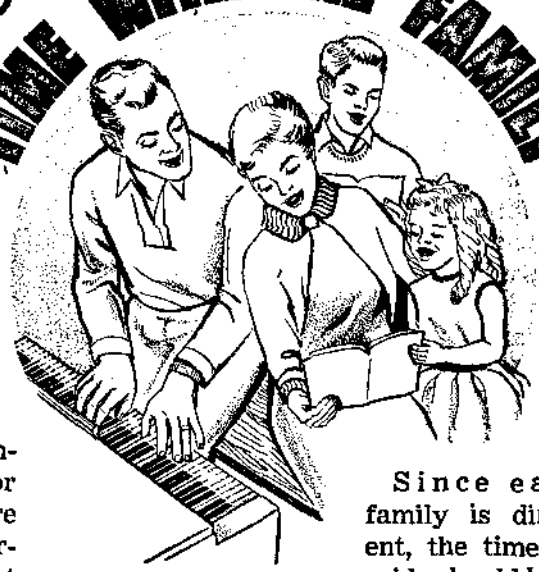
Jesus himself was the one designated by his Father to be the king of that kingdom, but he was also to have corulers. Jesus showed this when he said to his faithful apostles: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom." (Luke 22:28-30) This promise, that if they remained faithful they would reign with him in his kingdom, opened a heavenly hope to Jesus' followers.

But that only a limited number would be selected to that heavenly rule Jesus indicated when he said: "Have no fear, *little flock*, because your Father has approved of giving you the kingdom." (Luke 12:32) How select was this kingdom class to be? Were only the apostles to reign with Christ? No, the Bible record shows that this "little flock" would include more, for at Revelation 14:1, 3 it says: "And I saw, and, look! the Lamb [Jesus Christ] standing upon the [heavenly] Mount Zion, and with him a hundred and forty-four thousand . . . who have been bought from the earth."—Heb. 12:22.

So rather than all good people going to heaven, the Bible shows that only 144,000 persons will be taken there, and that for the specific purpose of being corulers with Jesus Christ in his heavenly kingdom. Describing how Jesus made this possible, the scripture says: "You were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation, and you made them to be a kingdom and priests to our God, and *they will rule as kings over the earth.*" —Rev. 5:9, 10.

Obviously if Christ and his 144,000 kingdom associates are to rule over the earth, they must have earthly subjects. These will include those ancient witnesses of God such as Abel, David and John the Baptist, as well as millions of other humans who are dead but still in God's memory. In keeping with Christ's promise, these will hear his voice and come out of their memorial tombs to enjoy the earthly blessings God has in store for them. How fine it will be to be among those who live under the righteous rule of Jesus Christ and his corulers! The sure promise is that "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."—Rev. 21:3, 4; see also John 5:28, 29; Ps. 46:9; Isa. 11:6-9; Mic. 4:3, 4.

Your TIME WITH THE FAMILY



PARENTS, what are you doing to improve your family life? Do you set aside time to be with your children? Do you have an organized plan on which the children can depend, a program that calls for regularly spending time with them? If you do not have such an arrangement, then you are missing a rare blessing in life.

The tendency of many parents today is to care for the children's material needs, send them to school and then let them fend for themselves. "God knows," said a mother of five, "we have enough to do the way it is without any program or schedule. Let the schools and the community do something. You can see for yourself, we don't have the time. We're just simply too busy." But, busy as parents may be, the fact remains they cannot afford to neglect the training of their children. Outside organizations and schools simply do not adequately do the job.

There is much that can be done as a family, if parents just give the matter a little forethought and do some planning. Here are a few suggestions that may help you outline such a program and put it into operation.

Setting Aside Time

To begin with, it is good to set aside some time each day for the entire family to be together; make it at least an hour, if possible. However, the success of the occasion does not depend so much on its length as it does on its regularity. Being consistent is what makes family time catch on. And when it does, it becomes a happy habit. Some families have called this regular time together the "happy hour," others have named it "the family hour." Calling it by some name seems to set this time aside, and it does add sparkle to the occasion.

Since each family is different, the time set aside should be as convenient as possible to everyone. Some families enjoy their family hour as soon as father comes home from work. Others get together right after the evening meal. There are families whose schedules are so busy that they combine their "happy hour" with their mealtime. But, regardless of the circumstances, practically every family can arrange some time each day, particularly on the weekends, when all its members can be together.

Value of a Program

However, simply being with one another is not sufficient. For real blessings and benefits to be realized from family association there must be communication and a doing of things together. Experiences, ideas, activities, hopes and plans need to be shared. This is where advance planning is helpful. A program will keep you from straying off course and from becoming involved with the nonessentials of life. It will keep the family hour from deteriorating into a silent evening in front of a television screen,

or a weekend on which each family member goes his separate way.

For best results it is important that the program be flexible. Let each member of the family have a voice in what they would enjoy doing, but then the father should maintain order and provide direction by making final decisions. Use imagination. Do different things. Do not allow the family hour to become a monotonous routine. On some evenings or weekends you may have more time available than on others, so plan activities accordingly. Keep interest alive. Perhaps one occasion may be devoted to sharing in just one activity or project, while another may be spent doing a variety of things together. The father can be the timekeeper and change activities when he sees fit.

At times a theme might be arranged for the family hour, such as, for example, "family understanding" or "growing up together in love." The activities planned for that occasion should then be tied in with the selected theme. This will give purpose to your time together, so that in addition to its being a period of fun, it will have a maturing effect.

What Can Be Done

There is an almost endless number of things that a family can do. But remember: It is not *what* is done that is so important, but rather *the doing of worthwhile things together*. For example, in the springtime the family can put the yard in order, plant some flowers or some vegetables. In the summertime they may go for walks, motoring, swimming, or on picnics. In the autumn, as a family, they might can food for the winter, rake leaves, build bonfires, enjoy the harvest. In the winter they may go ice-skating, sleigh-riding or make ice cream with the freshly fallen snow.

By giving it a little thought, you will discover a great variety of things that the family can enjoy doing together. To create interest and anticipation, some families have a bulletin board on which their activities are posted. Others mark on their calendars the special family events planned. These calendars are then saved to keep track of what the family did during the year. In this way they can review the happy times they enjoyed together.

To gain the greatest benefit from family association, become doers of things and not simply observers. For example, when showing home movies, have one member of the family put up the screen, another arrange the chairs, someone else prepare the refreshments, another handle the operating of the machine, and so on. This teaches cooperation. Make the family hour one that is instructive, one that builds good traits, provides practical training and increases knowledge.

Developing Skills

Use the occasion to train children to develop skills and to find satisfaction in work, in a job well done. Teach them to view a task as a challenge instead of something to be endured. Impress upon their young minds the words of wise King Solomon: "Have you beheld a man skillful in his work? Before kings is where he will station himself; he will not station himself before commonplace men." (Prov. 22:29) Being skillful brings joy to the workman. And having skills is like having friends. They help fill many hours with joy. But how may such "friends" be cultivated during the family hour?

Well, for instance, a particular evening could be set aside each week to develop a skill. There are many possibilities. Can you carve with a knife, paint with a brush, sketch with a pencil, weave a basket, mold objects from clay, make a pair of mocca-

sins, a belt or other things from leather? Every experience with tools and raw materials is a venture into the unknown. Each item that we make ourselves develops inner confidence and an appreciation for things. True, it will take organizing and initiative to incorporate a project like this into your family program, but it can prove well worth the effort.

On the other hand, your family may like music. If so, they might enjoy working together to develop skill in playing musical instruments. Or your "happy hour" may simply be when all gather around the piano and join voices in song. Whatever the song, if it is sung with the whole heart, troubles melt and spirits soar. For this reason some families make it a point regularly to sing some songs together. They find it uplifting every time.

Learning Practical Things

The family can have a lot of fun learning practical things together. For example, learning how to sew. In some European countries children learn to sew and knit before they go to school, with even the boys becoming experts. This does not mean that they are sissies; to the contrary, it enables them to do things for themselves and not have to depend on others. A young man may have to sew a sail or a tent or his own trousers someday. And the daughter who learns to make many of her own clothes becomes the efficient housewife who can keep her children and herself attractively outfitted on a limited clothing budget.

So consider this for a practical family hour: Everyone goes through his belongings and gathers all the things that need mending. Then they sit down and, all together, sew on missing buttons, mend socks and repair torn clothing. Could that not be an enjoyable hour together? Not only would the family have the satisfaction of helping mother do a necessary job, but the children would receive practical training as well.

The family hour could also be used to teach family members to cook and bake. It can be great fun working together to bake a cake, or to make some cookies or pies. The product will be appreciated much more by the family if they have a share in its production. The children can be instructed in different steps of the procedure until they are adept in cooking and baking various things themselves. What a sense of accomplishment they will have in making something that the rest of the family enjoys!

Another idea is to have a take-it-apart-and-see-how-it-works night. The family could examine the workings of an old clock, strip a radio or take apart a pair of scales. Such an evening might also be used to fix the bicycle, the venetian blinds, leaky faucets, broken picture frames or what have you. There are so many gadgets and appliances today, and your family may obtain a great deal of pleasure from examining how they work.

Parents can also teach children how to use books, interview people, plan trips, evaluate their work, and so forth. In training them to cope with problems a five-year-old might be asked, What would you do if you got lost? What should you do? To an older child the question might be, What would you do if you were in a foreign land and lost your passport? Teach them what they should do in emergencies; then without warning spring an emergency problem and see how they react. Discuss what is good taste in dress and language. Impress on their minds what are proper manners and the value of exercising them.

Educational Tours

On the weekends families may be able to arrange to take educational tours together.

Wherever you live, there are many interesting things to see. Have you visited a chicken farm, a dairy, an auction or a printing plant? Have you seen an apple orchard in bloom or at picking time? Stop at a cider mill someday and taste the sweet cider as it comes out of the presses. Plan your tours with the family. Cultivate interest in them. The Chamber of Commerce will give you facts about your city. They will tell you about the industries in your vicinity that welcome visitors.

While it may be impossible to travel to other countries, there are ways that your family can become acquainted with peoples of other lands. For instance, you may be able to invite someone from another country to dinner, and then probe him with questions concerning the customs, work, religion and attitudes of people there. Then too, by means of information in books and magazines a family can tour through the lands and among the peoples of other places. A wealth of such information has been printed in the *Awake!* magazine, and it can be located by consulting the *Watch Tower Publications Index.*

Cultivate Appreciation for Spiritual Values

A chief objective of the family hour should be to unite the family in worship of God and to cultivate appreciation for spiritual values. Even at a very early age children can understand and benefit from Bible accounts concerning David and Goliath, Ruth and Naomi, Jonah and the big fish, Daniel in the lions' den, the three Hebrews in the fiery furnace and young Jesus astounding the teachers in the temple with his knowledge. Make your descriptions live and the children will enjoy hearing them. Work in a moral with each story and be sure that the children get the point.

For example, when telling about Achan and his theft of the beautiful Babylonian garment, emphasize the importance of honesty. As a family discuss what it means to be honest. Make a list of the different types of honesty. Achan took what did not belong to him. (Josh. 7:1-26) Ananias and his wife Sapphira lied and paid with their lives. (Acts 5:1-11) So honesty is keeping one's word, one's promises, doing one's share, not taking credit for someone else's work, not cheating, not deceiving, taking blame for your mistakes, returning what you borrow, not taking things that belong to others, speaking and living the truth. Teach children that God loves honesty.

As you discuss Bible characters, highlight the qualities that made them pleasing to God. Endeavor to develop within your children the faith of Abraham, the loyalty of Ruth, the courage of David, the patience of Job, the integrity of the three Hebrews and the unquenchable love of our Master, Jesus Christ. At the same time warn them against the bad course of those persons who displeased God. It is this type of instruction that will have the most beneficial and lasting effect on your children.

Truly, the hours you spend with your family will be among the happiest and most worthwhile of your life. They will bring your family closer together in a warm relationship. They will strengthen the ties between parents and children by offering an opportunity to talk with one another about hopes, problems and plans in a friendly, family atmosphere. Children will become more respectful to parents and to other people. They will learn the value of money, good books, good music, good work and good play. They will learn obedience, loyalty, confidence, cooperation and the wisdom of applying Scriptural principles in daily living, thus strengthening faith and belief in God. Certainly there are good reasons to set aside time and to plan a program of worthwhile activities with your family!

What Has Happened to the UNITED NATIONS?

LOCKED in a bitter quarrel over finances, the United Nations has come closer to the brink of collapse than at any other time in its twenty-year history. So serious is the dispute that the nineteenth session of the General Assembly was compelled to adjourn on February 18 until September, without having voted on a single piece of business from the time it opened on December 1, 1964. This dangerous impasse as well as the position in world affairs that the UN has come to hold was not what its founders hoped for it.

In 1945, at San Francisco, California, U.S.A., fifty nations signed the United Nations Charter with high hopes. In the first chapter of the Charter, they set out the purpose of the UN, which, among other things, was: "To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to peace." To make this possible, all members, as stated in chapter seven, were to make available to the Security Council "armed forces, assistance and facilities."

Repeatedly since 1945, political and religious leaders have hailed the United Nations as the world's only hope for peace. When former U.S. President Kennedy addressed the General Assembly in 1961, he expressed this hope, saying that if the nations were "to enfeeble its vigor, to cripple its powers, we would condemn our future. For in the development of this organization rests the only true alternative to war." The very crisis that confronts the United Nations has resulted from its members' "enfeebling its vigor."

Assessments

Assessments for peace-keeping missions to the Congo and the Middle East are at the crux of the dispute. The Soviet Union, France and eleven other nations have failed to pay all these assessments. This has been a major reason why the UN has accumulated on its books about $136 million in assessments that have not been paid, bringing it close to bankruptcy. Of this amount, $60 million is owed by the Soviet Union and $16 million by France.

It is the claim of the Soviet Union that the peace-keeping assessments are illegal because the missions for which the money was used were not approved by the Security Council but were ordered by the General Assembly. France also balked at paying for the Congo mission and UN expenses in the Middle East during the 1956 Suez crisis. She regards both operations as illegal, as both were ordered by the Gen-

eral Assembly rather than by the Security Council.

That the General Assembly can order peace-keeping missions, although the United Nations Charter vests that power solely in the Security Council, vexes the nonpaying countries. France and Russia, for example, cannot use their veto in the General Assembly to stop missions they dislike, and they refuse to pay for missions they disapprove or that might be against their national interests.

It was the Uniting for Peace Resolution in 1950 that gave to the General Assembly the power to override the Security Council when a veto there rendered it powerless to act. The Suez crisis in 1956 was the first time it was used. On that occasion the Security Council could do nothing because of the vetoes of France and Great Britain.

Despite objections to the assessments for peace-keeping operations that the nonpaying nations did not approve, the United States is taking the lead in demanding that they pay. The International Court of Justice at The Hague ruled in July 1962 that the charges were legal and part of the obligations of the members of the United Nations. Since Article 19 of the United Nations Charter states that a member nation will lose its vote in the General Assembly when it becomes two years in arrears with its payments, the claim is made that these nations have no right to vote until they make the payments they owe. The United States has stated publicly that she will challenge any effort on the part of these nations to vote. This threat has paralyzed the General Assembly since December 1964, causing it to use all manner of chicanery to avoid a vote.

In no uncertain terms the Soviet Union made it known that, if it is denied its vote, it will withdraw from the United Nations. This could mean the death of that world body. Already one nation has withdrawn—Indonesia. The withdrawal of Indonesia in January was not because of assessments but because Malaysia, which she regards as an enemy, was given a seat in the Security Council. Other nations have threatened withdrawal from time to time.

Portugal spoke about withdrawing when her troubles in Angola were under discussion in the UN. The threat was also made by South Africa at the time her race policies were condemned in the United Nations. Britain hinted at withdrawing support from the Congo operation in 1961 because of the UN's emphasis on eliminating colonialism instead of attending to peace-keeping problems. Foreign Secretary Lord Home said: "If the emphasis is taken off the first duty of the UN, peacemaking and security, and laid on the acceleration of independence and the eradication of colonialism, which is a subsidiary issue, then the UN . . . would sow the seeds of its own destruction. . . . Matters could come to such a pass that we should have to *withdraw our support.*"

If a big power such as the Soviet Union carries out its threat to quit the UN, a trend would undoubtedly be started in which other nations would follow. The fall of the League of Nations began in that manner. When Japan withdrew from it, Germany, Austria, Czechoslovakia, Albania, Italy and a number of Latin-American countries gradually pulled out. By 1939 a third of the League's members had withdrawn. So if the assessment issue causes the Soviet Union, and other nonpaying nations, to withdraw, the UN could no longer function as a world organization. The assessment issue, therefore, has brought the United Nations to the brink of the same abyss into which the League of Nations toppled.

Greatly Weakened

Many persons at the founding of the United Nations envisioned it as a supranational organization with the military might to enforce its decisions. It would then be able to do as its Charter states: "To maintain international peace and security" and to "take effective collective measures for the prevention and removal of threats to peace." In Korea, the Congo, Middle East and Cyprus it has done just that, but now it may not be expected to do so again.

Faced with the threatened withdrawal of a number of nations that refuse to pay for peace-keeping missions they dislike, efforts are being made to work out a compromise that will circumvent Article 19 and save the UN from collapse. If this is done, it will probably mean that future military operations by the UN will have to be entirely on a voluntary basis, which, necessarily, would confine the missions to small operations, as the one in Cyprus. Without the collective membership sharing the heavy financial burden of military operations, an undertaking like the one in the Congo, which lasted four years and cost over 433 million dollars, would be out of the question. That one mission cost more than five times the annual UN budget. Loss of this peace-keeping power means a decided weakening of the UN.

Failure of the United Nations on a number of occasions to fulfill its role as a maintainer of international peace and security has shown up its weakness as a peace agency. It could do nothing when the Hungarian people were in need of help in 1956. It sat on the sidelines when India invaded the Portuguese territories of Goa, Damão and Diu on December 18, 1961. It sent none of its troops to Laos when that country faced a crisis in 1961, and it has been able to do nothing more than to urge negotiations in Vietnam. When Tibet appealed for help at the time of the Chinese military action in that country, the UN could do no more than pass a resolution deploring the events in Tibet. The selfish nationalistic interests of UN members have shackled it as a world peace-keeping agency time and time again.

When the veto of the Soviet Union immobilized the UN at the time India invaded Goa, Damão and Diu, and India, a member of the UN, stated that she would continue the invasion regardless of "whatever anyone else may think, Charter or no Charter, Council or no Council," the United States representative to the UN observed: "Tonight we are witnessing the first act in a drama which could end with the death of the United Nations. The veto of the Soviet Union is consistent with its long role of obstruction. But I find the attitude of some other members of the Council profoundly disturbing and ominous because we have witnessed tonight an effort to sanction the use of force when it suits one's own purpose. This approach can only lead to chaos and to the disintegration of the United Nations."

The destruction of the United Nations as a peace agency is within the power of its members. Whenever they violate its Charter to further their own national interests and frustrate its efforts to maintain peace, they pull bricks out of its supporting pillars. In time they can bring the entire organization tumbling down in a heap of rubble and shattered dreams.

Commenting on the destructive effect of the conflicting political interests of its powerful members in particular, the Brazilian newspaper *O Globo* said in its issue of October 22, 1956: "World peace is . . . threatened by the conflicting political interests of the great powers. But these are exactly the ones that give existence,

strength and significance to the international associations. Being that these are the circumstances, it is very difficult for these interests to be sacrificed for peace, and so the associations transform themselves, little by little, into an instrument of the national politics of the great powers. It was that that corrupted irremediably the League of Nations and ended up destroying it."

Voting

A cause for growing uneasiness among the big powers is the fact that each member nation in the General Assembly is entitled to one vote. This arrangement seemed satisfactory to the big powers in 1945 when there were only fifty nations and the balance of voting power was among the Western nations. With the breaking up of colonialism in Asia and Africa, which has resulted in the birth of a great number of small new nations, the membership of the United Nations has leaped to 114. This has resulted in a shifting of the balance of voting power, causing some of the Western powers to lose influence in the UN. Small nations, on the basis of one vote per nation, can now muster a two-thirds majority in the General Assembly for passing resolutions, and yet they represent only 10 percent of the world's population and pay only a small fraction of the UN's expenses.

President de Gaulle expressed the French view of the present trend of the UN under the influence of the smaller nations. He said that many of the new UN members are "improvised states and believe it their duty to stress grievances or demands with regard to older nations, rather than elements of reason and progress. . . . So that now the meetings are no more than riotous and scandalous sessions where there is no way to organize an objective debate, and which are filled with invective and insults. And then, as the United Nations becomes a scene of disturbance, confusion and division, it acquires the ambition to intervene in all kinds of matters. . . . It is anxious to assert itself—even by force of arms—as it did in the Congo. The result is that it carries to the local scene its global incoherence, the personal conceptions of its various agents and the individual partiality of each of the states, which send their contingents with their own orders—send them, then withdraw them. Under these conditions, France does not see how she can adopt any other attitude toward the United—or Disunited—Nations than that of the greatest reserve. . . . She does not wish to contribute her men or her money to any present or eventual [military] undertaking of this organization—or disorganization."

The United States is well aware of the gradual shift in voting power, and some observers conclude that she would not be unhappy to see the General Assembly lose the power to order military undertakings. With the balance of voting power shifting to the smaller nations, the circumstances could come about where she could find herself in a position where she would be required to pay assessments for a mission that is against her interests.

Suspecting that this may be the underlying motive behind the determination of the United States to press the issue of assessments, some Afro-Asian nations have accused the United States and the Soviet Union of being in collusion, rather than on a collision course. They claim that the present crisis in the UN was planned so as to trim the power of the General Assembly where the small, new nations are growing in number and voting power. Although it seems unlikely that the United States and the Soviet Union would be in collusion to

bring the United Nations to the brink of collapse, there can be little doubt that both would like to see the power to order peace-keeping missions taken from the General Assembly and invested solely in the Security Council, where a veto can be used to stop military missions that might not be to their liking.

Power politics among the member nations of the UN that form the East, West and neutral blocs as well as the consuming self-interest of its members are steadily destroying that world organization as a peace-keeping body. Its members can give it life by cooperating toward attaining the objectives of its Charter or they can kill it by their nationalistic selfishness that puts their own interests ahead of UN interests.

Bypassing the United Nations

Contributing measurably to the growing weakness of the United Nations is the practice of the big powers to decide important issues among themselves rather than taking them to the UN. The historic test-ban treaty that was signed in 1963 by Great Britain, the United States and the Soviet Union was negotiated outside the United Nations. The big powers bargained among themselves for the settlement of the dispute in Laos in 1962 without turning to the UN. Eight years before this, in 1954, the UN was not called upon to settle the military conflict in Indochina, but the big powers negotiated a settlement at Geneva. Even when this conference discussed the uniting of Korea, the UN did not participate. In fact, the armistice that brought the Korean War to an end in 1953 was not negotiated through the machinery of the United Nations, but was chiefly a United States' affair.

Berlin is a crisis spot that has brought the East and the West dangerously close to the brink of war on more than one occasion, but the UN has had no hand in settling any of the touchy situations that have arisen there. The Cuban crisis in 1962 was not settled by the United Nations but by negotiations between the United States and the Soviet Union after an extremely dangerous confrontation by the two. Thus with the big powers of the world ignoring the UN as the place to take their explosive differences, preferring instead private negotiations, the UN is weakened. Carlos Rómulo, a former president of the United Nations General Assembly, commented on this practice back in 1954: "Members of the United Nations," he said, "are more and more taking the great political issues outside the framework of the organization, rendering the UN little more than a debating society."

Although the United Nations has been hailed as "the only true alternative to war," it has not been able to stop the world's march toward the abyss of nuclear conflict. The danger of such a war is far greater now than when the UN began twenty years ago. Instead of its being a force for uniting the nations, it is fractured by their differences and weakened by their selfish, nationalistic interests. What has thus happened to the United Nations has more than passing interest to Bible students because the Bible foretold that this man-made peace agency would fall. Man's hope for lasting world peace is certain of realization only by the kingdom of God.

The assessment crisis that now tears at the vitals of the United Nations may not immediately destroy it, but it will most certainly leave it greatly weakened in prestige and power. What has happened to the United Nations since its founding is a strong argument against the worshipful claim that it is mankind's only hope for world peace.

WHEN we think of danger from the sea, our mind is likely to see a shark with its formidable teeth and its imposing size. There are, however, some types of innocent-looking marine life that can be even more deadly to the unwary person than the shark.

Among the most interesting of these harmless-looking creatures is a jellyfish called the Portuguese man-of-war. Travelers visiting the warmer seas for the first time are often amazed to see a flotilla of purple balloons or floats; it is as if they were mysteriously dropped into the sea. Then as the ship approaches, the whole fleet of bluish balloons may disappear below the waves. Startling indeed!

But why call this creature the Portuguese man-of-war, and how can it be dangerous? It is thought that the name for this jellyfish originated from a comparison with the ancient galleons of Portugal. Like those ancient war vessels, this legless, finless marvel not only bristles with weapons but it can sail or travel before the wind.

The float or "sail" is quite a marvel in itself. Strikingly pretty, it may be colored a brilliant azure blue, perhaps with some orange, scarlet or orchid. The float of a mature animal may be as large as a foot in length and about half as wide and high. It is crested on the top by a narrow ridge of air sacs. These form a "sail" that can be raised or lowered at will, enabling this finless marvel to travel. If things get too rough on the surface, the man-of-war deflates its float and sinks beneath the waves. But its "sail" can soon be inflated again by means of a built-in gas-generating mechanism.

Poison like the Cobra's

But the float is not the whole animal; in fact, the Portuguese man-of-war is thought to be in itself a colony of specialized individuals. By the masses of sting-studded tentacles streaming beneath it, some of which are perhaps forty or fifty feet long, it catches its food. Woe to the persons who think this creature is but a weak and "spineless jellyfish" and try to catch it. Potent is the venom in those thousands of stinging cells. In its crude form the poison is about 75 percent as poisonous as the venom of the deadly cobra, and, like cobra poison, it works on the nervous system.

With its maze of tentacles, the Portuguese man-of-war might be said to have built-in fishing tackle. If a fish brushes against one of the tentacles, a thousand harpoonlike hypodermics instantly inject a tiny drop of poison. The victim is paralyzed and the tentacles wrap themselves tightly around the prey, which may be as large as a mackerel. Up go the tentacles, like elevators, to deliver the catch to an array of sticky mouths. Immediately the mouths begin wiggling and squirming to attach themselves to the fish. Once attached,

they begin to expand and spread out around the fish, enwrapping it in a bag, as it were, and then it is digested.

However, at least two animals do not seem to mind close contact with the man-of-war. One is a small bluish fish known as *Nomeus,* which swims among the potent tentacles with apparent indifference to them and without being harmed. The other is the loggerhead turtle, which has been known to swim right into an armada of men-of-war and to begin champing away on them, making them a tasty meal. One observer says that the turtle closes its eyes and gulps the man-of-war whole, perhaps swimming off with tentacles streaming out of its mouth.

Portuguese men-of-war are a familiar sight on Caribbean shores. Sometimes they are carried by the Gulf Stream and winds along the Atlantic coast of the United States, with some being deposited on the beaches. There the gas-filled balloons dry up, and when they are stepped on they explode with a loud pop, much to the delight of small boys. But beware! Children who jump on these floats barefooted or take hold of the purplish tentacles are asking for trouble. The tentacles retain their stinging power for a considerable period after the animal has died.

Swimmers must be especially cautious. They can easily be stung if they get too close to men-of-war. Getting stung by one is like getting stung by a swarm of bees. It might be fatal, especially since the swimmer may not be able to make it to shore without help.

When a man-of-war's tentacles touch human flesh, a red welt is raised like the lash mark of a whip. The agony from many stings can be excruciating. Severe stings can cause cramps, nausea and difficulty in breathing. What will bring some relief as well as put out of commission any undischarged stingers are organic solvents such as alcohol or dilute ammonia and alcohol. Treat the Portuguese man-of-war with utmost caution. Give it a wide berth whether you are swimming or walking on the shore.

Cone Shells

A stinging animal that may be far more dangerous than the man-of-war is the cone shell. This cone-shaped marine snail is confined mainly to tropical seas. In its snout is a barbed daggerlike tooth connected to a poison sac. The cone dines on fish, crabs and possibly on other cones.

Though the cone shell's poisonous dagger is used primarily for food-getting, it is also used in self-defense. "Recently in Queensland, Australia," says R. Tucker Abbott, "the effectiveness of the cone shell's defense was demonstrated during the course of a shell-collecting trip on the reef. An 18-inch octopus had been captured and put alive in an enamel pail of sea water. Later a venomous cone shell was found and dropped in with the octopus. In a few minutes the latter began to attack the cone shell with its customary procedure by placing one of its tentacles across the mouth of the shell. Under normal circumstances it takes an octopus a few minutes to dig and suck the snail animal from its shell, but in this case it suddenly withdrew its hold, waving its tentacles about in violent agitation. Immediately after the retreat of the octopus, the tiny, needle-like radula of the cone shell could be seen slowly withdrawing into the snail's proboscis. A few minutes later the octopus shed one of its tentacles. Although the creature was soon transferred to a well-aerated tank of fresh sea water, it was found dead the following morning."*

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* *The Science Counselor,* quoted in *Sea Treasure,* p. 159.

Unless one is an expert and knows what he is doing, it would be better to leave tropical cone shells alone. In the book *Sea Treasure,* Kathleen Yerger Johnstone tells how natives of the island of Okinawa would bring cones to scientists who were making a study of them. Then she tells of "a woman who had skillfully picked up a poisonous cone and put it with other shells in the bag she carried over her shoulder. The cone crept out of its shell, thrust its proboscis through the loosely woven bag, and stabbed her in the back."

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- Hypnosis—Is It Safe?
- Why Is Religion on the Decline in Sweden?
- Are You Coming to Basel?

Seafood Poisoning

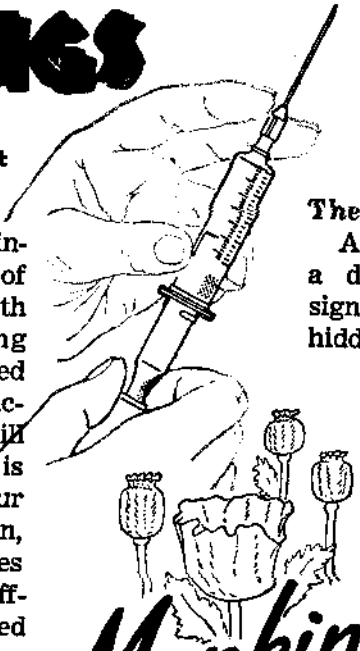
There is danger, not only from eating seafood that has been improperly cleaned or that has spoiled, but also from eating sea life that in itself is poisonous. For example, it is known that at certain seasons shellfish such as clams and oysters feed on poisonous planktonic food, which becomes so plentiful at times that it is called the "red tide." The two-valved shellfish that feed on the "red tide" during the warm months become poisonous to man, although they do not seem to be affected themselves. They can assimilate enough poison from the plankton to kill a man. So there is some scientific basis for the old saying, "Only eat oysters during the months with an 'r' in them." Dr. Hallstead, in the book *Dangerous Marine Animals,* writes: "The extremely toxic nature of this poison cannot be over-emphasized. One should adhere strictly to local quarantine regulations—they are for your protection. Poisonous shellfish cannot be detected by their appearance, smell, or by discoloration of a silver object or garlic placed in the cooking water, etc. ad infinitum."

Although there are several species of fish that are poisonous to eat, they number only a few of the hundreds of varieties of seafood that are very delicious and tasty. However, even some of the deadly varieties of fish, when specially prepared, are eaten by some people. For example, the poisonous puffer is considered a delicacy by some persons in Japan. Specially trained cooks prepare puffer, called *fugu,* to render it fit for human consumption. Nevertheless, in spite of the precautions taken, it is reported that *fugu* consumption is still the number one cause of fatal food poisoning in Japan, and 60 percent of the victims of puffer poisoning die from it.

When contemplating the dangers involved in eating the scaleless puffer and similar poisonous fishes, one is reminded of the advice recorded by Moses in the Bible at Deuteronomy 14:9, 10: "This sort out of everything that is in the waters you may eat: Everything that has fins and scales you may eat. And everything that has no fins and scales you must not eat. It is unclean for you." Says Dr. Hallstead: "This advice is still recommended in modern American military survival manuals."

Truly, as for the sea, "there there are moving things without number, living creatures, small as well as great." (Ps. 104: 25) Not all of these amazing creatures are suitable or even desirable as food for humans or safe to be handled. It is the course of wisdom to endeavor to understand the sea and the life it contains before venturing among its creatures about which one may know very little. Realize that dangerous things can come from the sea.

PAIN-KILLING DRUGS



—Mankind's Strange Friends

By "Awake!" correspondent in Australia

"I SHALL greatly increase the pain of your pregnancy; in birth pangs you will bring forth children." "Cursed is the ground on your account. In pain you will eat its produce." This is the judgment that our first parents, in Eden, brought upon themselves and upon us their offspring when they turned their backs on God. Since then men of all kinds, wicked and righteous, have felt the effects and have in many ways sought relief. In the process they have made some strange friends.

Friends willing and able to relieve your headaches and pains would be welcome in your home, would they not? However, if you thought your household's health was being insidiously undermined you would be cautious. Suppose you discovered that one of these friends had already made slaves of many, driven some to loose living and crime, tormented others and sent multitudes to an early grave; you would be alarmed. If, in unbearable pain, you felt compelled to call him, you would be well advised to have police supervision.

Tablets to relieve our aches and pains, often called analgesics, are treated as friends in a multitude of homes. The opium family of potent pain-killing drugs has been described as "a great boon to suffering humanity." They can also be treacherous "friends."

The Mild Pain-killing Drugs

Aches and pains are not in themselves a disease—they are merely outward signs of some less obvious and perhaps hidden derangement of health. Tension, eyestrain, fatigue, rheumatism, constipation and dietary indiscretions are but a few of the possible causes. To remove the warning by means of pain-killing drugs, without giving attention to the cause, is certainly shortsighted. Yet relief from pain is sometimes badly needed.

In spite of the large number of pain-killing preparations constantly brought to our attention, the number of different medicinal substances in use is surprisingly small. Many countries require the manufacturer to disclose the composition of his preparation. Because the action of each of these drugs has been the subject of much study we will avoid trade names and use the drug names familiar to the pharmaceutical chemist. Look for such names on the label, rather than paying attention to extravagant statements, and it is wise to learn the merits and disadvantages of each.

Acetylsalicylic acid, for example, is aspirin and is highly effective in many conditions and, considering the vast quantity used, it is relatively safe. Acetanilide was, a generation ago, a common ingredient of

headache powders, but because of its undesirable side effects it has been largely replaced by its close chemical relative, phenacetin.

However, all may not be well with phenacetin (also called acetophenetidin). The British edition of *The Medical Letter* of December 14, 1962, says: "For the present, physicians should not encourage the use of phenacetin, and labels on 'over-the-counter' products containing the drug should give clear and emphatic warnings against excessive use . . . On the basis of the available evidence, it seemed likely that an equivalent dose of aspirin would relieve pain as effectively as a phenacetin-aspirin-caffeine combination, and aspirin might be safer than phenacetin for long-term use." However, in Britain over thirty preparations containing phenacetin are sold directly to the public, some being heavily advertised, and a further thirty are advertised to the medical profession.

The action of phenacetin in the body is due to its transformation to para-ceta-mol (acetaminophen), which is responsible for most, if not all of its pain-relieving action. The logical step, therefore, was to prepare and test paracetamol. Thus, a new and useful drug has appeared and it does not appear to have the disadvantages of phenacetin. Medical men, nevertheless, have this word of caution: "Phenacetin has been used as an analgesic for seventy years, but only comparatively recently have its potentialities for damaging red cells and the kidney been recognised. Paracetamol has been widely used for only a few years, and its potentialities for producing red-cell or renal (kidney) damage are at present not fully known." (*Prescribers' Journal*, March 1963) The best medical authorities are thus expressing their doubts about phenacetin and give a cautious recommendation to paracetamol.

Caffeine, which is also used as a drug, is present in tea and coffee. It stimulates mental processes, wards off fatigue and is of value in nervous headache and migraine. It is usually used in combination with aspirin and phenacetin or codeine.

For the pain associated with rheumatic diseases, salicylamide and sodium salicylate are used, but they are not regarded as more effective than aspirin or paracetamol. Phenazone (antipyrin), amidopyrin and phenylbutazone belong to one chemical family of drugs, and they relieve painful and swollen joints. In the treatment of rheumatic conditions medical men now tend to use these last-named three with caution—or not at all. In relieving pain of rheumatoid arthritis good authorities still regard aspirin as the most effective and safest drug for long-term administration.

Today's most popular pain-killing preparations depend much for their medicinal properties on the drugs we have discussed. Of these, aspirin and paracetamol probably have the least known side effects.

The relief of severe pain, such as is associated with serious accidents, major operations and advanced stages of cancer, however, is far beyond the power of the drugs just discussed. So is the pain associated with childbirth. What drugs are available in this field?

The Powerful Pain-killing Drugs

The *British Medical Journal* of January 15, 1949, in referring to the views of a well-known English physician of a former generation says: "Most doctors will agree with Sydenham that they would not wish to practice medicine if denied the use of opium." The pain-killing qualities of opium have been known for over 2,000 years. Opium is the air-dried milky juice obtained by cutting the unripe capsules of the oriental poppy plant, which is cultivated in Asia Minor. Named after

Morpheus, the god of dreams, the most important of several active principles was isolated from opium in 1805 and called morphine (morphia). Ten percent of good medicinal opium is morphine. Heroin and codeine are close chemical relatives of morphine, and these, together with a few recently discovered man-made drugs, complete the physician's arsenal against severe pain. All have one dreadful quality in common. Their use can lead to addiction.

If morphine is given daily for relief of pain, the regular dose soon becomes insufficient. Gradually increasing doses pleasantly stimulate the brain, and all worries are forgotten for the time being. Soon a craving for increasing doses is established and the addict will do anything to get his narcotic. By now it is not so much the pleasure that morphine gives, but, rather, the intense misery that the lack of it induces, that drives the addict to crime. Before long, enormous doses are needed to satisfy him. Meantime a steady mental and physical deterioration sets in. In this state of drug intoxication he subordinates everything to his craving. He becomes unreliable, immoral and depraved. Mental processes are diminished and in time he becomes a physical and mental wreck. Some, not lending themselves so completely, may feel fairly normal while taking their drug. However, indescribable suffering, sometimes with disastrous results, follows an abrupt withdrawal. The likelihood of complete cure without a relapse is small.

Few addicts became such as the result of medical treatment. But opium, heroin and morphine purchased from drug peddlers have ruined the lives of millions of humans. According to a British Government White Paper published in 1959, the Colony of Hong Kong has between 150,000 and 250,000 narcotic addicts. Such is the record of the family of drugs that has for centuries occupied a supreme place in medicine for the relief of pain. How do you feel about these friends?

In recent years the most vigorous efforts, on an international scale, have been made to restrict the use of these drugs to the alleviating of extreme pain. Under the protection of the "Dangerous Drugs Regulations" specially trained government inspectors enforce stringent controls on the import, manufacture, sale and possession of narcotic drugs. Every transaction must be recorded and the drugs must be kept in locked cupboards accessible only to authorized persons. Doctors are warned that the "continued supply of dangerous drugs to a patient solely for the gratification of addiction" is not considered legitimate. However, in Britain an addict is considered a sick man and the government accepts the doctor's professional judgment as to who is in need of drugs and how much. The patient merely takes his prescription to his chemist, who dispenses it for 2/- (25c U.S.). Although this means that large quantities of very expensive drugs are provided virtually free, it does keep addiction "above the ground." No sizable underworld traffic exists. Obviously few would pay large sums for something that could be procured for a free doctor's consultation plus 2/-.

Nevertheless, of the 532 known British addicts, it was noted that 57 belonged to the medical profession and "allied groups." Yes, these drugs bringing so much relief to those in pain can also be terrors—and claim victims from among the very restricted group authorized to administer their blessings! Indeed, amazing friends!

Alleviating Extreme Pain

Morphine and heroin are white powders which, dissolved in water, come packed in sealed, sterilized glass containers called

ampoules, each sufficient for one injection. Morphine is the most valuable of all analgesics, especially for persistent pain, though it is apt to give rise to nausea, constipation and depression of breathing. It also has a sedative action and this makes it the drug of choice for sleeplessness due to severe pain. Along with heroin it is used in the terminal stages of cancer. Heroin is di-acetyl-morphine and is prepared from morphine. It is a much more powerful pain-killer but has a duration of action of only two hours, compared with the six-hour duration of morphine. It is particularly useful in otherwise uncontrollable pain of patients about to die.

Heroin is the most dangerous and vicious drug of addiction. Its importation and manufacture are prohibited in most countries, including Australia and the United States. Many have favored its total abolition. In Britain the use of heroin by medical men has been discouraged for a number of years but not prohibited. More recently these views appear to have been modified. Heroin was deleted from the *British Pharmacopoeia* in 1953 because of pressure from the narcotics control authorities, but it has reappeared in the 1963 edition.

Codeine is methyl morphine but it has only one-sixth of the analgesic potency of morphine. Addiction to codeine can occur but is unusual. If your doctor thinks that your headache is too severe for aspirin to handle he may prescribe codeine. Codeine, too, is controlled by the "Dangerous Drugs Regulations" in many countries, but a combination of aspirin, caffeine and a small dose of codeine is, in most cases, exempt. However, codeine is constipating.

The Pharmaceutical Chemist's Headache

Because of the disadvantages associated with the opium family of pain-killers, large sums of money have been spent in the last thirty-five years to discover a pain-killing drug comparable to morphine but with little or no tendency to cause addiction. Synthetic compounds by the hundred have been tried and discarded. Methadone and pethidine (meperidine) are two that are widely used, but both are drugs of addiction. Here, then, is one of the pharmaceutical chemist's greatest problems. Is it possible to drive a wedge between potent pain-killing power on the one hand and liability to addiction on the other? All efforts have failed. The ideal pain-killer has not been found. The search continues. Pain is part of the dying process, which only God can reverse. Do you remember his promise, 'neither will death nor pain be any more'?

Methadone was introduced in Germany during the second world war and is a pain-killer of at least equal power to morphine. However, it possesses only one-quarter of its sedative action and is therefore inferior to morphine.

Pethidine, discovered by accident in 1939, though less powerful, can be used instead of morphine in the relief of all types of pain. Its property of not inducing sleep makes it useful in alleviating the pain associated with childbirth. A trained maternity nurse with twenty years' experience says the following concerning pain-killing drugs used in her profession:

"Woman's legacy of pain in childbearing has resulted in an attitude of fear and mental tension as labour commences, causing increased distress. To relax this condition, giving relief and allowing for better progress, various methods and combinations of drugs have been tried. Heroin, opium and morphine, the use of which need skill and judgment, due to the sleep-inducing action on the mother and consequently also the babe, have not been

entirely satisfactory. 'Twilight sleep' induced by hyoscine and morphine granted 'forgetfulness of pain' but rendered the patient restless and un-cooperative. The drug pethidine in recent years has provided a partial answer to our problems. It gives some relaxation and relief to the mother while she remains conscious and cooperative. Most valuable of all, the knowledge that relief is available allows for relaxation of mental tension and so better progress."

In harness these narcotic drugs can be most useful; on the loose they are badly behaved. If we say that all addictable drugs should be banned, then in the field of powerful pain-killers nothing would be left. But necessity requires that use of these dangerous drugs be carefully controlled.

For your own welfare it is good to know what effect each of these drugs can have. You ought to realize that, if you use them for any length of time, they may give rise to problems greater than the one with which you started. Some of the dangers are known; others are not readily apparent. Is the relief the drugs may give worth the risk to you? That is a question you must decide. You may find that they prove to be welcome friends in time of need, but seldom are their favors an unmixed blessing.

DISASTROUS DECEPTION

● Some persons have been induced by advertisements to buy an Ouija board, a device used in fortune-telling that consists of a small board marked with words and letters of the alphabet. In the book *Venture Inward*, Hugh L. Cayce tells of a man who brought home such a board to his young wife; a magazine article had recommended it as a possible way to communicate with the dead. They began to use the board and obtained answers to questions. The board said the answers came from dead friends or relatives. Soon the wife was told by the board that she could do automatic writing. So she took pencil and paper and, without effort or thought on her part, her hand would automatically write information such as the board would give. But one day while her husband was away, the woman "heard a soft whisper just back of her left ear." The more she responded to the suggestions of the whispering voice from the invisible realm, the clearer it became.

Finally, after several days, the voice became harsh and shrill; it said the woman was in "his" power. The voice said he was in love with this attractive woman and that he would bring her to "his plane" by killing her. The woman was told she would sicken of food and starve to death. Following this, she could hardly eat or even drink water without vomiting.

In desperation the woman began to fight the voice instead of giving in. The young woman found some relief in being in the company of others. But one morning after her husband got up early and left, she came under sexual attack. The report says: "In a few moments the woman was horrified as she became aware of a form in the bed with her. She was overcome with loathing and terror, yet was unable to prevent a sexual stimulation. . . . She escaped from the bed and wakened her daughters. She had found that when they were present the voice was less distinct and was frequently closed out altogether." Only after a great deal of fighting and effort was this woman able to return to near normalcy.

This tragic experience is one of many illustrating the folly of people trying to communicate with the dead, who are, as the Bible says, totally unconscious. (Eccl. 9:5, 10) But wicked spirits, demons, are very much alive. Those who use such things as Ouija boards and who respond to "voices" are putting themselves under the influence of these demons. These self-demonized angels turned disobedient to God because of an obsession with sex. (Jude 6; Gen. 6:1-4) The Holy Scriptures show them to be lying, wicked spirits, and they will eventually be destroyed along with the Devil. (Eph. 6:12; 1 Tim. 4:1; Matt. 25:41; Rev. 20:10, 14) But now, while they are still able to afflict mankind, one must follow the guidance of the Bible if one is to avoid coming under their corrupting control.

SPRING had returned again. The calendar indicated it was May 7, 1945. The warm rays of the rising sun shone forth in the brightest colors. It was only in the hearts of people caught in the most terrible human struggle of all time that this spring found no echo. The remaining heads of the third Reich came together with representatives of the Allied powers to sign the unconditional capitulation of Germany. The frightful second world war, an unparalleled time of destruction and horror, was now to end.

If someone wanted a picture of the extent of destruction on this seventh day of May two decades ago, he did not need to put forth much effort, as everywhere he looked—ruins, ruins, ruins! Cities such as Breslau, Cologne, Stettin and Wurzburg lay up to 75 percent in ruins. In Hamburg, the second-largest city in Germany at that time, 300,000 homes were destroyed. During these air raids 593,000 people lost their lives, and 80,000 of them were children under fourteen years of age. The lives of many survivers appeared to be as desperate as the twisted ruins of this holocaust.

People dwelt by the thousands in basements under devastated buildings in bombed-out cities. Smoke drifting up from the ruins or out of a basement window indicated that someone was eking out his miserable existence among this debris. In many homes hunger gnawed at empty stomachs, as a large percentage of commercial life had come to a standstill.

People clung to their lives, however, and tried to make the best out of the situation. They put together many primitive barracks. Due to the shortage of glass they nailed the windows up with boards. Slight rays of sunlight glimmered through the cracks. Who at this time of despair would have dared imagine modern well-lit business establishments and homes in place of ruins and rubble? But that which seemed impossible in these spring days of 1945 has become reality. Anyone traveling through Germany now will be witness to a remarkable rebuilding program.

Although housing problems in Germany have not been completely solved, as is also the case in other countries, that which has been accomplished is noteworthy. There were 12,033,000 homes in West Germany and West Berlin before the second world war, with some 43,000,000 people living in this territory. When World War II ended, 22 percent of the housing facilities had been destroyed.

As if this were not enough, a new problem arose: A stream of refugees out of the Soviet-occupied zone of Germany began flowing into West Germany and West Berlin. The homes that were already overcrowded had to take care of all these hundreds of thousands of persons. It appeared to be an unsolvable problem.

For a long time it looked as though this lamentable condition would experience no change during the lifetime of those who had survived this destruction. Were the victors at all interested in a change? Time seemed to stand still. But at that time many persons realized that more would be required for happiness than mere homes. Many sought comfort spiritually from the Word of God, the Bible. They were willing to hear about the comforting promises contained in the Bible. That divine Book offered hope, and hope was desperately needed.

The Signal for Rebuilding

The people of West Germany were surprised on Saturday, June 18, 1948, by the news that a new currency was being introduced. Would this be the signal to rebuild? The entire economy began to pulsate again. The new money seemed to exert an amazing influence. The hands of an entire nation suddenly began to move again. Along with this development the Marshall Plan also supported the endeavors of the West German economy through further financial aid. The German economic "miracle" was born.

One of the big jobs facing the new German government that started to function in 1949 was how to cope with the housing problem. For this reason the first law regulating home building was passed in 1950. This law differentiated between building projects with government aid, home building with reduced taxes and free financed home building. In the case of government-aided home building, money would be provided at very low rates of interest, in order that families with lower incomes could enjoy a reasonably priced home. The main supporters of these government-aided home-building projects have proved to be large construction companies building on a partnership basis, with those desiring a home each supplying part of the needed funds.

But not only the government took an active interest in the housing problem. In private fields strong movement could also be noticed. Private companies built their own housing districts and tried to keep their employees by providing them with housing accommodations. The wish of the people "to possess" manifested itself more and more.

What Was Achieved

Although the government policy has been criticized in political squabblings, the West German observer, considering the matter objectively, must admit that this tremendous job of rebuilding has been successful. Only in isolated cases does one see lots or ruins reminiscent of the terrible destruction of World War II. Some cities, it is true, have piled up the rubble from these destroyed buildings into huge mountains that serve as a warning reminder. In Stuttgart one-third of all the rubble from the city, of which 45 percent was destroyed, was heaped up at one location. It required 500,000 truckloads to move the 1,500,000 tons of rubble.

But now, where there were once phantom ruins, where people once lived in basements, there are architecturally beautiful buildings. Those traveling by car through Germany today see idyllically located housing districts with bungalows. In many sections spaciously planned suburban centers with large apartment houses, parks and shopping centers command the landscape.

What was actually accomplished along the line of home building? According to the annual statistical register there were, on December 31, 1964, in West Germany and West Berlin, 17,892,856 homes. In comparison with the prewar years this is an increase of over 5,800,000 homes. When

we take into consideration that 22 percent of the homes were destroyed during the war, this means that in the rebuilding since 1949, 8,000,000 new homes have been built. Since 1953, there have been new homes completed at the rate of one every minute, night and day. If the great number of business and office buildings and factories are added to these 8,000,000 new homes, then the rebuilding work is truly amazing.

About 50 percent of the homes can be attributed to the government-aided home-building program. During the period from 1950 to 1963, 170,000,000,000 DM were allotted for home building. The present fast home-building rate is supposed to continue for one to two years yet.

Continually more people strive for a home of their own. The many savings institutions in Germany all promise their customers they can have the desired "home of their own." Increased wealth among large sections of the population has not restricted the aspirations of the people to having merely a home, but, rather, they want their own "paradise."

Problems to Ponder

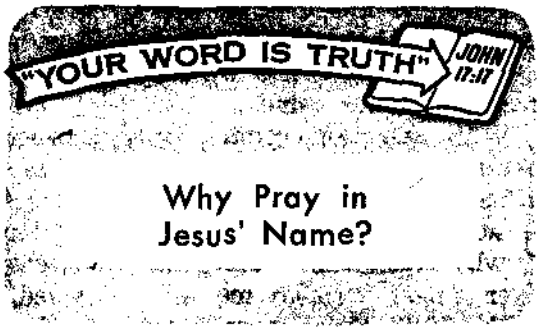
The enormous rebuilding accomplishment has brought problems. With the heightened desire to possess things, more autos are on the roads than ever before. A magazine article said: "The city builders that took up their work of rebuilding bombed out cities after the war, never dreamed of how rapidly the number of automobiles would increase. Automobiles influence the building of a city to a great extent."

Since more than 10,000,000 autos were registered in 1963, much money has to be spent to solve this unexpected problem. Spacious roads are being built to bypass cities as well as elevated roads or subways to reduce traffic congestion within the cities. Many cities have restricted traffic from their business districts. City planners are faced with a problem that is still awaiting a final solution.

But a problem of greater magnitude than accommodating autos now confronts Germany: The lack of a spiritual foundation for much of the remarkable rebuilding. Do those who so urgently prayed to God during the dark days of war continue to do so? Some do, but the nation as a whole has become noticeably indifferent toward spiritual matters. In some Protestant sections church attendance is only about 2 percent of the population—the same as in atheistic Russia!

This lack of spirituality was noted by the magazine *Stern,* in its article "God in Germany": "Religious sociologists have . . . released exact figures: In a typical large city congregation, only 0.9 percent of Lutheran church members regularly attend church every Sunday." Catholics, too, the article brings out, have gone materialistic in large numbers. In fact, in another issue *Stern* declares: " 'Nobody' believes any more; 'nobody' any longer goes to church." This lack of interest in spiritual things is shown when ministers call on people to discuss the Bible; in most cases they manifest no interest.

All this indicates that great numbers of people are building on the sands of materialism. It is a dangerous way to build. Since our future rests with God and not with our possessions, wise indeed are those who build to the future on a solid spiritual foundation. As Jesus Christ put it: "Everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass."—Matt. 7:24, 25.



Why Pray in Jesus' Name?

JESUS CHRIST introduced a new feature to prayer when he told his followers: "Whatever it is that you ask in my name, I will do this." (John 14:13) Never before had Jehovah's people prayed in someone's name. Not even the name of Moses was used as the channel for prayer to God, although he had been a mediator between the nation of Israel and Jehovah God. It was just before Jesus' death that he revealed to his followers this new way to pray, which suggests why it is effective.

Acknowledging that prayer in his name was something new for his disciples, Jesus said: "Most truly I say to you, If you ask the Father for anything he will give it to you in my name. Until this present time you have not asked a single thing in my name. Ask and you will receive, that your joy may be made full." (John 16:23, 24) This they did from Pentecost of 33 C.E. on. There are very good reasons why prayer must be directed to Jehovah through Jesus Christ.

Notwithstanding Jesus' command, there are professed Christians today who do not customarily use Jesus' name in their prayers. They do not channel their prayers through him. This is particularly noticeable at American political gatherings, such as at party conventions and presidential inaugurations. The clergymen who lead these gatherings in an opening prayer do not usually pray in Jesus' name. But, contrary to their religious philosophies that regard the deletion of Jesus' name from prayers as being acceptable to God, God's Word shows that it is very necessary.

There are also people who believe that they can come to God in prayer by using the name of someone whom they regard as a saint. But, like persons who leave Jesus' name out of their prayers, they are not recognizing God's Word as true. It records Jesus' words that clearly reveal the fact that there is no other avenue of approach to God except through him. He said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) Nowhere do the Scriptures sanction the use of any other intercessor in prayer to God.

Because someone living at a time in the past led a very religious life, that does not qualify him as a person's mediator with God. Even the apostle Peter did not earn such a position. Prayers addressed to God through him are not heard, because that is not the avenue of approach God has indicated for man to use. Only Jesus Christ was made that avenue, and for a very good reason.

Long ago the nation of Israel thought it could come to Jehovah God through a channel he did not approve. It set up a golden calf at Mount Sinai, and later ten tribes set up two golden calves, one at Bethel and the other at Dan. They thought that they were worshiping Jehovah God through these visual aids. When the golden calf at Mount Sinai was finished, Aaron said: "This is your God, O Israel, who led you up out of the land of Egypt." (Ex. 32:4) Jeroboam said the same thing when he made two golden calves to represent Jehovah for the ten tribes who made him king. "Consequently the king took counsel and made two golden calves and said to the people: 'It is too much for you to go up to Jerusalem. Here is your God, O Israel, that brought you up out of the land of

Egypt.' " (1 Ki. 12:28) In both instances Jehovah God refused to recognize the golden calves as visual representatives of him. He refused to hear prayers directed through them.

Professed Christians today who believe that God is pleased with the use of visual aids in prayer, such as images of persons regarded as saints, should consider what he said about the Israelites when they used the golden calves as visual aids in worshiping him. At Mount Sinai he said to Moses: "Go, descend, because your people whom you led up out of the land of Egypt have acted ruinously." (Ex. 32:7) So, instead of doing as they did, a professed Christian should let God's Word be true by letting what it says be his guide in the prayerful worship of the Creator.

The reason that Jesus Christ is the only channel of approach to God is that he purchased the human race by the sacrifice of his perfect life. Christians at Corinth were reminded: "You were bought with a price." (1 Cor. 6:20) The perfect human life of Jesus Christ was that price. He thus became the legal mediator between man and God. "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—1 Tim. 2:5, 6.

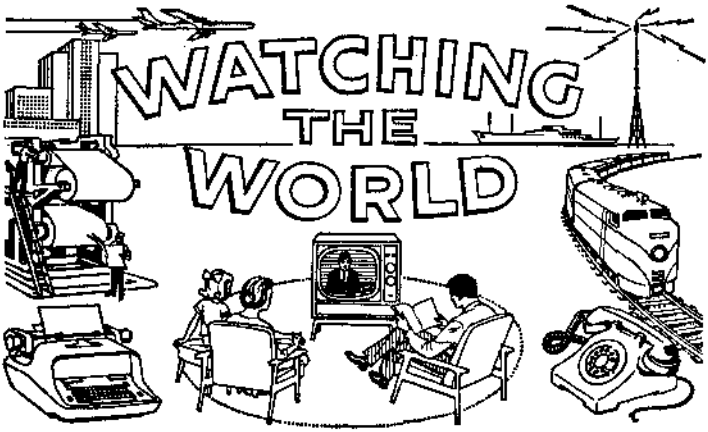
On the basis of his sacrifice he became the means by which a person can gain salvation from the curse of death. Pointing this out, God's Word of truth says: "Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." (Acts 4:12) No other man is able to be a ransom sacrifice for mankind, for all have been imperfect descendants of Adam. "All have sinned and fall short of the glory of God." (Rom. 3:23) Only Jesus Christ escaped inheriting Adam's sin because his life did not come by procreation through Adam's line of descent but was transferred by God from the heavenly realm. Thus he was a perfect, sinless human whose life had redemptive value.

With salvation coming only through Jesus Christ because of his ransom sacrifice, the Bible truthfully says that there is no salvation in any other name. That is why Jesus said: "I am the door; whoever enters through me will be saved." (John 10:9) Since there is only one door and not many, he is the only one through whom prayer can be directed to God.

By using Jesus' name in prayer, a person shows recognition of the ransom sacrifice that opened the door of salvation for him. It is acknowledgment of the Mediator that Jehovah God chose to serve between himself and mankind. It is not for a man to decide that another avenue of approach is just as good or more effective. In fact, no man has the right to declare that God can be approached in a way that the heavenly Father has not authorized in his written Word.

It is self-deception to imagine that prayer through a plaster, stone or metal image of someone regarded as having been saintly is acceptable to God. His Word points out the mistake the Israelites made in this respect. We should strive to benefit from their error. It also is self-deception to imagine that prayer will be heard by man's Creator when it is not offered in Jesus' name, as is the custom of some clergymen.

With the historical record of the Israelites before us, the wisdom of following the direction of the Scriptures when offering prayer to God becomes evident. It is the way to avoid the course of ruination that was chosen by the Israelites at Mount Sinai and under the rule of Jeroboam. Since it tells us that the only way to him is through Jesus Christ and that whatever we ask God should be in Jesus' name, we should pray in that manner. It is the way to offer prayers to God that are heard.



Drunken Drivers

◈ Perhaps Finland has an answer to a growing problem in the world, that is, what to do with drunken drivers. For the past seven years the Finnish government has made drunken drivers work at building airports. They build new runways and lengthen old ones. And the police chief promised that there are more than enough airports to keep drunken drivers busy for many years to come. Building airports is hard work. Pickaxes and shovels are used. Generally a drunken driver is sentenced to three months at hard labor. By the time the three months are up, the drunken driver is solidly sober. Police chief Fjalar Jarva says about the impartiality of Finnish justice: "We have had members of Parliament and big bosses out there as well as ordinary workers." Even police officers have been sent to the airport. At the last count there were 207 men convicted of drunken driving, all at work at the Helsinki Airport.

Gas War

◈ As far as known, for the first time since World War I the United States has become involved in the combat use of gas in warfare. On March 22 the U.S. State Department disclosed that it was giving the South Vietnamese some temporarily disabling "types of tear gas." The gases in question were "similar to types of tear gas employed in riot control all over the world," the State Department said. Any aspect of war is uncivilized and barbaric. Yet officials in Washington have suggested that gases were more humane in certain situations than indiscriminate artillery fire or bombardment. The world will rejoice to see the day when men learn war no more.

Refusal Upheld

◈ A court-ordered blood transfusion was judged an unconstitutional invasion of religious rights by the Illinois Supreme Court on March 18. The unanimous opinion of the Court was that the lower court should not have permitted doctors to give the patient, Mrs. Bernice Brooks, one of Jehovah's witnesses, blood transfusions against her wishes. Jehovah's witnesses believe blood transfusions are a violation of God's law and that transgressors will be punished by God. Both Mrs. Brooks and her husband had signed waivers releasing the hospital from liability for her refusal to accept blood. Mrs. Brooks was being treated for a bleeding ulcer.

War on Illiteracy

◈ The Moroccan government is out to end illiteracy within its borders. Recently it has reached an agreement with the United Nations Food and Agriculture Organization (FAO) to teach some 800,000 Moroccans to read and write Arabic. This undertaking will last two years and cover more than half the country. The cost will be less than one dollar per head. The plan is described as "a victory against hunger and ignorance," but it will leave many more victories yet needing to be won.

Frei in Chile

◈ "We are going to build a new Chile for all the people, a revolution in liberty," was Eduardo Frei Montalvo's cry, which won him Chile's presidency last September. With a group of young men, Frei has won the broad support of the nation. Chile now has one of the most solid democratic governments in Latin America. In Chile, congressional elections are held separately from presidential elections. With a smashing congressional victory at the election polls in March, Frei now has a free hand to put across his many reform proposals. The question now is, How many of those proposals will become realities? The world waits to see.

Earthquakes and Warning

◈ On March 10, in the northwest Aegean Sea, inhabitants of Alonisos Island rushed out of their homes into the open as 35 earthquakes jolted the island in 24 hours. Two elderly women were killed and one person was injured. Property damage was great and a thousand were made homeless. On the same day quakes rocked the cities of Arak in Iran and Lisbon in Portugal.

This has been an era marked by devastating earthquakes, and if the U.S. Geological Survey is an authority about the future, the end of earthquakes is not yet. The Survey warned that the United States, along the San Andreas Fault, is in store for an earthquake as strong as the one that shook

San Francisco practically off its foundations in 1906. While there is nothing that men can do to prevent earthquakes from happening, yet by their complying with building codes the hazards stemming from earthquakes can be greatly reduced, said the Geological Survey.

Men and Space

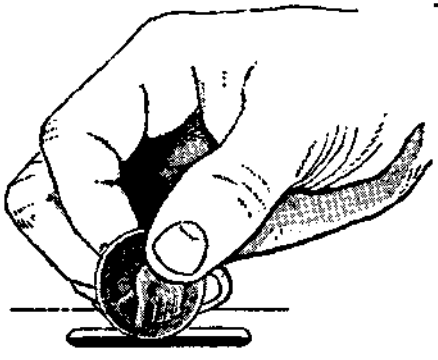
◈ Two Russian cosmonauts, Alexei Leonov and Pavel Belyayev, were hurled into space in their two-man spaceship on March 18. Leonov made history when he became the first man to leave a spaceship and step out into space. He drifted along for about ten minutes, then returned safely to his capsule by means of a lifeline that was attached to him. This maneuver was considered a giant step toward landing a man on the moon. On March 23 astronauts Virgil Grissom and John W. Young swept three times around the earth in the Gemini space capsule and performed what officials called the "truly historic maneuver" of jockeying from one orbit to another. The American astronauts were picked up from their floating capsule by a helicopter after it had landed in the Atlantic 4 hours and 56 minutes after takeoff. The following day U.S. Ranger 9 returned history's first live television close-ups of the lunar surface just before it crashed.

Naslada

◈ Radio Free Europe's monitoring service quoted Radio Sofia as saying that Bulgaria has a new wine that it is marketing called "bull's blood." The trade name is Naslada. It will soon be sold in Hungary too, according to reports. Bulgaria says that the wine is a result of creative research and based on Soviet experience. The full recipe calls for "the sterilized blood of big-horned cattle, glycerine, sugar, pure alcohol, vanilla extract, chocolate, and distilled water." It is said to taste sweet and is aromatic. But the recipe in itself is enough to turn one's stomach.

Vampires in Reverse

◈ In Athens, Greece, according to the Auckland *Star* for March 1, there are more than 500 men whose only source of income is from selling their blood. A leading Greek expert on blood, Dr. Mikes Paidousis, who is director of the transfusion center at the King Paul Hospital, warned that the profession of these blood sellers poses a public health threat. He stated that the official price of blood is £3 a pint. The misuse of blood obviously not only has spread such diseases as syphilis, malaria and jaundice, but it has also enhanced the selfishness of these professional donors.



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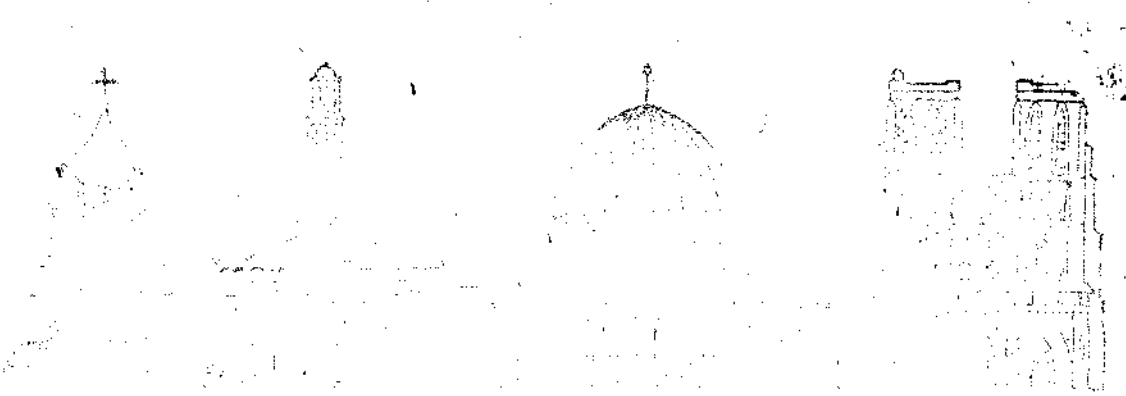

What Has Religion Done for Mankind?

In view of present world conditions, the question "What has religion done for mankind?" is well worthy of consideration. But the question must be approached and the answer sought, not in cynicism or skepticism, but with an eye to determining why religion, as practiced by so many sincere persons throughout the centuries, has not brought the results they desired, namely, peace of mind and improved world conditions. Is religion itself a failure, or have men failed in their practice of religion?

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Awake!

The Quest for a Stable World

Hypnosis—Is It Safe?

Why Is Religion on the Decline in Sweden?

Are You Coming to Basel?

MAY 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our time must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It reports facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLVI | London, England, May 22, 1965 | Number 10

Finding Time to be Friendly

HOW often have you heard people say, "I'd love to talk with you, but I don't have the time right now. Maybe some other time"? You might have said it yourself. Or a pressing engagement might have forced you to cut a conversation short with loads of apologies and with promises to call or to write—time permitting.

You obviously did not want to be rude or unfriendly by making such remarks, but you were sincerely in want of time. The truth is, time has become a precious factor today, so much so that it often robs us of the pleasant reputation of being friendly. The above expressions, for example, are frequently polite ways Western people have of saying they are terribly busy. Life's schedules have become so overloaded that there are but a few fleeting moments that can be devoted to sincere friendships anymore.

It was not always this way. Not too many years ago men and women would have felt very offended if someone were to dismiss them abruptly with some improvised, "Sorry, I'm-in-a-hurry" line. People just were not that much in a hurry. They were expected to be neighborly, friendly. When a neighbor called for a cup of sugar, work stopped and a friendly few minutes were exchanged in happy conversation. In some places in rural America this sort of thing is still being done. There are farmers who think nothing of spending time freely to chat with their neighbors. They do not consider those hours wasted either. This is what country people call being friendly. Of course, there are extenuating circumstances when things just have to be done. On the farm, cows have to be fed and milked at a certain hour; in the city, appointments have to be kept. But even in pressing moments it is a fine thing when people try to be friendly. We need to appreciate that the only way to have a friend is to be one.

City life, especially big-city life, presents a challenge to anyone who desires friendship. For not only do many find it difficult to be friendly, but friendship can be misunderstood and abused. Because of this, many city people seldom get to know their neighbors well enough to speak with them. "It is better that way," they say. Still much is lost by not being friendly. Trust and confidence are missing, because these are nurtured in friendship. So are love and security.

This is not to say that no one is friendly today, because many people are. But so

often they do not have the time or, perhaps, they do not put forth the effort to demonstrate their friendliness as in the past. For example, how many people on the nation's turnpikes are willing to stop their car and help you when in distress? No doubt there are those who cannot afford to stop because of demanding appointments. But it would be hard to believe that all passing vehicles were in the same circumstance. Friendship demands a little sacrificing; sometimes this includes time. But those who give of themselves and their time are by far the happier for it.

Friendship is a precious relationship. And it requires as much care in handling as any other fragile and precious thing. When was the last time someone shopped for you, or did your laundry when you were ill? When was the last time you offered to do something for someone on the basis of friendship? People used to do things for one another and enjoyed doing them, because it was the neighborly, friendly thing to do. Nowadays, fewer and fewer people are making friendly gestures. Their main excuse is they do not have the time. Perhaps the more basic reason is they do not make or take time for friendliness.

For example, you may have noticed that people in passing will ask, "How are you?" But seldom, if ever, will they stop to find the answer. They walk right on without even so much as breaking their stride. But happier are those who do stop and share the affections and the compassions of one another. This may take a few seconds, but it is well worth it. It makes for a more wholesome life.

Parents, too, often lament the fact that they do not have time to sit down and converse with their children in a friendly way. They admit that this should be done, but their closely scheduled life does not always allow for it. However, friendship within and outside the family is a matter of putting first things first. If we value the friendship of our children, we will simply make room for them.

To be friendly, the bad habit of rushing through life must be broken. This will not be easy, but nothing worthwhile in life is easy. Yet with a little effort bad habits can be replaced with good ones. For example, a common expression today is, "Sorry, I have no time for religion." Or some people will openly confess that they are "too tired to pray, or read the Bible." These professedly religious people have allowed the "big rush" to creep right into their very way of worship. They find themselves too busy for God. Would not life be more meaningful if we slowed down to pray, to read, to thank the One by whom we "have life and move and exist"? (Acts 17:28) Become a doer of good, not simply a hearer or praiser of it.

The illustration of the Good Samaritan comes to mind. Those outwardly religious were not the ones identified in the parable as good neighbors. The one who showed real love for his fellowman was pointed to by the Master with approval. (Luke 10:29-37) John, an apostle of Jesus Christ, wrote: "By this we have come to know love, because that one [Jesus Christ] surrendered his soul for us; and we are under obligation to surrender our souls for our brothers. But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth." (1 John 3:16-18) Let us practice our friendship also in the same manner. For life is enriched by many friendships.

The Quest for a STABLE WORLD

Why has it been unsuccessful? How can it be realized?

FEARFUL concern swept the world in October 1962, when the two nuclear giants stood eyeball to eyeball, growling at each other over the issue of missiles in Cuba. When they stepped back from the brink of nuclear war, the world heaved a sigh of relief. Their confrontation underscored the dangerous instability existing today in international relations.

Immense stockpiles of nuclear weapons with swift delivery systems threaten all peoples like a violent storm. They dread the day when unstable international relations collapse into a shooting war. In view of the fact that just one 10-megaton bomb has five times the explosive power of all the bombs that were dropped on Germany during World War II, a nuclear war could be so destructive that both sides would be reduced to weak fragments of what they now are. Their industries would be gone, their cities in smoldering ruins and the bulk of their populations destroyed. Never before have such dire consequences attended a possible miscalculation by a world power in its international decisions.

In the days before the advent of nuclear weapons fruitless efforts were made to overcome the explosively unstable relations existing then among the peoples of the world. The Hague International Peace Conference of 1899 was a futile effort to stabilize the world by solving the problem of international peace through disarmament and arbitration. It and the second conference in 1907 failed to prevent the unstable international relations from exploding into World War I.

That first world war did not make the world safe for democracy, as some persons predicted. It did not stabilize international relations, but ushered in something new —total war. Commenting on its historic significance in human affairs, Hanson Baldwin, in his book *World War I,* observed: "Never before 1914 to 1918 had a war absorbed so much of the total resources of so many combatants and covered so large a part of the earth. Never had so many nations been involved. Never had the slaughter been so comprehensive and indiscriminate. And never had the participants staked so much for so little. . . . In World War I, an earthquake shook the history of modern man."

The League of Nations that arose out of the ashes of that first total war, it was hoped by man, would be the means by which war could be prevented in the future. Its purpose, among other things, was to "promote international co-operation and to secure international peace and security." Despite its noble objectives, it was unable to stabilize international relations and prevent them from erupting into World War II in 1939. Following that second total war, the quest for a stable world went on, and the hopes of mankind were placed in

the United Nations, which appeared in 1945.

For twenty years now the machinery of the United Nations has been functioning, but world stability is far from being realized. Friction between the East and the West keeps international relations boiling like an unstable volcano, and the United Nations has been powerless to put a stop to it. Its efforts toward negotiating a disarmament have been as discouragingly negative as were those by the League of Nations and The Hague Conference. International rivalry, nationalistic and racial hatreds and the determination of some powers to disrupt the status quo established by the Western powers have proved to be too much for it.

Why Quest Unsuccessful

Extreme nationalism is one of the numerous reasons why the quest for a stable world has proved unsuccessful. It blocks the road to disarmament as well as the road toward peaceful cooperation among the nations of the world. It is the source of the heated differences that have transformed the United Nations from an international body, where it was hoped that nations would cooperate for the good of mankind, to one that is split by national rivalries. There is no indication that its 114 members are willing to sacrifice national interests for the good of mankind.

The common attitude "My country, right or wrong," or "My country is always right," elevates a nation to a supreme position of moral judgment. Even though it may consistently violate the rules governing individual morality, its actions will be rationalized as being justified, and this is against international stability. For individuals it is morally wrong to take over a neighbor's property when they have no legal right to it, but when a nation does this, either by direct military action or by subversion, its people and its allies consider it to be morally in the right. For individuals, killing members in a neighbor's house is morally wrong, but nationalism finds moral justification for the nation that does it. Thus the failure of nations to live by the moral rules that govern individuals prevents mankind from living together harmoniously as nations.

Lack of moral integrity explains why nations do not feel that they can trust one another. Although they recognize the potential danger to mankind in massive stockpiles of nuclear weapons and large standing armies, they are afraid to disarm and make a peaceful world possible. A disarmament treaty signed by nations that put national interests above morals is of no more value than the many treaties that have been signed and broken in the past. So the quest for a stable world by such nations is certain to continue to be fruitless.

Basis for a Stable World

The moral laws that the great Ruler of the universe, Jehovah God, has set down provide a basis for stabilizing the world of mankind. Those laws can benefit people of all nations if they obey them.

The simple command, "You must not desire your fellow man's house," is a moral guide that could greatly improve relations among peoples of all nations. (Ex. 20:17) In many cases international conflicts are due to one nation's desiring valuable territory belonging to another nation. This was seen when Hitler's Germany began swallowing up the territory of one nation after another before the outbreak of World War II.

There can be no stable relations among mankind and no lasting peace as long as there are ambitious, power-hungry rulers

who selfishly desire what belongs to a neighbor country. When a nation violates this divine principle, it will, sooner or later, have to suffer the consequences. —Jas. 4:2.

The fine moral law that God gave to govern man's relations with his fellowman is summed up in the command: "You must love your neighbor as yourself." (Matt. 22:39) If people of all nations were to follow this command, there would be no clashing of national blocs in a dangerous cold war. There would be no attempts to expand national boundaries into the territory of neighboring countries. There would be no economic blackmail of another country to gain its support against another bloc of countries. There would be no attempts to subvert the governments of other countries. Following the command to have neighbor love is vital for there to be a stable and peaceful world of mankind.

ARTICLES IN THE NEXT ISSUE

- Why Put Your Trust in the King Jesus Christ?
- The Art of Typing.
- The Flag, The Pledge, and God.
- A Father Talks to His Sons.

If love existed in international relations, international misrepresentation of facts would be replaced by the truth; suspicion and distrust would cease; and the nationalistic superrace complex would change to a realistic understanding of human equality. But nations that are, as the Bible says, under the control of "the god of this system of things," Satan the Devil, never will succeed in manifesting such love, because it is a fruitage of Jehovah God's spirit. (2 Cor. 4:4; Luke 4:5-7; 1 Cor. 2:12; Gal. 5:22) Yet this does not mean the quest for a stable world is entirely hopeless.

How a Stable World Will Be Realized

Persistent refusal of the nations to be guided by divine moral laws means that the Universal Sovereign himself must step in to put the Devil out of action and root out those with his spirit, so that a stable and peaceful world of mankind can become a reality. A new start with a clean slate is necessary. This Jehovah God has promised for us. (Rev. 19:19–20:3) Long ago he inspired prophets to write of the time when he will come against the unrighteous governments of this system of things. Foretelling what he will do to them, he said: " 'Keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger.' "—Zeph. 3:8.

Replacing the rule of imperfect human governments over mankind will be the Kingdom of God, which, unlike those governments, will rule in justice and righteousness. God's own Son has been crowned as its King. "The princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite."—Isa. 9:6, 7.

The quest for a stable world that has proved so fruitless thus far will end when the government established by man's Creator rules all mankind. With that time fast approaching, we can rejoice, saying with faithful servants of God in heaven: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king."—Rev. 11:17.

Hypnosis — IS IT SAFE?

CHOKED with emotion, the husband burst into the psychiatrist's office. He was angry enough to kill the man. Why? Because his wife had confessed to her being head over heels in love with her psychiatrist—an unfortunate effect of his treating her with hypnosis. Had that psychiatrist not been prepared for just such a side effect of his use of hypnosis, he might well have received a severe drubbing, if not even lost his life.

This true-life incident calls attention to but one of the many problems that treatment with hypnosis brings with it and underscores the pertinency of a discussion of how safe it is to use hypnosis as a therapy. More than that, in view of the increased use of hypnosis by athletes, clergymen, educators, entertainers, lay therapists and the medical profession, including dentists, obstetricians and psychiatrists, this discussion is also a most timely one. In the United States alone, according to one medical journal, there are some 7,000 physicians and as many dentists currently using hypnosis in their practice. "A new high water mark has been reached in the profession's interest in hypnosis," we are told. But is this trend wise?

Elusive and Unpredictable

Just what is hypnosis? There are many theories, but in spite of them all it remains, in the words of one psychiatrist, an "important, elusive and tantalizing phenomenon." As Dr. Alfred Auerback, a specialist in psychiatry for some twenty years and an associate clinical professor of psychiatry in California, well observes: "At the present time it would seem that we do not know more about hypnosis than was known two centuries ago when Mesmer first introduced the concept of suggestion as a therapeutic device. Despite studies by medical societies in France, Britain and the United States, we still know little about the indications and limitations for hypnosis in the field of medicine." Surely this uncertainty is sound reason for caution.

Among the tantalizing aspects of the subject is the problem of susceptibility to hypnosis. Concerning it a psychiatrist prominent in the field of hypnotherapy states: "A theory of hypnosis stands or falls by its answer to one crucial question: Why do some subjects quickly and easily experience many of the phenomena of hypnosis while others show very little if any hypnotic behavior after many attempts by numerous hypnotists?"* Not only that, but why can some persons be hypnotized at one time and not at another?

Along the same line, a psychiatrist wrote in *Archives of General Psychiatry*, January 1961: "We cannot yet isolate this

* W. D. Furneaux in *The Nature of Hypnosis* (1962).

from other psychological states and processes which color it and with which it may play an alternating and fluctuating role. We have not settled on a definition of its essential nature. . . . If we cannot identify with precision the road to a place or the place after we get there, then we are in a bad way when we try to describe either the road or the place, . . . or how to use either in order to get to some other place. No wonder we flounder. . . . My conclusion with respect to all this is, that we have not done our basic research and that in this sense this symposium [on the nature of hypnosis, held in 1960] is being held twenty-five years too soon."

The unpredictable nature of hypnosis must also give one pause. Thus one obstetrician who recommends and uses hypnosis himself nevertheless acknowledges that "its effectiveness is unpredictable." It is this very unpredictability that has caused not a few psychiatrists to discontinue its use.

The Moral Risks Involved

According to psychiatrist Dr. George Merrill, "To many hypnotic subjects hypnosis has strong sexual connotations"; and after citing six authorities, including Freud, he goes on to say: "In spite of the references to the sexual aspects of hypnosis by various writers, the subject is largely ignored by other writers and teachers."

Hypnosis involves an *interpersonal relationship;* it is not at all like simply prescribing pills. If either the psychiatrist or his patient is not morally mature and sound, the treatment can arouse erotic impulses in either or both. That is why the 1955 committee appointed by the British Medical Association to investigate hypnosis stated that "harm can be done by the application of hypnotism in unsuitable subjects, particularly when it is used by persons indifferent to the well-being of the subject or ignorant of the morbid complications of the hypnotic state." More than that, it went on to say, "the Committee are of opinion that when used for therapeutic purposes its employment should be confined to qualified medical men, and that under no circumstances should female patients be hypnotized except in the presence of a relative or a person of their own sex."

Concerning this particular risk a Roman Catholic authority warns about "the danger of releasing immoral instinctive urges in hypnosis," and counsels that "the most important point about the dangers of hypnosis is . . . that the patient or his guardian choose a skilled hypnotist known for his probity," that is, tried virtue or integrity. —*Medical Hypnosis,* Gormley (1961).

How real this danger of releasing immoral instinctive urges in hypnosis is, the psychiatrist who had the experience mentioned in the opening paragraph of this article stresses. According to him, erotic complications when treating with hypnosis "should be borne in mind as possibilities in every case. . . . These can result in a real threat to the hypnotist himself as well as to the success of his treatment unless he is emotionally prepared to deal with them."

Note further the damaging admissions appearing in a book on the use of hypnosis by clergymen: "Hypnosis does provide a measure of possession for the clergyman over his subject. . . . The experiments of Pierre Janet and others, however, indicate that there is always much less risk of eroticism [sexual passion] in the operator than in the subject." But what comfort is that for the subject? In view of the moral decline among people everywhere, the danger of immoral use of hypnotism is not something to be dismissed as of little consequence.

Other Dangers

Regarding a poll he took of 828 California psychiatrists, Dr. Auerback tells that of the 50 percent that replied, more than half had never used hypnosis, 33 percent had used it but no longer did and 13 percent still use it. Of the 192 that had used it, 120 reported 201 instances of bad results. In 119 cases hypnosis resulted in psychosis, or profound disorganization of the mind, in 23 cases extreme anxiety, in six cases attempted suicide and there were three cases of sexual seduction, and so forth. No wonder that Dr. Harold Rosen once stated that hypnosis can be dynamite!

Especially dangerous is the use of hypnosis to cure symptoms having a psychosomatic origin. A young woman was cured of her hysterical blindness only to try to stab her lover. A young man was cured of an extremely serious speech defect only to try to choke a harmless old man. A schoolteacher was cured of his backache only to commit suicide shortly thereafter. It is as though the patient needed a symptom to express his mental or emotional hurt.

In one extreme case a worker was relieved of trembling hands and arms only to suffer from a twisted neck affliction; cured of that, he then had gagging, choking and vomiting sensations; cured of these, he then suffered from a bursting headache; cured of it, he presented a dazed expression and, with his hands outstretched, advanced toward the hypnotherapist in order to choke him.

A woman finding herself overly fond of a certain child was treated with hypnosis, in which she was told that she would transfer this fondness to a doll. But instead, she now wanted to harm the child. Why? Because she had never liked dolls in her youth and so was unable to transfer her extreme affection for the child to a doll, but, instead, her fondness turned to hate. This but illustrates what a complicated matter treating with hypnosis can be.

All such dangers reside in the use of hypnosis if used ethically. What about its dangers if used unethically, with sinister purpose? Although there are still some who would deny it, the fact remains that there is an imposing array of evidence of the sinister uses to which hypnosis can be put by unprincipled persons. Typical is the use of it by women spies to elicit information from officers of other nations.

Its Power to Distort the Truth

In hypnosis the operator comes between the subject and the evidence of his senses. It can make a veritable fool out of him. In fairly deep trance a subject does not see, hear, taste, smell and feel what the operator does not want him to, but, on the contrary, he hears, sees, tastes, smells and feels whatever the operator wants him to.

Thus if he is told that a pencil touching his arm is a red-hot poker, the subject will not only scream in pain but may actually develop a blister on the spot. Told that kerosene is sweet wine, he will smack his lips and enjoy drinking it as though it were sweet wine. Told to walk through an open door, although it is closed, he will try to plow right through the closed door. Told that there is a large dog by his side, although there is not, he will see the dog, talk to it and pet it. In other words, in hypnosis the operator becomes as a god to the subject as far as the evidences of his senses are concerned.

But far more serious is the havoc hypnosis plays with the subject's integrity, as in posthypnotic suggestions. In these a person under hypnosis might be told that on a certain day in the middle of summer he will wear an overcoat to work. When that certain day comes, he will take out

his overcoat and wear it to work. When asked why, he will invent some plausible reason, such as that the weatherman said it would be cold, that he wanted to sell it or to show it to someone. In other words, he rationalizes his peculiar behavior, and therefore it might be said that hypnosis can make a liar out of a person. And once given such posthypnotic suggestion, a subject almost invariably is unable to have any peace of mind until he has acted out the suggestion, no matter how senseless it might be!

Another Serious Objection

Another serious objection to the use of hypnosis is its association at times with psychic or spiritistic phenomena. John Elliotson, nineteenth-century British surgeon, started out using hypnosis (mesmerism) as an anesthetic and soon was dabbling in clairvoyance, mind reading, and so forth. Also combining hypnosis and psychic phenomena was his noted contemporary Esdaile, British surgeon in India. He not only performed thousands of operations, hundreds of major ones, with no other anesthetic than hypnosis, but could cast a spell on water so that whoever drank it became hypnotized.

That hypnosis may lead to spiritism is shown by S. Edmunds, member of the Council of the College for Psychic Science, London. He wrote: "It is worthy of note that many of the most famous spiritualistic mediums began their psychic careers as hypnotic subjects, and hypnosis has been used with marked success in the development of a number of others," including one who is "regarded by many as the world's finest present-day medium."

Then there was Edward Cayce, termed the "great psychic healer," who always diagnosed his patients while he was in a hypnotic trance. Among the claims made for him were psychic diagnosis, healing, clairvoyance, levitation and ability to operate as a spirit medium.

Pertinent also is the testimony of the French psychologist, Richet, that "various persons incapable of transcendental manifestations when their senses are awake, become lucid when hypnotized." Because of hypnosis' aiding in clairvoyance some have even termed hypnosis "the gate which introduces us to an unknown world."

However, the Bible categorically condemns all such dabbling in spiritism: "There should not be found in you anyone who . . . employs divination, . . . or one who binds others with a spell or anyone who consults a spirit medium." —Deut. 18:10, 11.

"A Power Relationship"

As has been noted in the foregoing, there is much doubt as to just what takes place in hypnosis. However, there appears to be convincing evidence as to the nature of this phenomenon, namely, that it is a power relationship in which one dominates the will of another. As a result the hypnotist may become an object of hatred. Discussing this matter, long-time psychiatric specialist, Dr. E. S. Dean of San Francisco, California, among other things, stated: "That the hypnotist should ultimately become the object of his subject's hostility—covert or overt—seems understandable in view of the fact that people have a natural resentment to domination and power. The hypnotic relationship seems to me to be a power relationship. Compliance with suggestion seems a submission to the will of another. Much modern theorizing about hypnosis ignores this point of view. But I feel that it is valid, and that it helps account for the adverse reactions to hypnosis. I suggest that hypnotic treatment depends for its efficiency

upon an induced neurosis," or neurotic state, "and that the hypnotic state is in itself a condition of stress."*

Illustrating the point he was making, Dr. Dean told of a young psychiatrist who used hypnosis to aid his wife to master a difficult piece of music and who, with the aid of hypnosis, did even better than was expected. But, he goes on to say, "his wife, after the experience, seemed somewhat less enthusiastic about this learning method. When he congratulated her on her accomplishment, she gave him a look of hatred and said, 'I did it just for you.' "

This understanding of the nature of hypnosis appears to be corroborated by the roles that prestige and confidence play in the therapeutic use of hypnosis. According to one veteran obstetrician who uses hypnosis, among the greatest assets are prestige, confidence and experience. However, that this is not altogether in the favor of the patient appears from his observation that under hypnosis "there seems to be an overdependency upon the obstetrician in [childbirth] labor."—*Obstetrics and Gynecology,* August 1960.

Since hypnosis is a power relationship, it represents a loss of freedom rather than a gaining of strength. As one authority puts it: "Notwithstanding the present-day renaissance of hypnotism as a therapeutic agent, many psychiatrists throughout the world regard it as an *exceedingly dangerous two-edged sword.* . . . Hypnosis is basically wrong, as a method of strengthening the intellect, educating the will, or unifying the personality, in that it leads its victims to depend more and more on the operator." It "necessitates the surrender of the mind and will in a peculiar way to the influence of another personality. I regard these proceedings as in the highest degree subversive to individual strength and stamina of character . . . The removal of disease symptoms by hypnotism is usually transient—not in any sense curative."—*The Practice of Psychiatry,* William S. Sadler (1953).

Leading authorities condemn self-hypnosis even more strongly. Thus Dr. Harold Rosen, head of the American Medical Association's committee on hypnosis, states that self-hypnosis, when investigated, "frequently turns out to be a desire to . . . indulge in fantasied or actual acting out of a type [of conduct] not otherwise allowable to the individual," and of which he afterward has no recollection. "Unfortunately, there is little in the whole field of psychodynamics, with so great a potential for harm" as self-hypnosis.

In fact, it is not even safe to be in an audience where stunts are performed by hypnotists on the stage. According to Dr. S. J. Van Pelt, president of the British Society of Medical Hypnotists, "Even members of the audience watching exhibitions of stage hypnosis can be influenced," and that so unfavorably as to require psychiatric treatment.

From the ever-increasing use of hypnosis by the medical profession and others it appears to be producing some results desired by both hypnotists and their subjects. But how safe is it in view of its elusive and unpredictable nature and its power to distort the truth? Even if both the hypnotist and his subject are emotionally mature and morally strong, the treatment when used to get rid of a bad habit undermines the strength of the subject to meet future problems of life. And certainly its frequent associations with psychic phenomena or spiritistic power make it something that Christians in particular do well to avoid.

* This is indeed of interest in view of Dr. Hans Selye's theory that most of mankind's diseases are caused by sustained stress.

Why Is Religion on the Decline in Sweden?

BY "AWAKE!" CORRESPONDENT IN SWEDEN

"THE Swedish [State] Church not functioning." "Baptism on classical ground sharply declining. Seventeen thousand less than in 1935. Not a single baptismal act performed in 400 congregations in 1962." "The Pentecost revivalism gives evidence of stagnation." "The membership of the Methodist Church is on the decline, as is the case nowadays with all the free religious communities in Sweden." These are some of the headings and bits of information that have appeared in the Swedish press lately. The tendency is obvious. The memberships of the religious denominations are decreasing. Religion in Sweden is definitely on the decline.

The religious leaders are truly alarmed because of the increase of godlessness in Sweden, where no efforts are being made by the government to dechristianize the people. Dean Gustaf Adolf Danell of Växjö recently said in a speech that appeared in the *Aftonbladet* of June 25, 1964: "In Soviet Russia there are experts of godlessness who organize the dechristianizing. Such experts have visited our country. With envy they have returned home and declared that the dechristianizing here is ahead of any part of the Soviet Union. How will our godless country be able to withstand the advance of communism?"

Some denominations are seeing fewer and fewer young people in their congregations. On this *Svenska Dagbladet* of June 11, 1964, observed: "Well over 10,000 of the about 30,000 members of the Baptist Church are over 65 years. Only 3 percent are under 18 years." With good reason Carl Wannberg, head of the Baptist district of Medelpad, remarked: "We look to the future with a certain amount of alarm, but what sustains us is the hope of a new revival." But the revival shows no evidence of coming.

The shrinking congregations that cannot cope with their economic problems and with members moving to places where their own denomination is not represented have become involved in what is called "associate membership." This means that a member of a certain denomination can, without forsaking this membership, join another denomination. It has even happened that one Baptist congregation has accepted unbaptized persons. Within the Methodist Church associate members can be elected to the congregation board of directors and make up one-third of its members.

Many persons are now of the opinion that the time has come for the denominations to merge, and they are striving toward that end. But the personal differences appear to be too great, especially among the leaders. For that reason other persons are concluding with a sigh that there do not seem to be any interfaith winds blowing over the Free Church activities in Sweden at present.

When the present rate of membership decline is projected to 1980, the picture becomes very gloomy for Swedish religious leaders. It has been estimated that the National Evangelical Missionary Society will drop from its present 40,000 members to 22,500. The Mission Covenant Church of Sweden, which now has 93,637 members, will drop to 52,250. The Baptist Church will sag from 30,000 to 15,800, and the Methodist Church will have only 3,650 members.

A Number of Reasons for Decline

Pinpointing one of the reasons for the religious decline in Sweden, David Hedegård, Th.D., said: "There is a lack of spiritual leadership in our time. In truth we need to pray that God might raise up shepherds and spiritual guides agreeable to his heart!" (*För biblisk tro,* No. 2, 1964) As regards the State Church, discussion constantly centers on the lack of clergymen, which shortage the church must try to combat by provisory arrangements. Students that choose the ecclesiastical career are fewer and fewer. Within the Free Churches the shortage of pastors is becoming more and more evident. Quite a number of pastors and religious leaders abandon their vocations and take up secular occupations. At the recent annual conference of the pastors' national alliance of the Mission Covenant Church of Sweden, this very problem was discussed. To the conference, Pastor Olofsgård of Vällingby remarked: "Why is the vocation as pastors being abandoned? Is the lack of success in the Free Church the answer? The work is looked upon as something burdensome and trying."

The kind of preaching being done in churches and chapels must also be held responsible for the decline of the religious denominations. Some years ago State Church Bishop John Cullberg pointed out that the preaching of the clergy "is over their listeners' heads." Obviously, such preaching could never incite people to action, much less attract them to religion.

What, then, about spiritual food within the Free Churches? Lack of it is still another reason for the decline. According to a writer in one of the journals of the Mission Covenant Church, *Svensk Veckotidning* of May 19, 1961, young people are offered hot dogs instead of spiritual nourishment. "The youth is coming! That was the big slogan at the time of the reorganization of our work among the young people. . . . Build new churches! . . . Make the Church appealing to youth! . . . Out with the pulpit from the youth centers and in with the ping-pong table instead. . . . Buy up double the amount of hot dogs and Coca-Cola, and youth will come." Pointing out the result of this church reception for the young people, the same writer went on to say: "The youths go away from us with the taste of hot dogs in their mouths and a spot of Coca-Cola on their blouses, but with empty hearts." With churches attempting to attract young people by means of material pleasures, is it any wonder that young people are few in number in their congregations?

The fact that religious instruction is not so well cared for was evident from discussions at the ecumenical conference held at Sigtuna in October of 1962. Approximately thirty representatives of the State Church and the "free" religious denominations were invited to attend the conference. It was pointed out there that Bible knowledge is decreasing while general knowledge is on the increase. In an effort to combat this, it was decided to have the Pedagogical Institute of Religion prepare a popular Bible commentary because "the existing Bible commentaries in Swedish, German and English," it was said, "are chiefly designed for scientific use and

are too extensive." So reported *Svenska Dagbladet* of October 16, 1962.

What a shocking discovery! Although the message of what is popularly regarded as Christianity had been preached in Sweden for more than 1,000 years, there did not exist the most elementary printed aids to propagate it. Has time stood still on this point as far as the religious denominations are concerned?

Faith cannot be built up when wholesome spiritual instruction is weak. Instead, it contributes to a lack of faith. A few years ago Dean Gustaf Adolf Danell of Växjö observed: "We have reached the point in the Church where Christianity may look just any old way. It is the pious relativism that is being honored, namely, the thesis that nothing is quite true." (*Svenska Dagbladet,* September 29, 1958) Also pointing out the spiritual weakness of the church, Curate Caspar Persson of Varberg made this remark: "The effort has been made to establish a Church for the people that will be roomier and better, and where each one has the right to believe in his own way. But this is a church of dilapidation that does not know what it can or will do, daring nothing nor knowing whom she is serving." (*Svenska Dagbladet,* March 11, 1963) Such lack of spiritual direction on the part of the church, which is supposed to be the shepherd of the people, contributes to the apathy of the people and to their declining interest in religion.

Faulty Pastoral Care

One thing that evidently underlies the decay of religious organizations in Sweden is the fact that no real contact is maintained by them with their people. The churches are generally empty during the services. According to some reports, Baptist members seem to become lost from their denomination when moving from one district to another. Now, what would Jesus have done under such circumstances? He showed what he would do by an illustration that he gave regarding lost sheep. In it he showed that a man will leave his flock and search for the lost sheep. Do the Swedish clergy do this? The evidence shows that they do not. Note what Vicar Anders Frostenson said, as reported in the *Stockholms-Tidningen* of December 31, 1948:

"In the law of the Church it is stated that the vicar should 'visit his listeners, one house after the other.' This is taken from a paragraph from 1686, but is still today the existing law of the Church. Efforts have been made to assert that it should be considered out of date. For what reason? What is noteworthy is the fact that it is stated in an ordinance of law from a time, when all, to fulfill their obligations to the Church, were charged with the responsibility of attending the divine services, and when the clergyman, without even having to put himself to any trouble by going from house to house, could tell all his parishioners what he had on his mind. Long before the expression 'people's church' was coined, the idea of such a church was practiced in our country. Then no one could feel satisfied by merely talking about church bells that were calling one and all. The clergyman went to everybody. Nowadays he often wanders, not from one house to the other, but—instead, by following the doubtful tradition of a more modern age—from one club to another, from one committee meeting to another, everywhere where he has a chance to avoid meeting the individual man."

Jesus Christ did not act in such a way when he walked this earth. He mingled with the people in their towns and villages,

preaching to them in groups as well as individually. "He went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." (Luke 8:1) But the Swedish clergy are too busy with politics and other worldly pursuits to follow Jesus' example of walking among the common people to teach them.

What would be the result if a group of people had to work hard day in and day out without food, care, supervision and guidance and without a proper example set for them by their leaders? It would be disastrous for them. A decrease in their numbers would not be surprising. Is this not the reason why religion in Sweden is declining? Are not the people there being starved spiritually by their religious leaders who fail to give them spiritual food, care, supervision and guidance and to set a Christian example for them? Is it any wonder that some persons will not have anything more to do with religion because of what they have seen?

A Religion That Is Not Declining

We are not to conclude from the evidence of religious decline in Sweden that God has not raised up shepherds and spiritual guides there that are agreeable to his heart. He has raised up a great number of people who are feeding those who are spiritually hungry with wholesome spiritual food. They are giving people the spiritual guidance that is so badly needed by them, and this is being done in the manner Jesus showed by going to the people, talking with them individually and in groups, teaching them the upbuilding truths of the Scriptures and showing them how they can be active participants in Christianity.

Among these Witnesses for the true God there is no evidence of stagnation and no sign of decrease. Year after year they continue to grow in numbers. In 1964 Jehovah's witnesses in Sweden had a 3-percent increase in numbers despite the general religious apathy of the people.

Home Bible studies are one of the effective teaching methods used by them. Nearly 6,000 of such studies were regularly conducted in Sweden in 1964 and worldwide there were well over 700,000 conducted each week with people interested in God's Word of truth. The value of such studies was recognized by university lecturer Berndt Gustafsson. As quoted by *Svenska Dagbladet* of June 11, 1964, he said, regarding the conventicle or Bible study in small groups: "The conventicle was a form of association in the nineteenth century, and I believe in its return." Jehovah's witnesses never discontinued it, to make a return of it necessary. Many Swedish people are responding to their invitation to attend these free Bible studies, and those that do are having their weakened faith strengthened.

True to a prophecy written long ago, there is a spiritual famine in Sweden as there is in other countries of the world where religious leaders have failed to follow the footsteps of Christ. This is the major reason for the decline of religion in Sweden. Despite the spiritual famine, Jehovah's faithful witnesses are spiritually well fed and are helping others to be spiritually nourished. What the prophet Isaiah long ago recorded well describes the situation: "Therefore this is what the Lord Jehovah has said: 'Look! My own servants will eat, but you yourselves will go hungry. Look! My own servants will drink, but you yourselves will go thirsty. Look! My own servants will rejoice, but you yourselves will suffer shame. Look! My own servants will cry out joyfully because of the good condition of the heart.' "—Isa. 65:13, 14.

SNAKES

—More Fascinating Than Fearful

By "Awake!" correspondent in Ghana

THE very word "snakes" makes many people recoil in horror. Yet, despite this usual reaction, people are interested in them. Anyone that has visited a zoo well knows that the snake house is among the zoo's most popular exhibits. I well remember my introduction to snakes.

One morning a friend placed a large bundle on the corner of my desk. I glanced at it and assumed that someone had made a gift of oranges wrapped in a kerchief. I was about to express appreciation for it when the "kerchief" slowly began to unwind. Transfixed by a pair of beady eyes peering from the middle of the bundle, I found myself face to face with a royal python. Its odd habit of rolling into a tight ball has earned for it in Sierra Leone the nickname "shame snake." It gave me little comfort to be told that a royal python makes an excellent pet and will not bite. I did not stay at my desk long enough for the snake to provide a show of affection. This encounter with a snake started me thinking. Why do most people have a fear of snakes? What are snakes really like? Are all of them deserving of such fear?

General Characteristics

Like the entire reptile family, snakes have a number of characteristics that set them apart from other animals. For one thing, they are covered with a hard, dry skin, which can be almost satin-smooth or as rough to the touch as coarse sandpaper. Usually the skin is divided into scales or shields in a regular pattern. Their skin patterns, number of scales and size are the means by which herpetologists (those who make a study of reptiles) identify them. Too often they defy classification by skin color alone.

Another interesting characteristic of many snakes is air sacs in their body. Some snakes spend a great amount of time in water, swimming under the surface. What enables them to stay under water for long periods of time are air sacs. They breathe air into lungs as we do, but they also are able to store air in these sacs for future use. It is not uncommon for fishermen in Ghana to catch live pythons in their underwater fish traps.

Still another characteristic is that they reproduce by means of eggs. Some lay eggs that hatch later, while others retain the eggs inside their bodies until they are ready to hatch. The young closely resemble their parents in everything but size and sometimes color. When they are hatched they are fully equipped to fend for themselves and usually are independent of their parents.

Poisonous or Nonpoisonous

Being unable to tell whether a snake is poisonous or not, many persons judge all snakes as being harmful and stay away from them. In some areas of the world that is probably a safe rule to follow. Of the nearly 3,000 kinds of snakes in existence, approximately 600 are poisonous, but only a small number of these are fatally poisonous to man. All snakes that have fangs in addition to teeth can be venomous, some much more so than others. Such snakes as those of the cobra-mamba family are extremely dangerous to man.

Unlike cobras and mambas, whose fangs are always in position for injecting poison, vipers have fangs that fold back along the roof of the mouth when the mouth is closed. When they are in the act of striking or biting, the fangs swing down into position. Usually their fangs are long and extremely sharp.

The fangs of the back-fanged snakes are small and located in back of the teeth of the upper jaw. Only when they are able to get a full bite can they insert their fangs and inflict a serious wound. Except for the boomslang snake of South Africa, these snakes are not regarded as being dangerous to man. Snakes without fangs are harmless to man from the standpoint of injecting poison into him, although some might be dangerous as constrictors. This group includes the huge pythons and boas as well as the bewildering variety of small snakes.

Possibly the most prominent of the many kinds of nonpoisonous snakes are those belonging to the python family. Among them are the longest snakes in the world. It appears from authentic records and conservative estimates that the anaconda of South America takes top honors. It can attain a length of thirty-seven feet. For the sake of comparison, that is nearly the height of a four-story building. Some snake! An authentic record from the Ivory Coast in Africa tells of a thirty-two-foot, eight-inch African python that was caught in 1932. The reticulated python of Malaysia lays claim to being of similiar length.

Snake Food

The menu of snakes is just about as varied as they are. Anything from ant eggs and insects to grazing animals come within their diet. Some are not particularly fussy about what they eat and will become cannibalistic if opportunity affords. In fact, the king cobra makes a diet of other snakes.

Some snakes prefer the eggs of birds. This was dramatically shown to a group of Ghanaian boys who had captured some wild doves. They put the doves in a cage that was fastened to the side of their house. The following morning when they looked into the cage, they were startled to find a snake curled up on the floor. It had not touched the doves but was patiently waiting for the inevitable—fresh eggs. This was a snake with a discriminating taste, preferring eggs to doves, and it is well equipped to handle eggs.

Although an egg-eating snake has few teeth, it does have a small series of enamel-tipped bony projections that extend from its backbone just in front of its gullet. When an egg comes in contact with these projections, it is quickly broken, releasing its contents down the snake's throat. The crushed and empty eggshell is spat out.

Snakes are often credited with eating meals that are beyond their physical capabilities. While it is true that the loosely joined jaw of a snake makes it possible to swallow a meal several times the diameter of its head, there are limits to what a snake can pull into its gullet.

There are, in fact, many misunderstandings about snakes that can be attributed to ignorance about them. There are some persons, for example, who believe there

is a snake that takes its tail into its mouth and rolls along like a wheel. Others tell of snakes that fly, that sting with their tails or that can turn into several snakes when cut into pieces. These are stories that are unsupported by facts.

It is true that there is a species of snake that lives mainly in trees and that can glide from a tree to the ground by flattening its body, but this is not genuine flight. Some snakes have a pointed termination to their tails, but none are capable of stinging. Snakelike lizards that drop their tails when attacked might be the basis of the story about a snake turning into more snakes when cut into pieces. Some of these limbless lizards have tails that make up more than half their length, and the tail can break off and keep wriggling for a while by itself, distracting an attacker long enough for the owner of the tail to scamper off into a secure hiding place.

Danger from Snakebite

Fear of being bitten is possibly the greatest fear people have of snakes. This fear compounds the danger from the bite itself. People who have been bitten by nonpoisonous snakes have been known to collapse just from fright. Keep in mind that the average person is in more danger from cars, bicycles and other commonly accepted vehicles than from being bitten by a dangerous snake. Nevertheless, it is good to be acquainted with the dangers of snakebite and with what can be done.

One of the biggest poisonous snakes in Africa is the gaboon viper. It is a powerful, heavy snake that can inflict a severe wound. One that is about five feet long can have fangs that are up to two inches long and a large amount of venom. Fortunately, this snake is rather placid and is inclined to be lazy. Native hunters have stepped on gaboon vipers accidentally without having been bitten. The snakes merely hissed at them ominously. Despite their laziness, it is best to avoid them.

If you are ever in territory that is inhabited by cobras and mambas, be alert to stay far from them. They are among the most poisonous serpents in the world. From this family comes the famous "spitting cobra." Because of an unusual ability to spray a fine jet of venom into the eyes of an unsuspecting intruder, it is an exceedingly dangerous snake. The venom must be washed out as quickly as possible. Venom sprayed on a man's freshly shaved face can cause sickness, and if it finds its way into cuts on the skin, he is in grave danger. This cobra is credited with a good aim at several feet and is a formidable enemy if cornered.

Most bites from snakes occur on the lower limbs, especially on the feet and ankles. It was found that 54 percent of 281 bites that were recorded on one occasion were on the legs and feet, 42 percent on the arms and 6 percent on other parts of the body. Commenting on these figures, J. R. Kinghorn in *The Snakes of Australia* said: "The majority of those [bites] inflicted on the arms was mainly the result of putting arms into hollow logs and rabbit burrows, and picking up wood without looking."

Since most snakebites are received on the feet and lower limbs, it is a good practice to wear shoes or boots and heavy long trousers when in forest areas that harbor dangerous snakes. If tree-loving snakes, such as the mambas, are in the area, a hat will help to give protection. Certainly a person should constantly be alert for snakes when in areas where they are known to exist.

There is the case of a Ghanaian woman who put herself in danger by not looking for snakes before sitting down. She placed a low stool on the ground one day to sit

on while shelling cocoa pods. Leaving it there overnight, she returned to her work the next day and sat on the stool without first looking under it. She worked there all day, never dreaming that she was sitting within inches of a deadly carpet viper. Fortunately this viper is active mostly at night, preferring to sleep during the day. On removing the stool at the end of the day, she discovered the snake lying underneath it. Not everyone that sits that close to a poisonous snake can escape injury as she did. In areas where there are snakes, a person should always look first before he sits down or places his hand on something.

Since it is difficult for an uninformed person to determine from appearance alone which snakes are harmless and which are poisonous, it is best to assume that all are dangerous until one becomes better informed. Even when a snake is dead, it can still be dangerous if a bare finger is put into its mouth. A scratch from poison-conducting fangs can put poison into a person's body, for the poison remains potent long after the death of the snake.

Treatment of Snakebite

In the event of a snakebite, a person should be given treatment on the spot, followed by professional medical attention later. Fang punctures are usually good evidence that the snake is poisonous. A big mistake would be to run frantically away. That would cause the poison to circulate quickly through the body. Instead, a person should remain quiet and proceed to remove as much poison as possible from the wound.

Something should be quickly tied around the injured leg between the wound and the heart and then twisted to cut off the flow of blood. Every fifteen minutes this tourniquet should be loosened so as to allow some blood to flow into the limb to prevent damage to it from lack of blood. Wipe the area where the bite is so as to remove any venom that might be there. Using a knife or razor blade, cut an "x" across each wound so as to increase bleeding. This might be difficult for you to do to yourself or someone else, but it is a lifesaving procedure. With your mouth suck blood from the wound and spit it out. This helps to get the poison out. If you have a cut in your mouth, someone else should suck out the blood, as the poison could enter your system through the cut. In some countries "cut and suck" kits are available. One would be a valuable addition to first-aid equipment in areas where there are poisonous snakes. If first aid is administered quickly and effectively, a victim of snakebite has a very good chance of recovering. So there is no need to panic with fear when bitten by a snake.

When walking about snake-infested country, it is good to remember that snakes are not out to do harm to man but are anxious to get away from him. Care must be exercised, however, so as not to startle them, step on them or corner them. Keep a respectful distance, use good sense and there is little likelihood of being bitten. The more you learn about snakes, the more you will come to realize that they are more fascinating than fearful.

Snail Power

¶ Snails may plod along at their own slowpoke pace, but they are by no means weaklings. A snail that weighs just a third of an ounce can pull eight pounds. That is nearly 400 times its own weight—equivalent to a ten-pound baby hauling an automobile.

ARE YOU COMING TO Basel?

DID you know that Switzerland, the land of majestic mountains, famous for its winter sports, chalets and cowbells, cheese and chocolate, has a fleet? No? Then let me take you to Basel, the two-thousand-year-old city situated on the knee of the Rhine. This lovely age-old river, flowing down from its sources high up in the Grisons, Switzerland, straight through the lake of Constance to plunge over the famous Falls of the Rhine at Schaffhausen, proceeds swift and strong to form an enormous curve at Basel, where it assumes its northerly course to the sea. The city of Basel built up on both sides of the river, now deep and wide at this strategic point, has become the crossroads of important continental highways and has gained for itself the title "Switzerland's gateway to the world," or, bearing in mind the busy traffic in the railway terminus and its location as frontier city between France and Germany, "the gateway to Switzerland."

Basel owes its existence and development to the Rhine, whether from a cultural or economic point of view. "Tremendous developments have come to the Rhine ports since I was a boy," reminisced our good friend as we viewed the main port at Kleinhueningen. "How we kids ran hollering along the towpath as the first loaded barge drew into Basel on June 2, 1904! 'Christine' was the name, a real vessel, and our excitement knew no bounds!" At the entrance to this model port reflecting Swiss cleanliness and efficiency is a fascinating exhibition called "Our Path to the Open Sea," which is open to visitors on a small contribution. One interesting feature is the equipment that, with the pressing of a button, indicates the parts of the world sending their particular merchandise by boat to this practical distribution point for Central Europe. More than 8,000 barges and cargo boats, apart from tugs, arrive annually at Basel with their loads of ores and metals, coal and liquid fuel, timber, cereals, coffee, sugar and other foodstuffs, and so forth, without which the cost of living here would be appreciably higher.

Since the 1920's Switzerland has had boats plying the Rhine; but when, in World War II, all other means of communication were cut off, the legal foundations for a Swiss merchant fleet were laid by the federal decree of April 9, 1941. As of January 1, 1964, the Swiss navigation companies had a fleet of 473 cargo boats and freighters, lighters and tugs, barges and tankers of every size and description to cater to the vast array of merchandise handled at these ports, as well as over thirty oceangoing liners that bear the Swiss flag into the seven seas.

And even passenger traffic on the Rhine has developed considerably since 1948. During the summer months two modern comfortably equipped motor vessels maintain regular service between Rotterdam and Basel, and smaller steamers run regular pleasure trips upstream to Rheinfelden or downstream to the locks at Kembs.

But let's take the lift to the top of one of the grain silos nearby. Politely the caretaker tells us we are mounting 55 meters, or 180 feet, to a platform near the top, where we can have an excellent view of the port installations on both shores, with their wharves, silos and warehouses having a total storage capacity of about 250,000 tons, while the oil tanks can take some 67 million gallons. Along the horizon you can see the Black Forest in Germany, and the hills to your right are in Alsace, France, and over this side are the Jura mountains, but there are no snow mountains visible from here. If we pop a coin into the meter over there, a tape recorder will explain to us in any of four languages the outstanding buildings around us and interesting items in the port, and if we walk the length of the wharf we come to "Three Countries Corner," where the frontiers of Switzerland, France and Germany converge on the Rhine. Time allowing, it is fun to sit a few minutes over a cup of good coffee in the restaurant here and watch the busyness, the comings and goings, of the Rhine fleet.

With three countries meeting right here, Basel has become an important terminus and transit center and a natural turntable for the exchange of goods. Transport companies and travel agencies are well represented, and natural circumstances led to the development of banking and exchange and the insurance business on its present international basis. The Bank for International Settlements (BIS), which also acts as a clearinghouse for the European Payments Union within the framework of the Marshall Plan, has its headquarters in Basel.

From early days it has been its privilege to make provision for the unending traffic on Europe's highways, to provide refreshment to man and beast as the footsore and seat-sore travelers sought rest within its walls, for travel was more of a torment than a pleasure to those merchants from the French Province or Italy, for instance, who came with their wares for the North. No less today, many have found Basel an ideal place for a stopover, the official figure of nights spent per annum being around 700,000, while 30,000 to 40,000 travelers from all countries enter the city in one day, some to seek rest and relaxation in the many Swiss mountain resorts, others to pass on to other countries from the three railway stations, or the airport situated on French soil in the immediate proximity of the city. But few take time today to explore beyond the blackened walls of the stations and walk its busy thoroughfares or board a bright-green tram and enjoy a view of the town.

Although so old, Basel is a living city, its people of a happy and enterprising disposition, cherishing their traditions and heritage, yet welcoming the new and modern. It is the second-largest city in Switzerland, with close to a quarter of a million inhabitants. German is spoken principally, or shall we say a distinctive dialect that identifies the *"Baasler"* wherever he goes. And, of course, with France at a stone's throw, French is represented together with increasing Italian. The population is two-thirds Protestant and one-third Catholic.

Medieval History Recalled

We must apprize you beforehand of the fact that Basel has few monumental buildings. You will find no Colosseum or Pantheon, no Arc de Triomphe, or Royal Palace. Some historic buildings became the victims of fire or war, or have been replaced by the changing trends of time, yielding to the needs of modern traffic and expansion. But we will look at a few of these interesting things in the short time at our disposal. First, to the Spalen Gate. This was built originally about 1400 as

part of the extended wall to defend the main entrance to the town and now stands solely as a symbol of the "gateway to Switzerland." Its portcullis and incident mechanism are still in working order. It was restored in 1934. Two other similar gates have been preserved to identify the former boundaries, the gates of St. Alban and St. Johann.

From here we will go up to the Cathedral Square and enjoy the unhindered view from the terrace called the Pfalz. In 1225 a wooden bridge was built by the bishop of Thun over the Rhine, which is about 197 meters wide here, to reach the walled-in settlement of "Lesser Basel," as it was called. This contributed appreciably to expansion and trade. Do you see the Central Rhine Bridge beneath us here from the Pfalz? This replaced the old wooden bridge, and now you can see five fine bridges plus the railway bridge connecting Lesser Basel with Great Basel. There has always been some keen competition and banter between the two parts of the city. At one time a grotesque head was affixed to this end of Central Bridge called the *"Lällenkönig"* (Lolling [-tongue] king). The clockwork mechanism caused the eyes and tongue to move, which was stuck out toward Lesser Basel in answer to the dances and mock obeisance and curtsies performed in the middle of the bridge each year by the "Wild Man" and his attendants. This taunting symbol has now been removed and is in the Historical Museum, but a restaurant still bears the name and sign.

Basel became an Episcopal See about the year 400 C.E., and so commerce was still under the authority of the bishop in those early days. He levied the market fees and set the quality and price of goods. As the craftsmen and tradesmen grew stronger, however, they began to form professional associations called Guilds and gradually reduced the power of the bishop. Now into this flourishing trading center stalked the black phantom of the plague in 1340, taking toll of more than half of the inhabitants, followed in 1356 by the terrible earthquake, which reduced the city and surrounding castles to rubble and ashes as fire raged through the town.

The Cathedral here—which was the third on this site by that time—was also destroyed, but was later rebuilt in its present Roman-Gothic style in this warm red sandstone, just like the outstanding Town Hall in the marketplace. We will walk down there. Isn't it a delightful scene with the colorful market beneath those venerable walls? Just like a piece out of *Hans Andersen!* You can almost see the carriage and pair, the bonnets and bustles. But today, when the market moves out, every available space is taken for car parking!

Yes, the city recovered with surprising rapidity from the blows it suffered. The Guilds now took over in an era of reconstruction, the city having gained temporal power. The timber houses were rebuilt in stone and a more extensive city wall replaced the old fortifications.

The Church Council of 1431 to 1448 now brought Basel into the spotlight. Its favorable geographic situation, its adequate facilities on the crossroads to various countries and the use of French and German were the deciding factors in settling for Basel as seat for this Council. Now from all sides came the cardinals and bishops, the scholars and scribes, the counts and dukes, princes and even the emperor himself, and following in their train the attendants and vendors, and not a few harlots, it seems, to enjoy the general prosperity. All eyes were focussed on Basel, and, although little was achieved by this Council in the seventeen years it met, it brought many advantages to Basel. First,

the streets were paved in honor of the illustrious assembly. Then the financial gains it brought were appreciable, as well as an impetus to its building program. But, above all, a desire for intellectual pursuits was generated, which led to the founding, in April 1460, of the University, which was to play a part in the Reformation shortly to sweep over Europe. In 1501 Basel entered the Swiss Confederation. As a free city it now made rapid progress. Printing and bookmaking became established trades. Basel had become a seat of learning, science and art. It was a time of awakening.

Memories of the Reformation

It is most interesting to leaf through the reproductions of the printed works of those times. Of the humanist Sebastian Brant, for instance, or Erasmus, with the beautiful illustrations by Hans Holbein the Younger; to see Erasmus' translation of the Greek Scriptures into Latin printed by his friend Johannes Froben, or the German translation by Martin Luther, both richly illustrated by Holbein. Erasmus remained true to his own reform program but other men took up the torch of enlightenment. Luther's ninety-five theses reached Basel, and the first copies left the press in 1517. One is preserved in the University Library today. Letters full of zeal and ardor were exchanged with Luther —the Reformation was under way.

The real reformer in Basel was Johannes Oecolampadius. He had worked with Erasmus on his Greek Scriptures, but was now fired to action by the power of this dynamic gospel. In his double capacity as professor at the University and as vicar of St. Martin's church, he courageously led Basel through the Reformation in the six years to 1529, when it was climaxed by the forcible removal of all images from the Cathedral. The foremost paintings of Holbein were destroyed and the painted glass windows smashed to splinters, to be replaced by plain glass till today. Seeing his works so little valued, Holbein cleared out to seek more appreciation for his art in England, but there is still a large collection of Holbein paintings and drawings preserved in the city's Museum of Fine Arts.

Basel now opened her gates to the victims of religious persecution as refugees sought shelter from France, Holland and Italy. But the indebtedness is mutual, for they brought with them their refinement and initiative and numerous new branches of trade. To be specially mentioned is the textile industry, with velvet and silk weaving, and the silk ribbon industry, which brought great riches to the city. With the changing fashions this industry gradually declined, to be replaced today by the chemical industry of international repute, now foremost in Basel, with at least four leading firms having large modern factories bringing employment and wealth to the city.

The French Revolution and the Napoleonic wars and other political disturbances left their scars here as elsewhere, but Basel has always had a record of fighting for intellectual, social and economic progress rather than for political gain. Thus today the city is particularly noted for its social legislation and social welfare, both for the sick and the aged, the new municipal hospital being an example of its efforts in this respect.

Added Attractions

Basel is very proud of its museums, which are outstanding, and where very fine collections and original specimens may be seen; but our time is limited this visit. The lovely fountains we will note in passing, and there is one monument we will quickly look at on our return to the sta-

tion, as you may like to take a picture. The Strasbourg Monument is by the same sculptor as the Statue of Liberty, the Frenchman Frédéric Bartholdi, and was presented to Basel by Alsace in gratitude for the protection extended to their women and children in the German-French war of 1870-1871.

The goal of many visitors to Basel is the Zoological Gardens, known here simply as the *"Zolli."* They are set in beautiful surroundings, with room for expansion made possible by many rich donors. The "Zolli" enjoys a wide reputation in Europe. Owing to the favorable conditions here, excellent results have been obtained in breeding rare species, some for the first time in captivity, with a healthy birthrate among the beasts of prey from year to year. There are around 2,500 animals being cared for. Many Basel families take out an annual family subscription to the "Zolli" and enjoy rest and recreation in pleasant surroundings, with their children profitably occupied; and in spring, when every pair is proudly parading its young, it is a veritable paradise.

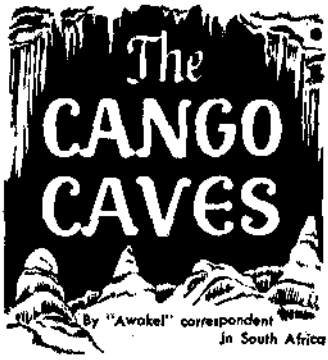
Yes, spring comes earlier to Basel with its milder, gentler climate, than to Berne, where the Swiss branch office of the Watch Tower Society is located. There in Berne the cold breath of the Alps keeps the buds tightly closed when the magnolia trees are in full bloom in Basel, and when the bountiful crops of fine black *'Baasler'* cherries arrive we know summer is right at the door, and we hope it will be one of its typically mild ones this year!

But here we will take the tram and go on to the *Mustermesse* or Fair and Exhibition Halls. As early as 1471 Basel was allowed to hold two trade fairs every year. In 1917 the first Swiss Industries Fair in its modern form was held and has now become an institution, the great exhibition halls having increased to cover a combined floor space of about 1,300,000 square feet in twenty-one halls. The *Kongresshalle* is of interest to Jehovah's witnesses, as we have found excellent accommodation for our national assemblies on various occasions. It is well equipped and has very good acoustics. Across the road is a large exhibition hall, which we hope to change into a large dormitory this year to house many of the expected guests to our International Assembly to be held on the St. Jakob Sport Field, from July 14 to 18. In 1444 this was the very site of the battle of the Swiss Confederates against the Armagnacs led by the French *Dauphin*. But this year this great park is to be changed into a gigantic Kingdom Hall to cater to a peaceful international assembly of people, joining together in praise to their all-glorious Creator, Jehovah. Upbuilding sessions in German, French, Italian, Spanish and Portuguese, and the fellowship of their brothers from many lands will be enjoyed.

We have often enjoyed the hospitality and courtesy of the Basel householders during our assemblies, and also its transportation facilities, which we have appreciated very much. This summer, however, we are going to draw even more fully upon its resources. They tell us, if you have a car and do not know the intricacies of the city, it is best to park it right here under the trees and take the tram or bus. Anyway, Basel is practiced in dealing with crowds as a noted Convention and Fair city.

We may mention before we separate that there are some nice shorter excursions around Basel. So if you have a little time after the assembly, you may like to make a trip to the Roman ruins at Augst, or to the spa of Rheinfelden up the Rhine. Then there is the Black Forest in Germany or places of interest in Alsace. Remember, Basel is but the "Gateway," and beyond the hills that you see over there, Switzerland's glistening mountains await you.

The CANGO CAVES



By "Awake!" correspondent in South Africa

IN PURSUIT of a deer that he had wounded, South African farmer Van Zyl came to a hillside where his quarry had mysteriously disappeared. Closer investigation revealed that the wounded animal had found refuge in a cave that was obscured by brush. Van Zyl cautiously followed, creeping inside the entrance. But instead of finding a small, confined space, as he expected, he stood in a dark, eerie emptiness. Excitedly Van Zyl hurried home, organized a party, and that same day returned to explore this dark underworld.

Since that day in 1780 exploration work has continued in these caves that are located about seventeen miles outside the town of Oudtshoorn. The very nature of the surroundings seems to whisper promises of findings even grander than the enormous rooms and awe-inspiring stalactites and stalagmites that have already been discovered. Stalagmites are formations of lime that are built up from the floor by dripping water containing lime, while stalactites are formations of lime that hang like icicles from the roof. Today, tens of thousands of visitors a year marvel at these fascinating lime formations that can be seen through about a mile and a half of the Cango Caves.

If you contemplate a tour of these underground wonders you are in for some good exercise, and are advised to dress lightly, as the humidity is high. Although you may not find it quite as adventurous as did Van Zyl on his first exploration in 1780, you will certainly see a lot more than he did. So step inside. Follow the guide down the flight of steps and you are in Van Zyl's Hall.

This tremendous 320-foot-long, 160-foot-wide and 50-foot-high chamber with its grand variety of stalactites and stalagmites is what greeted the astonished eyes of Van Zyl and his men. Of particular interest is a curious formation of limestone that resembles a resting camel, and an amazing 31-foot, very thin stalagmite called Cleopatra's Needle. Now you proceed up a slope and through a wide passage to the next large room, called Botha's Hall.

The displays in this hall are magnificent and varied. Here can be seen the highest column in the caves, the result of a stalactite adjoining a companion stalagmite. As you leave this cavern a stalagmite formation is seen that looks like a pulpit from which a preacher can look down upon his audience.

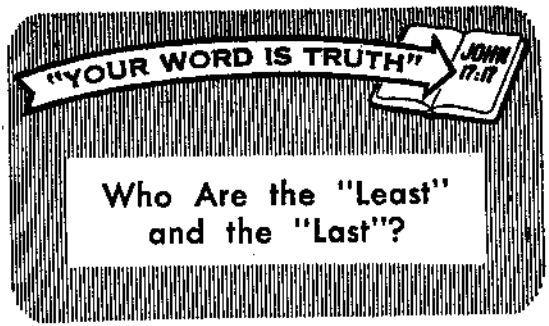
Following the narrow passage from Botha's Hall, you come into the Rainbow Room. Here a number of colored lights give a rainbow effect to the formations. A bridge constructed for the convenience of visitors leads to a much cleaner and whiter-looking chamber, the most interesting feature of which is a formation that looks like an old-fashioned four-poster bed. This is called the Bridal Chamber.

As you proceed from here, you pass through the Fairy Palace, a small cave packed with many interesting stalactite and stalagmite formations. Your next stop is the Drum Room, where a series of large curtain-like drapings hang from the ceiling. The hollow sound that rolls forth when one of these curtains is struck is responsible for the name of this room. On leaving this musical chamber, you descend into the 350-foot-long Grand Hall.

A 12-foot-wide tunnel, which is over 100 feet long, leads from this long room into the Crystal Chamber, and the beautiful crystal-like stalagmite and stalactite columns convince you that this chamber is well named.

To see the rest of the caverns presents a challenge, for you now enter an 80-foot-long tunnel that is too low for you to walk erect. Should you fail to remain stooped, a sharp crystal will painfully remind you to keep low. The name Lumbago Walk can be appreciated. However, the effort is rewarded by what you see in King Solomon's Mine, the next cave. The fascinating clusters of little glistening, twisted stalactites, called helictites, apparently influenced the naming of this room after a treasure source. The Ice Chamber, your next stop, bears evidence that water filled this grotto in past ages. The tour ends in the next cavern, called the Devil's Workshop.

Although you probably are quite weary physically after this long underworld excursion, your mind and imagination have been stirred. Without seeing these wonders with your own eyes, you would never have dreamed they could be possible. What marvelous architectural skill the Grand Creator, Jehovah God, has demonstrated in fashioning such underground beauties!



JESUS CHRIST, in his Sermon on the Mount, among other things stated: "Whoever, therefore, breaks one of these least commandments and teaches mankind to that effect, he will be called 'least' in relation to the kingdom of the heavens." What did Jesus here mean by some being called "least" in relation to the kingdom of the heavens? Did he mean that they would enter into the kingdom of the heavens but would occupy the lowest place in it?—Matt. 5:19.

Such does not appear to be a reasonable conclusion, for how could any who taught the breaking of any of God's commandments ever merit getting into heaven at all? Rather, Jesus' thought here seems to be that the "least" would not even get into the heavenly kingdom. This is apparent from what Jesus went on to say: "For I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens." Clearly, in speaking of those who broke even the least of God's commandments and taught others to do the same, Jesus meant the religious leaders of his day who would not get into the Kingdom.—Matt. 5:20.

But it may be asked, How can this understanding of Jesus' words here be harmonized with what he said on another occasion: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he"? (Matt. 11:11, *AV*) This would seem to indicate that he that is least would enter the heavenly kingdom. Apparently there is a discrepancy here. What is wrong? An error was made in translating.

At Matthew 11:11 the Greek word rendered "least" is not the same as the Greek word rendered "least" at Matthew 5:19. In this latter text the Greek word is *elákhistos* and is in the superlative form and therefore literally means "least." But the word used at Matthew 11:11 is *mikróteros* and is in the comparative form. That is why the *New World Translation* renders this text: "But a person that is a lesser one in the kingdom of the heavens is greater than he is." Among other versions that support this translation are *Rotherham,* "less"; *Tyndale,* "lesse"; *Taffel's Interlinear,* "lesser."

Even as to be "least" in relation to the Kingdom means not to be in the Kingdom at all, so we find that Jesus used "last" to mean that one would not get into the Kingdom at all, as when he spoke of 'the first being last and the last first.'* One such instance is found at Luke 13:30: "Look! there are those last who will be first, and there are those first who will be last." The context here shows that the question had been raised, "Lord, are those who are being saved few?" In answer Jesus said: "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able, when once the householder has got up and locked the door." Those coming

* While this expression has been applied by some to the order of the resurrection, the context does not justify such an application. Certainly it will not be true of the body of Christ that the last to die will be the first to be raised from the dead. However, as regards the resurrection of humankind upon earth, it is a reasonable assumption that many of those last to die before Babylon the Great is destroyed and the battle of Armageddon would come back early. In this way each generation will be able to welcome back its previous one.

too late Jesus describes as "workers of unrighteousness," and adds: "There is where your weeping and the gnashing of your teeth will be, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside." In conclusion he adds: "Look! there are those last who will be first, and there are those first who will be last." The scribes and Pharisees, the religious leaders of Jesus' day, might be said to have been first as to an opportunity of entering the heavenly kingdom in view of their privileged position and their opportunity to know and to do the will of God. On the other hand, the common people whom these religious leaders so despised, and, in particular, the tax collectors and the harlots, were the last who would seem to have any hope of entering the heavenly kingdom, not entering it at all. But Jesus showed that just the opposite was to be true: those despised ones who repented were the first to enter into the Kingdom, whereas the hypocritical religious leaders who did not repent were the last in the sense of not entering it at all.—Luke 13: 23-30.

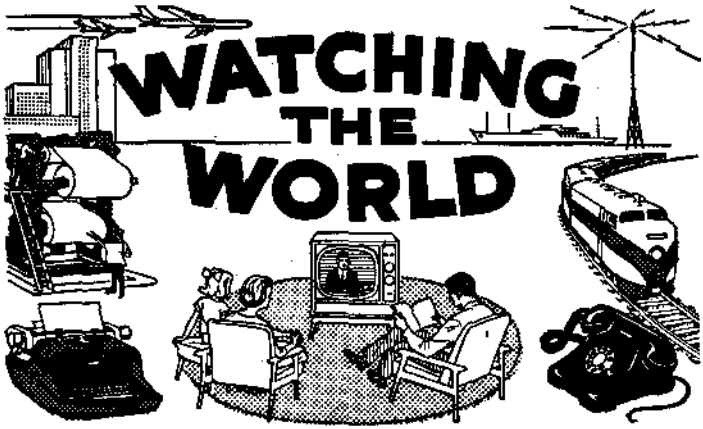
Another instance where Jesus used this expression regarding the first being last and the last being first was in connection with the parable of the denarius or the "penny." In fact, this parable both opens and closes with this expression.

In it Jesus told of workers who were hired to work in a vineyard, some early in the morning, others at the third, sixth and ninth hours, and, finally, some were even hired at the eleventh hour. Then at the end of the twelfth hour all were paid, and all received the same wage as had been agreed upon for those who began to work early in the morning, so that those who worked one hour received the same as those who had worked twelve hours. When those who had worked twelve hours grumbled, the householder said to them: "Fellow, I do you no wrong. You agreed with me for a denarius, did you not? Take what is yours and go. I want to give to this last one the same as to you. Is it not lawful for me to do what I want with my own things? Or is your eye wicked because I am good?" Jesus then added: "In this way the last ones will be first, and the first ones last." —Matt. 20:1-16.

In other words, those grumblers severed their connection with the Householder of the vineyard, Jehovah God, and so did not enter into the kingdom of the heavens. This contrast and reversal of matters for those who were first in line for the heavenly kingdom but then do not make it at all Jesus repeatedly noted in his illustrations.

It is the point made by Jesus in his illustration of the father who had two sons, both of whom he asked to go work in his vineyard. The first replied that he would but did not, and the second said he would not but then, after all, did go. From this, Jesus drew the conclusion: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God." And showing that he meant that the priests to whom he was talking would not get into it at all, he continued: "For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him." Clearly, then, refusing to repent and believe, those religious leaders did not get to enter the Kingdom at all, not even after the repentant tax collectors and harlots had entered.—Matt. 21:28-32.

In all these illustrations of Jesus there might be said to be a warning to all having a favored position not to take too much for granted!



Quakes Rock Earth

◈ For 90 seconds an earthquake, on March 28, shook central Chile, spreading death and destruction. The homeless numbered between 15,000 and 20,000; the injured, many; the dead, over 400. The material losses were placed at $200,000,000. The majority of the deaths were due to a freak slide caused by the quake. A huge mound, 1,800 feet long and 90 feet high, of the mine's residue slid down and completely buried the miners' camp with its inhabitants.

On Sanana Island, east of Celebes, Indonesia, an earthquake lasted off and on for about a week, from February 18 to 24, occurring on an average of five times a day. Seventy-one persons were killed and more than 2,800 buildings and 14 bridges were destroyed. In the south of Greece, on April 5, nineteen persons were killed, scores were injured and 10,000 homes were damaged in a quake that razed four villages. Close to 20,000 people were officially estimated to be homeless. On March 29 a major earthquake shook the Aleutian Islands. There are, indeed, "earthquakes in one place after another."

"Early Bird"

◈ A new chapter in global communication was launched on April 6. The communications satellite called "Early Bird" became the world's first commercial satellite. If it operates successfully, it will become the first link in a global electronic network. After the launching, Vice-President Hubert Humphrey of America remarked: "Now we'll be able to call everybody! I don't know if this is a good thing or not. We have enough telephone calls in the office already." The satellite was performing better than hoped for. The 85-pound moon is to be stationary over the equator off the coast of Brazil. It is to be synchronized with the speed of the earth, appearing to hang in space.

Teen-Age Suicide

◈ The hopeless feeling of people today is well reflected in the number of young folks bent on suicide. Every year, in the United States, there are 20,000 suicides, according to the American Medical Association's report on April 1. Although suicide is ranked as the 10th leading cause of death for all Americans, for teenagers it ranks fourth—after accident, cancer and rheumatic heart disease—and the rate is rising. While the annual suicide figures themselves are not dramatic, the rate of growth is. In the last ten years the rate has doubled. For every one of the 600 American teenagers whose deaths are recorded as suicide each year, there are at least 100 who fail in the attempt or who take their lives under the guise of accident. The reasons for suicide are many. At the core, however, is depression, arising from feelings of being rejected, abandoned and unloved. Parental demands for perfection and for academic success drive children into loneliness and depression. These are major factors, a school inquiry indicated.

Birds on Duty

◈ A drive against mosquitoes is on in the United States. Officials in the state of New Jersey are enlisting the aid of young purple martins in their fight against the insects this summer. These birds thrive on eating mosquitoes in huge quantities. Houses are being made to accommodate the birds; each one to house at least 12 birds. Of course, getting rid of mosquitoes will also require locating stagnant ponds and water holes and disposing of them.

Bible Scrolls Found

◈ Members of an archaeological expedition at Masada discovered two more Bible scrolls. One scroll consists mainly of Deuteronomy chapter 33, while the other contains Ezekiel chapters 35 to 38. The Deuteronomy text is said to be identical with the traditional version.

Freedom Upheld

◈ Turin, Italy, recently upheld justice when a magistrate acquitted two of Jehovah's witnesses charged with "peddling printed and illustrated material without a required license." The case was promptly dismissed when the attorney for the accused pointed out to the court that the activities of Jehovah's witnesses were legal under Article 19 of the Italian Constitution, which says: "Everyone has the right

to freely profess his religious faith in every form, and to propagate it, publicly and privately, provided it is not against morality."

Locusts Threaten Crops

◈ Three huge swarms of locusts have been spotted in West Pakistan and one in Somalia, threatening crops in these lands. In addition, large numbers of adult locusts in "swarming populations" have been found in India, also in Africa. The U.N. Food and Agriculture Organization (FAO) stated that the danger to the crops was not immediate. However, in time the locust invasions will no doubt be under way.

Crystal Miners

◈ Two wandering prospectors stumbled on a 13-lb. chunk of white crystal near Christalina, about 60 miles south of Brasilia, Brazil. The reaction in town was reminiscent of the gold-rush days in early North America. More than 2,000 of the townspeople swarmed onto 1,900 acres with shovels. A shantytown with pleasure, picks and prostitutes sprang up. Some miners struck it rich, while others lived off their fellow workers. One miner sold a fine stone for $190, just to learn that the buyer quickly resold that same piece for over $2,500. Anxious diggers with aching bones and blisters lined up at the nearby chapel of St. Sebastian, lighting candles and praying that he would guide them to strike it rich. But the saint was not satisfying the superstitious. Discouraged and broken, many gave up the project. As they were leaving, the professional miner with his special power equipment was moving in, buying up claims, preparing to go where muscle would not permit.

Salty Sea

◈ Abnormal waters were found in an underwater depression more than 7,000 feet below the surface of the Red Sea. The unexpected temperature of the water was 111 degrees. The Red Sea water is normally about 72 degrees. But perhaps even more astounding was the salinity of this unusual water. It contained 270,000 parts per million (ppm) of dissolved salts! Or, in other words, every four quarts of this water contained more than one quart of salt. This water was, therefore, about eight times saltier than the Pacific Ocean near the Californian coast (about 34,000 ppm), and even saltier than the waters of the Dead Sea, which are about 260,000 ppm. God's bountiful creation never ceases to amaze even the wise.

Church Failure

◈ Nationally-known author and lecturer Dr. Louis E. Lomax, on March 9, delivered a scathing indictment against the churches of Christendom. He asserted that the reason the world is in turmoil today is that the church failed—"deliberately and with malice aforethought"—in its expressed mission of "saving mankind." As far as Dr. Lomax was concerned, church and Christianity have nothing in common. "I am not worried about Christianity," he said, "I am worried about the church." "Christ and I get along together," but "the only time I miss Jesus is when I come to church. He never quite makes it to church." People no longer go to church to worship, said this son of a Methodist clergyman; "people have no intention of leaving church and carrying out God's commandments." The church has become a country club to many.

Snake or Skull and Crossbones

◈ Last year a new symbol was designed for attracting attention to the danger of accidental poisoning. For years the skull and crossbones was the danger signal. The new design was a vicious-appearing snake—a dandy symbol until reptile experts began to complain. One, Dr. Doris M. Cochran, curator of the division of reptiles and amphibians at the Smithsonian Institution, declared: "This [snake symbol] creates a false impression. . . . Only about 200 of the nearly 2,500 snake varieties in the world are dangerous to man. More people die from bee and wasp stings than snake bites."

Peter's Bones

◈ Margherita Guarducci, professor of Greek antiquities and epigraphy at Rome University, claims to have identified human remains found under St. Peter's Basilica in Rome as those of St. Peter. This discovery was reported on February 18. However, not all Christians find professor Guarducci's testimony conclusive. After all, Peter's bones have already supposedly been identified by previous popes. And, too, neither the Scriptures nor the facts of history prove that Peter was ever in Rome.

Prolific!

◈ Seven newborn calves were born to one cow in Lima, Peru, on March 17. Experts say this is the first time anything like this has ever happened in the world. The cow had two male and five female calves.

Families on the Move

◈ Close to 1,000,000 wives and children of United States citizens are stationed outside the United States at present. Of these, 462,000 are dependents of military men, 355,000 of that number are civilians with the U.S. State Department, U.S. Information Agency or other government agencies. Added to these are thousands of dependents of Americans employed by private firms abroad. Military dependents are living in 30 foreign countries. Dependents of civilian

government employees are scattered over 113 countries outside the United States. When war threatens, these are all subject to being evacuated to their native homeland. March saw some 1,800 American dependents in South Vietnam shipped back to the United States.

Rise in Divorce

◈ Poland, a predominantly Roman Catholic nation, was virtually free of divorces prior to World War II. Today the nation is ruled by the Communists and divorces have climbed steadily since 1945. It was 11,000 in 1950 and about 21,000 last year. While this may seem low in a nation of 31,000,000 people, yet it is the rate of divorce growth that is alarming. In an interview of 2,355 Poles, sociologists found that only 15 percent of those polled were opposed to divorce.

Canadians Concerned

◈ Even friendly nations are faced with neighbor problems. For example, one prominent Canadian says: "We like the feeling of security and well-being that comes from living next door to the United States. But while we like you, we are also worried about you. American cultural, economic and political influence so pervade our way of life that we have begun to wonder if one relatively small nation can retain its independence in the face of the strong pressures generated by our giant neighbor to the south." Naturally Canadians are concerned about the way things are. On March 14 a news release stated that "Americans now control 60 percent of Canada's petroleum industry; 52 percent of her mining and smelting; 35 percent of pulp and paper; 45 percent of Canadian manufacturing; 50 percent of her chemical, electrical and farm machinery industries, and almost 100 percent of her auto and rubber industries." Canadians complain that the United States is not only protecting them but overwhelming them. They might very well have a point.

Paperwork Jungle

◈ The American House Post Office Subcommittee on the Census and Statistics recently stated that it costs the Federal government $7,000,000,000 a year, and that business, industry and the public bear a $20,000,000,000-a-year expense-load processing the innumerable paper forms required by the government. About one thousand million various kinds of report forms—or five for every one citizen of the nation—originate in the government each year, the report said. Big government has always been synonymous with heavy burdens and big waste, and the above is evidence that it is still that way.

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of Jehovah's Witnesses

God's Word, the Bible, is indispensable to the Christian way of life. To focus attention on this Book of Books, the Watch Tower Society is sponsoring a series of "Word of Truth" District Assemblies this summer during June, July and August. Have you made arrangements yet to attend? To help you locate the assembly nearest you, a list of cities is given below with the names and addresses of the convention sites and also the address of the convention and rooming headquarters in each area. If you would like assistance in locating rooming accommodations, write to Watchtower Convention at the rooming address five weeks in advance of the assembly.

CANADA

July 1-4: Victoria, B.C., Victoria Memorial Arena. Rooming: 2780 Shelbourne St., Victoria, B.C.

July 8-11: Vernon, B.C., Vernon Civic Arena. Rooming: 4111 27th St., Vernon, B.C.

July 15-18: Regina, Sask., Regina Exhibition Stadium. Rooming: 15th Ave. & Retallack St., Regina, Sask. **Sudbury, Ont.,** Sudbury Arena. Rooming: 485 McNeil Blvd., Sudbury, Ont.

July 22-25: Peterborough, Ont., Peterborough Memorial Community Centre. Rooming: 109 Ware St., Peterborough, Ont.

July 29-August 1: Brandon, Man., The Wheat City Arena. Rooming: 834 10th St., Brandon, Man.

August 5-8: Kitchener, Ont., Kitchener Memorial Auditorium. Rooming: 85 Ottawa St. S., Kitchener, Ont.

August 12-15: Quebec, Que. (French), Cambrai Curling Club. Rooming: 215 rue Anna, Quebec, Que.

August 19-22: Calgary, Alta., Stampede Corral. Rooming: 804 12th Ave. SE., Calgary, Alta. **Saint John, N.B.,** Thistle Curling Club. Rooming: 185 Mount Pleasant Ave., Saint John, N.B.

August 26-29: London, Ont., Grandstand, Western Fairgrounds. Rooming: 1587 Caledonia St., London, Ont. **Sydney, N.S.,** Sydney Academy Auditorium. Rooming: Alexandra St., Sydney, N.S.

BERMUDA

July 1-4: Hamilton, Bermuda, Kingdom Hall, Ewing St. Rooming: Box 72, Hamilton, Bermuda.

UNITED STATES

June 24-27: Seattle, Wash., Seattle Center, 225 Mercer St. Rooming: 333 19th Ave. E., Seattle, Wash. 98102.

July 1-4: Monterey, Calif., Monterey County Fairgrounds, Fairground Rd. & Casa Verde Ave. Rooming: 523 Ramona Ave., Monterey, Calif. 93940.

July 8-11: Sacramento, Calif., Grandstand, State Fairgrounds, Cor. Broadway & Stockton Blvd. Rooming: 3965 12th Ave., Sacramento, Calif. 95817. **San Diego, Calif.** (English and Spanish), English: Balboa Stadium, 1502 Russ Blvd. Rooming: 2035 Adams St., San Diego, Calif. 92116; Spanish: Russ Auditorium, adjacent to Balboa Stadium. Rooming: 2035 Adams St., San Diego, Calif. 92116.

July 15-18: Albuquerque, N.M. (English and Spanish), English: Albuquerque Civic Auditorium, 820 Lomas Blvd. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108; Spanish: Youth Building, New Mexico State Fairgrounds. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108.

July 22-25: Wailuku, Maui, Maui War Memorial Center. Rooming: 346 North Market St., Wailuku, Hawaii 96793. **Lubbock, Tex.,** Fair Park Coliseum, Fairgrounds at Avenue A. Rooming: 129 Temple Ave., Lubbock, Tex. 79415.

July 29-August 1: Fairbanks, Alaska, Nordale School, Hamilton & Eureka Sts. Rooming: Box 1004, Fairbanks, Alaska 99701. **Honolulu, Oahu,** McKinley High School Auditorium. Rooming 1228 Pensacola St., Honolulu, Hawaii 96814. **Chattanooga, Tenn.,** Engel Stadium, 5th & O'Neal Sts. Rooming: 4901 Midland Pike, Chattanooga, Tenn. 37411. **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive. Rooming: 3602 Curtiss St., Corpus Christi, Tex. 78405. **Memphis, Tenn.,** Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. **Odessa, Tex.,** Ector County Coliseum, 42d St. & Andrews Highway. Rooming: 321 N. Adams Ave., Odessa, Tex. 79761.

August 12-15: Buffalo, N.Y., Memorial Auditorium, Main & Terrace. Rooming: 415 Minnesota Ave., Buffalo, N.Y. 14215. **Minneapolis, Minn.,** Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn. Rooming: 3715 Chicago Ave. S., Minneapolis, Minn. 55407. **Nashville, Tenn.,** Municipal Auditorium, 417 4th Ave. N. Rooming: 1400 Meridian St., Nashville, Tenn. 37207. **St. Petersburg, Fla.** (English and Spanish), Bayfront Center Auditorium-Arena, 400 1st St. S. Rooming: 1695 42d Ave. N., St. Petersburg, Fla. 33713.

August 24-29: New York, N.Y. (English and Spanish), Yankee Stadium, 157th St. & River Ave. Rooming: 77 Sands St., Brooklyn, N.Y. 11201.

For rooms or further information write

WATCHTOWER CONVENTION

at the rooming address in the city nearest you

Awake!

Why Put Your Trust in the King Jesus Christ?

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JUNE 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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Pursue Happiness Wisely

WHO does not want to be happy? The quest for happiness is one of the most widespread and earnest pursuits of man. Once he has assured himself of the bare necessities of life—food, clothing and shelter—man wants happiness.

Recognizing this deep-seated desire in man, the founding fathers of the United States republic, in their Declaration of Independence, stated: "We hold these truths self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." Wisely, those men distinguished between happiness and the pursuit of happiness. They did not state that Happiness was an inalienable right as were Life and Liberty, but only the *pursuit* of Happiness was such a right.

All humans might be said to engage in this pursuit, yet how few realize their goal, happiness! Why? It could be because they pursue it too eagerly, or selfishly, or in a misguided way. In brief, it might be said that so many do not realize the happiness they pursue because they do not pursue it wisely.

The fact is that the more strenuously we pursue happiness the more elusive it becomes. If we reach out for it too eagerly, it becomes a mere will-o'-the-wisp. The ancient Greek philosophers known as the Epicureans might be cited as an example of the folly of pursuing happiness for its own sake. Their philosophy was that the purpose of life was its enjoyment; not necessarily alone in matters of food and drink, as do their counterparts in modern times; but also the enjoyment of the better things of life, such as friendships. But making selfish enjoyment an end in itself at last proved frustrating, as can be seen in the fact that so many of them in old age left this world by their own hand. Their living for pleasure had not brought them lasting happiness.

It may, therefore, be said that happiness is most likely to be realized as a by-product of pursuing a wise course. In this, as in so many other matters that involve human conduct and activity, the inspired Word of God, the Holy Bible, sheds light on our paths. Thus it tells us that the possession of wisdom, which means the ability to apply knowledge in line with God's righteous principles, contributes to one's happiness: "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver . . . [and] gold itself. It is more precious than corals, and all other

delights of yours cannot be made equal to it. Length of days is in its right hand; in its left hand there are riches and glory. Its ways are ways of pleasantness, and all its roadways are peace. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy." —Prov. 3:13-18.

Yes, man may have an inalienable right to pursue happiness, but he must pursue it wisely if he would realize it. He cannot follow a course of crass materialism, be motivated by the love of money, and expect to realize happiness. Concerning the folly of this course, the Holy Bible warns us: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have . . . stabbed themselves all over with many pains."—1 Tim. 6:9, 10.

However, pursuing happiness wisely requires not only having worthwhile goals but being modest in your ambitions and moderate in your striving. Otherwise, you may well be frustrated because of not realizing your goals, or not realizing them as soon as you would like, or you might find yourself paying such a high price as to make it a Pyrrhic victory, one not worth the price you had to pay for it. Remember, "wisdom is with the modest ones." (Prov. 11:2) There is no getting around it: 'It is a means of great gain, this godly devotion with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So having food and clothing, let us be content with these things.' How can you be happy if you are not even contented?—1 Tim. 6:6-8.

Today, more than ever before, men seek happiness by pursuing worldly pleasures. But the irony of that pursuit is that the more you have the more you want. Self-indulgence does not result in happiness, any more than does heaping up mere worldly treasures. But wholesome, worthwhile pursuits can. Warmhearted, mature and intelligent families and groups of friends can spend an evening together, providing happiness for one another simply by sharing their acquired knowledge, their varied experiences and their appreciation of values. All such is pursuing happiness wisely.—Prov. 27:17.

But even here, in seeking the happiness that comes from bringing happiness to others, by sharing worthwhile things, we may not overlook the just rule, "All things, therefore, that you want men to do to you, you also must likewise do to them." If you are a married man, concentrate on making your own wife happy; do not compete with another man in trying to make his wife happy. Are you a wife? Then concentrate on making your own husband, not some other woman's husband, happy. It may not at the moment seem to be as exciting or interesting, but it is more likely to result in happiness!—Matt. 7:12.

In the final analysis, though, the greatest and most lasting happiness depends upon our relationship with our Maker, the great God Jehovah. Knowing and serving him are the most rewarding things we can do. As was prophetically written of our Exemplar in this regard, Jesus Christ: "To do your will, O my God, I have delighted." And as he showed in his Sermon on the Mount, those who are happy are those who are conscious of their spiritual need, the mild-tempered, the merciful, the pure in heart, the peaceable.—Ps. 40:8; Matt. 5:3-9.

So pursue happiness wisely; not selfishly, not too ambitiously, not too eagerly. In particular, let happiness come to you by reason of your love of God and neighbor!

Why Put Your Trust in the KING Jesus Christ?

Who is this one? How does he differ from other rulers?

MANY millions of persons of this generation put their trust in Adolf Hitler, only to be bitterly disillusioned. Others blindly put their hopes in Communist leaders, or in such dictators as Perón, Trujillo and Batista, only to regret it sadly. During World War II practically all the Western world put its trust in men who held out the hope of four freedoms for all: freedom of speech, freedom of worship, freedom from want and freedom from fear. But today there is less of such freedoms in the world than there was before World War II began, and again the hopes of men have been frustrated, even as was the hope that World War I would make the world safe for democracy.

Such has been the experience of men not only in modern times but ever since men began to look to human rulers and put their trust in them. How fitting therefore the counsel of the ancient inspired psalmist: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish"!—Ps. 146:3, 4.

But there is an exception; there is one ruler in whom we can place our hope. And yet not really an exception, for today he is no mere "earthling man." He is one who, far from disillusioning those who put their trust in him, will far exceed mankind's fondest expectations. He is the God-appointed ruler of humankind, the one of whom it was foretold, "Indeed, in his name nations will hope." That one is Jesus Christ.—Matt. 12:21; Isa. 42:4, *LXX*.

Why can you put your trust in this one, Jesus Christ? Because his Father, Jehovah God, has committed to him all power and authority "in heaven and on the earth." So there is just no limiting his ability to accomplish whatever he chooses. Further, there will never be any question about ending his rule because of his 'returning to his ground,' for though he died once, he is now "living forever and ever." No ordinary ruler is he, but the one of whom it is written, "the King of those who rule as kings and Lord of those who rule as lords, the one alone [of all such kings and lords] having immortality," and therefore not subject to death.—Matt. 28:18; Rev. 1:18; 1 Tim. 6:15, 16.

A ruler that will never die, endowed with all power and authority, might well cause us to fear, were it not for the fact that he excels as greatly in righteous principles and in unselfish love as he does in power and deathlessness. In striking contrast with so many of the rulers of this world who exploit their subjects, this one loved his subjects so much that he impoverished himself, suffered and even died on their behalf. As he himself stated it: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." Yes, as one of his followers tells us, this ruler, Jesus Christ, "emptied himself" of his existence

in a Godlike form, "and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." Could unselfish regard for one's subjects go any farther? Surely this is the King, the Ruler, in whom to put your trust!—Matt. 20:28; Phil. 2: 7, 8.

A Historical Character

Perhaps at this point someone will say, What a beautiful dream! If only it were true! But what proof is there that this Jesus Christ is truly the Son of God, that what the Bible says about him is true? Why, there are some that even deny that Jesus Christ is a historical character, that he ever existed.

But that should not surprise you. Rarely is a striking truth presented without one or more persons questioning it. As for doubting the very existence of Jesus Christ, only someone who has presupposed in his mind that there was no such person and who therefore turns a deaf ear to all the evidence available on Christ's being a historical character could hold such a position. In fact, it would be difficult to find any writing more saturated with prejudiced emotionalism than much of that which assays to prove that Jesus Christ is not a historical character.

In the first place, the four Gospels that record Jesus' life have all the earmarks of truth. They give evidence of having been written with the utmost candor, not even flattering the followers of Jesus, the very ones that recorded his life. If one were to doubt their record, he ought to ascribe a plausible motive for the writers' trying to foist such a hoax upon their fellowmen.

Not that proof of the fact of Jesus' existence depends solely upon the four Gospel accounts. No serious scholar of these matters will doubt for a moment that the apostle Paul wrote the letters to the Romans and the Corinthians as found in the Christian Greek Scriptures, and these leave no doubt as to the basic essentials of Jesus' existence. There is no question about the apostle Paul's being an intelligent man, nor about his sincerity. Well, he put such trust in Jesus Christ as the Son of God that he gave up a high position in the Jewish polity to become a bitterly persecuted follower of Jesus Christ.—2 Cor. 11:22-33; Gal. 1:13, 14.

More than that, there is the testimony of the early Talmudical accounts of Jesus, on the basis of which Klausner, a Jewish scholar, says in his *Jesus of Nazareth:* "It is unreasonable to question either the existence of Jesus (as certain scholars have done in the eighteenth century and in our own time) or his general character as it is depicted in the Gospels." And again, "To cast wholesale doubt on the historicity of the Synoptic Gospels becomes more impossible the more widely we study all the branches of Judaism during the period of the Second Temple."

There is also the reference by the Jewish historian Josephus in his *Antiquities of the Jews,* Book XX, chapter ix, paragraph 1, which tells that the high priest Ananus "assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James," and which reference has never been challenged. Note also the testimony of the pagan Roman historian Tacitus, as found in his Annals, Book 15, paragraph 44. In telling of the persecution of the Christians, he, among other things, states: "The originator of the name, one Christus, had been executed in the reign of Tiberius by order of the Administrator Pontius Pilate." Clearly, to deny that Jesus

actually existed is to "deny all historic reality," as scholar Klausner so well observes.

The Son of God

Of course, for us to put our trust in Jesus Christ he must not only be a historical character but truly be the one the Hebrew prophets foretold, the Messiah, and be what he and his followers claimed for him, the Son of God. Was he the Son of God in a unique and direct sense, such as has not been true of anyone on earth before him or since he was on earth?—John 10: 29-39.

ARTICLES IN THE NEXT ISSUE

- Are Haunted Houses Hoaxes?
- Transforming Deserts Into Green Farms.
- Making Mealtimes More Enjoyable.
- When You Drive, Look and See!
- Furred Acrobats of the Treetops.

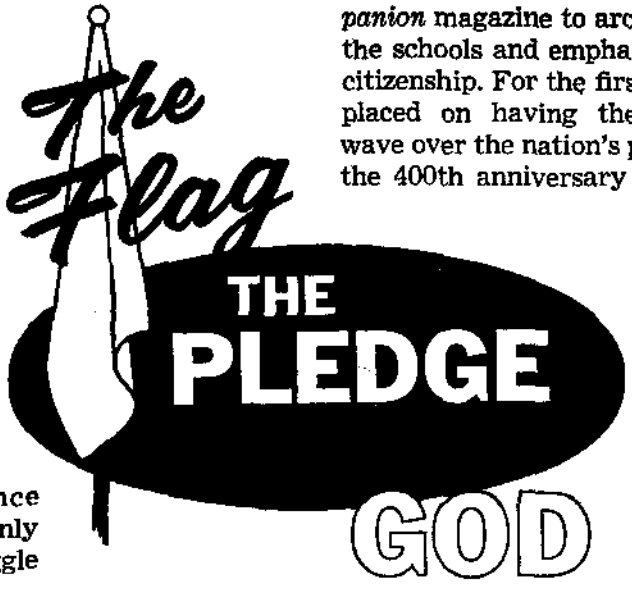
The answer to that question must be an unequivocal, Yes. Why? Because of the testimony of the Gospel writers, as well as of himself, which, as we have seen, bears all the earmarks of honesty and candor. Not only did his apostle Peter state to him, "You are the Christ, the Son of the living God," but Jesus himself said of himself: "I am God's Son."—Matt. 16:16; John 10:36.

That the apostle Peter knew whereof he spoke, and that Jesus was not to be charged with a vainglorious claim, is apparent from the miracles he was able to perform. Thus we read that early in his ministry "he went around throughout the whole of Galilee, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity among the people. . . . and they brought him all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them." On one occasion when his disciples were in a boat and were threatened by a storm, "he rebuked the winds and the sea, and a great calm set in," so that his disciples asked, "What sort of person is this, that even the winds and the sea obey him?" What sort of person? No mere son of Adam but the Son of God! On another occasion he raised from the dead his friend Lazarus, who had been dead four days.—Matt. 4: 23, 24; 8:23-27; John 11:1-44.

So there is every reason for you to put your trust in the King of kings, Jesus Christ. Look to him to bring about righteous conditions upon the earth. He will bring forth justice to the nations, put an end to sickness, sorrow, pain and dying and cause God's will to be done upon earth as in heaven.—Isa. 42:1; Rev. 21:4; Matt. 6:10; Gen. 22:18; Gal. 3:16.

Putting your trust in him, however, means more than merely believing the foregoing evidence as true. You must exercise faith, that is, let faith move you to do something about it. As the disciple James points out, "faith without works is dead." Learn what God's will is for you by a study of his Word together with the helps God has provided in our day. Associate with others who are likewise desirous of knowing and doing God's will. And as you learn, act upon the knowledge gained, for, as Jesus said, "if you know these things, happy you are if you *do* them." —Jas. 2:26; John 13:17.

Putting your trust in the King Jesus Christ, you will never be disappointed but can look forward to realizing the blessings of his rule forever, even as promised you in God's Word: "The righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:29.



WHEN General George Washington stood amidst his cold and embittered soldiers at Valley Forge, he said: "Some day men will think this liberty easy." But *freedoms won have* never been easy. Even those freedoms associated with the flag salute and the pledge of allegiance have been realized only after years of struggle and much sorrow.

The adoption of the flag of the United States was of slow growth. It was on June 14, 1777, *that the Congress of the United* States gave the flag official recognition. The flag then was composed of thirteen stripes and thirteen stars. To prevent the flag from becoming unwieldy with the addition of a stripe for each state, Congress, on July 4, 1818, passed a resolution providing that the stripes should remain thirteen in number *in honor of the* original states, and that new states should be represented by stars. In 1960, with the addition of Hawaii, the stars reached their present number of 50.

By presidential proclamation in 1916, June 14 has been set aside as Flag Day, an observance that since then has been celebrated throughout the United States.

The pledge of allegiance, however, dates back to 1892. In the early 1890's a campaign was conducted by the *Youth's Companion* magazine to arouse patriotism in the schools and emphasize the duties of citizenship. For the first time stress was placed on having the American flag wave over the nation's public schools. As the 400th anniversary of the discovery of America approached, the *Companion* staff conceived the idea of having Columbus Day, October 12, 1892, made a national holiday, *by presi*dential proclamation. The program planned on this occasion was to reach its climax in a salute to the flag, spoken in *unison by schoolchildren.*

Two members of the *Companion* staff, namely, Francis Bellamy and James B. Upham, allegedly wrote the pledge for the occasion. In its original form, it said:

> "I pledge allegiance to my flag, and to the Republic for which it stands; one nation indivisible, with liberty and justice for all."

In 1923 the words "my flag" were changed to "the flag of the United States," and in 1924, the words "of America" were added. The pledge became popular. In 1907 the state of Kansas made the flag salute compulsory for public schoolchildren. Such regulations became common in many states in the years that followed.

On "Flag Day," June 14, 1943, just twenty-two years ago, the Supreme Court of the United States announced its historic decision, declaring the compulsory flag-salute laws invalid. It stated: "The flag salute may not be made compulsory for any civilian—man, woman or child—in the United States." Since that day more than 40 percent of the population of America has been born, many of whom have never heard of the Supreme Court's decision regarding the flag salute. Therefore, it seems fitting to review the events that led up to this milestone in American history.

Nationalism and Hysteria

With the rise of Adolf Hitler to power

in Germany, a wave of patriotic hysteria swept the world. During 1935 this patriotic zeal showed itself in a drive for the enforcement of State laws requiring students in all public schools to salute the American flag.

Because of widespread opposition, the 1935 drive for such laws resulted in a compulsory flag-salute statute in only one state—Massachusetts. But similar statutes had been previously passed in many states. In fact, in about half the states in America the flag salute was made a compulsory part of the public school curriculum.

When the 1935 drive stalled, attempts were made to secure the same results by an interpretation of existing laws, which, in many instances, required local boards of education or superintendents to provide a system of flag "exercises." In Pennsylvania, the attorney general construed a statute to permit local education boards in their discretion to compel teachers and pupils to submit to flag salutes on penalty of suspension.

Following the attorney general's opinion, pupils refusing to salute the flag were suspended in several districts. Similar suspensions were made from one end of the United States to the other. In Massachusetts, under the mandatory law passed in 1935, Carleton B. Nichols, an eight-year-old pupil, was suspended when he refused to salute the flag. A lower court refused a writ of mandamus, the prerogative writ to compel the School Board to reinstate the boy and fulfill its duty.

Religious Objection

In the majority if not all of these and previous cases, the ground for refusing to salute was religious. The pupils were sincere Christians. They had come from families whose parents were Jehovah's witnesses. Like the early Christians, Jehovah's witnesses believe in obeying all human laws that do not conflict with God's laws. Saluting the flag is considered by the Witnesses to be a religious act in which they cannot conscientiously participate. They view the act to be a violation of the Second Commandment and of Christian scriptures warning against idolatry. (Ex. 20:4, 5; 1 John 5:21) Like the early Christians, their stand against the flag salute is little understood, as pointed out by the book *The American Character,* in the chapter "Unity and Liberty":

> "Carlton Hayes pointed out long ago that the ritual of flag-worship and oath-taking in an American school is a religious observance. . . . That these daily rituals are religious has been at last affirmed by the Supreme Court. . . . To the overwhelming majority of the American people, the objections of the Witnesses were as unintelligible as the objections of the Christians to making a formal sacrifice to the Divine Emperor were to Trajan and Pliny."

The attitude of early Christians toward patriotic ceremonies is well recorded. For example, *A History of Civilization,* on page 137, says:

> "To hold this motley collection of peoples in a common allegiance, to give them something like a national flag as a symbol of this unity, the emperor was deified. . . . Simple rites of sacrifice to him were added to local religions and local rites. . . . The true Christian, then, could not bring himself to make what to an outsider was merely a decent gesture, like raising one's hat today when the flag goes by in a parade."

Also, the book *Those About to Die* by D. P. Mannix, on pages 135 and 137, states:

> "Christians . . . refused to sacrifice to the emperor's genius—roughly equivalent today to refusing to salute the flag or repeat the oath of allegiance."

Today Jehovah's witnesses, like those early Christians, maintain that to salute the flag is to perform an act of worship toward it. They hold that such devotion may be rendered only to the Supreme Being of the Universe, Jehovah God.

It might interest many Americans to know that the British do not generally salute their flag. It is to them merely a standard, the Royal Family receiving the honor bestowed on the symbol of Empire.

Persecution and the Court

A fierce controversy raged through the public school system of America in the 1930's and '40's because of the compulsory flag-salute statutes. Oftentimes the controversy was carried far beyond the schools and resulted in brutal mobbings, arson, and all other sorts of unlawful persecution, official and unofficial.

On June 3, 1940, the Supreme Court of the United States added fuel to the flames by shifting the responsibility for the enforcement or nonenforcement of the flag-salute regulations onto the individual school systems. As a result, many thousands of children were denied the right of a public school education. Terrible persecution of Jehovah's witnesses followed.

On June 1, 1940, seventy Witnesses in Odessa, Texas, were jailed and grilled through the night regarding their unwillingness to salute the flag. On June 2 all seventy were turned over to a mob of over a thousand, who chased and stoned them five miles down the railroad right-of-way. On June 22 a Witness was tarred and feathered in Parco, Wyoming. On June 29 seven of Jehovah's witnesses in Richwood, West Virginia, were forced to drink large amounts of castor oil, tied together with a police department rope and marched through and out of town. In August 1940 a Nebraska Witness was lured from his house, abducted and castrated. David R. Manwaring, professor of political science, in his book *Render unto Caesar*, says of this senseless persecution: "It became fashionable in many places to jail Witnesses on sight 'just in case.' " A survey by the National Office of the American Civil Liberties Union found that some 40 instances of mob violence in 44 states, involving about 1,500 men, women and children of Jehovah's witnesses, had taken place during 1940 alone. More than 9,000 arrests of Witnesses were recorded from 1940 to 1942.

Punishment was inflicted even on little children and their parents. In Grindstone, Pennsylvania, Stanley Brachna, age twelve, was knocked around by his teacher, thrown against a desk and struck. The teacher tried to force him to salute by holding up his hand. Anna Prinos, age thirteen, was whipped and choked by her principal. She was sent home with great welts on her back from beatings. There were instances where children were taken away from their parents and committed to institutions by the courts. The senseless brutality accomplished little but to thrust Jehovah's witnesses into the limelight. Their courage and integrity to Christian worship won for them many staunch admirers. In fact, no small number of their persecutors became Jehovah's witnesses as a result.

Persecution Backfired

In 1941 persecution against Jehovah's witnesses began to backfire. Newspaper editorials called for a halt to the persecution of innocent people. In its November 24, 1941, editorial, the Los Angeles *Times* said that

> "this Flag-salute business has gone to absurd lengths and that it is time to call a halt. It is about time the State recognize that patriotism cannot be compelled by law."

The Open Forum, published by the Southern California Branch of the Civil Liberties Union, in its issue of December 13, 1941, stated:

> "It is high time that we came to our senses regarding this matter of flag-saluting. Jehovah's Witnesses are not disloyal Americans. In devotion to this country they exhibit as great interest certainly as the average American and probably greater. They are not given to law-breaking in general, but

lead decent, orderly lives, contributing their share to the common good."

The American Civil Liberties Union then appealed to all Americans to stop the cruel persecutions directed against Jehovah's witnesses.

Historic Reversal

On June 8, 1942, three Supreme Court justices, Black, Douglas and Murphy, voluntarily took the unprecedented action of publicly declaring that they considered the 1940 "Gobitis" flag-salute case "wrongly decided." Shortly thereafter a United States District Court in West Virginia granted an injunction against the State Board of Education of West Virginia, prohibiting the enforcement of their compulsory flag-salute statute. The State appealed to the Supreme Court. Then on June 14, 1943, "Flag Day," the High Court handed down its opinion in the case. In a well-considered and exhaustive opinion, the Court by a vote of 6 to 3 reversed its former holding in the "Gobitis" case.* The final result is that those who have conscientious scruples against saluting the flag do not have to choose between violating their conscience and having their children deprived of their schooling.

The very fact that the Supreme Court picked Flag Day, June 14, to announce its historic reversal should be a sobering reminder to every American of the significance of this decision. This was no easy or small thing for the Court to do. For in the very midst of the second world war, the Court defended—indeed expanded upon—Constitutional freedoms. It did so despite the opposition of political authorities. It did so in behalf of an unpopular minority. And it did so in behalf of one of the most unpopular of freedoms—especially in wartime—the freedom *NOT* to salute the flag. By its unprecedented decision, the Supreme Court on this day, June 14, 1943, reassured all Americans, minorities and majorities alike, that the rights for which the flag stands would be honored and protected by law.

On this same day—June 14, 1943—halfway around the world in Australia, a member of the British Commonwealth, something also very significant happened. After a two-and-a-half-year legal battle, the case *Adelaide Company of Jehovah's Witnesses, Inc.*, v. *The Commonwealth* (67 C.L.R. 116, 124 [1943]) was heard in the High Court of Australia. On June 14, 1943, the Court gave a four-to-one victory to Jehovah's witnesses. The Court held that, although Jehovah's witnesses are not fervent nationalists, they are not to be deprived of their freedom. The Australian case, too, involved a reversal of the stand formerly taken by the government there. The Court ruled that Jehovah's witnesses were free to carry on their religious activity and that their work was not prejudicial to the official prosecution of the war.

A Need for Reflection

In the twenty-two years that have passed since then, a whole new generation has grown up, many of whom have never heard of this great struggle for freedom. The legal decisions of 1943 seem a long time ago. And, too, in this period many new legislators, educators and public officials have taken office. Their busy schedules may not have afforded them the opportunity to read law that dates back many years. Some of these officials may be tempted to coerce flag saluting.

In recent years, with the rise of nationalism throughout the world, there has been a noticeable crop of compulsory flag-salute laws reappearing in various states. In New York, North Dakota, New Jersey, Massachusetts and other states, officials have had to be reminded of the Supreme Court's flag decision and Constitutional law. Last

* *The West Virginia State Board of Education* v. *Barnette*. Cited as: 319 U.S. 624 (1943).

year Governor Richard A. Hughes of New Jersey wisely vetoed a bill designed to force all children in New Jersey public schools to participate in the salute to the flag and the pledge of allegiance. The bill was, on May 18, 1964, passed by the New Jersey Assembly 46-0. In his veto message, Governor Hughes said: "It ill becomes a state legislature to turn its back on the (Federal) Constitution by seeking to curtail anew the religious and civil liberties of those individual beliefs, however unorthodox, which are protected by the 1st and 14th amendments." The Massachusetts Senate, on March 15, 1965, rejected by one vote, 17-16, a bill meant to compel public schoolteachers and their pupils to pledge allegiance to the flag daily, contrary to Constitutional guarantees.

Official Control versus Free Will

The flag-salute struggle of twenty years ago culminated in what *Time* magazine considered a victory for religious freedom. It was a victory for freedom of conscience for all Americans, which no legislator should want to spurn or bypass. The popular American Protestant journal the *Christian Century,* in a favorable editorial, stated that Supreme Court Justice Jackson's freedom-of-conscience passage "should become part of the 'American Scriptures,' to be memorized and taken to heart by every patriot." A few choice sentences from Justice Jackson's opinion, which he wrote for the majority in 1943, as well as a brief expression by Justice Black, are set out below. The thoughts therein are worthy of our serious consideration. Justice Black wrote:

> "Words uttered under coercion are proof of loyalty to nothing but self-interest. Love of country must spring from willing hearts and free minds . . . [and] neither our domestic tranquillity in peace nor our martial effort in war depends on compelling little children to participate in a ceremony which ends in nothing for them but a fear of spiritual condemnation."

Justice Jackson concluded as follows:

> "We think the action of the local authorities in compelling the flag salute and pledge transcends constitutional limitations on their power and invades the sphere of intellect and spirit which it is the purpose of the First Amendment . . . to reserve from all official control."
>
> "To believe that patriotism will not flourish if patriotic ceremonies are voluntary and spontaneous instead of a compulsory routine is to make an unflattering estimate of the appeal of our institutions to free minds. . . . freedom to differ is not limited to things that do not matter much. That would be a mere shadow of freedom. The test of its substance is the right to differ as to things that touch the heart of the existing order. If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."

Concerning this fight for freedom, Professor Manwaring observed: "The *legal* battle over the compulsory flag salute was exclusively a Jehovah's Witness fight." But the victory is one for all Americans. With this thought in mind the American Bar Association (in its *Bill of Rights Review,* the 1942 summer edition) commended Jehovah's witnesses for their courageous stand for Constitutional rights during those most trying years. For it took eight long years, with six trips to the Supreme Court, plus the changing of minds of a requisite number of justices, to reach the desired end. Little wonder that A. L. Wirin, attorney for the American Civil Liberties Union, said: "In the field of religious freedom, guaranteed by the First Amendment to the United States Constitution, no group in the nation has rendered a greater service" than Jehovah's witnesses.

While the right of all Americans to freedom of conscience has been strengthened by the 1943 Supreme Court's decision, yet, as Thomas Jefferson declared, "eternal vigilance is the price of liberty."

The Art of TYPING

By "Awake!" correspondent in Uruguay

HAVE you ever received a handwritten letter that had so many illegible words in it that you had to guess at what the writer was trying to tell you? In business affairs such a letter could cause costly misunderstandings. Perhaps you felt like telling the person: "Please learn to type!"

Typing is an art that is not difficult to learn, and it makes an immense difference in the legibility and neatness of your correspondence. Writing is a form of communication, but if you cannot make yourself understood, you defeat your purpose in writing. Mastering the art of typing is worth the effort it takes. You would find it to be of great value to you not only when writing personal correspondence to friends but also when communicating with businessmen, when applying for a job, when seeking information, and so forth. There are many occasions when you would find knowledge of the art of typing valuable. Then too it is much faster than handwriting. A letter can be written on a typewriter in a fraction of the time it takes to do it by hand.

World affairs would be seriously crippled without typewriters. Business establishments, governmental offices, educational institutions, writers of newspapers and magazines and many others would be lost without it. Yet it was not so long ago that a writing machine was nothing more than an idea in the minds of some clever inventors.

The earliest record of a writing machine is in the British Patent Office, which received a patent application for one in 1714. Later, in 1808, an Italian inventor developed one for an Italian countess who was blind. It helped her to carry on her correspondence as well as being a source of enjoyment for her. It was in 1856 that a writing machine was developed that had the familiar basket-like arrangement of type that is basic in the design of most modern machines, but it was not until 1873 that the first of the commercially successful machines began to appear. From then down to the present time a great number of typewriter models have been produced, with constant improvements changing them gradually into the neat, smoothly operating models we have today.

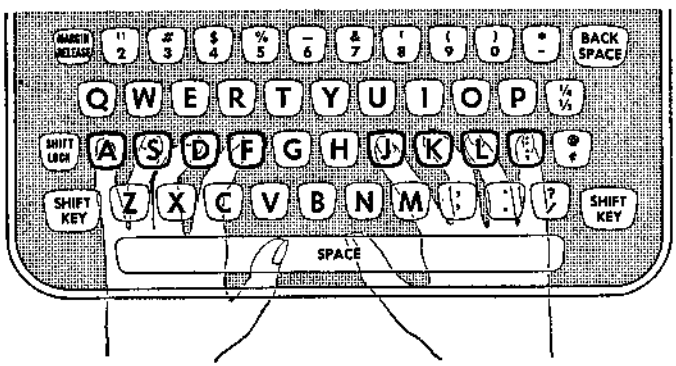
Learn the Art

Notwithstanding the important role typewriters play in modern living, there are many people who do not know how to type. They may have never had the opportunity to learn this valuable art. If you are one of these and can afford to buy a typewriter, you might find it advantageous to do so. With regular practice, you can quickly learn the art.

There are many helpful instruction booklets that explain how to master the keyboard of a typewriter, and by following their instructions and practicing on a typewriter, you can soon learn to type rapidly without looking at the keys. It is to your advantage to learn the right way to type. Using two fingers or keeping your eyes shifting between your copy and the keyboard establishes a habit that will be difficult to break when you want greater efficiency.

When you see a stenographer typing speedily, she is not thinking about what

keys to strike, any more than a musician thinks about what keys he should strike on a piano. The art of typing depends to a great extent upon habit. Cultivate the right habit in the beginning and you will find that with practice you will be able to type rapidly without giving any thought to the keyboard. Your fingers will automatically locate the correct keys. In fact, if you begin thinking about which keys to press, your typing speed will most likely slow down and you will begin to make more errors than usual.



The touch method of typing makes use of all your fingers. This, of course, contributes measurably to the great speed of writing that is possible on a typewriter. Ten fingers properly located on a keyboard can press more keys in a given space of time than two fingers that must move all over the keyboard. Learning the ten-finger touch technique may seem to be a bit slow at first, but with practice your speed will improve as you become more familiar with the location of the letters on the keyboard.

The essential feature of the touch system is the home keys. These are the keys upon which your fingers rest most of the time. Each finger has a certain home key assigned to it in the second from the bottom row of keys. From these home keys they move to assigned keys in the other rows. By learning what keys are assigned to each finger, a person can soon, with practice, establish the proper typing habit. In time he will find that he is giving less and less thought to these keys. Habit takes over, causing his fingers to move automatically to their assigned keys. But more is required than knowing the keyboard.

An expert typist will tell you that the secret of good typing is a continuous, even rhythm. This is what you should strive for from the beginning rather than speed. Speed will increase naturally as your ability improves, but rhythm must be consciously cultivated. Once you have made it part of your typing technique, you will turn out more and better work than the person who has an irregular rhythm.

It is important to resist the temptation to keep glancing at the keyboard or at the paper upon which you are typing. This can become a bad habit that will break your typing rhythm, increase the number of your errors and slow down your typing. Each time you glance away from what you are copying, you run the chance of picking up the wrong word or line when looking back at the copy. Sometimes you may even have to stop to locate where you were on the page. So learn from the beginning to keep your eyes on what you are copying. If you are composing a letter on the typewriter, keep your eyes on what you are writing rather than on the keyboard.

Quality

The quality of the work you turn out with a typewriter depends upon a number of things. If you strike the keys with un-

even pressure, you will have some letters that will be light and others dark. An electric typewriter, of course, eliminates that problem. Also, if your machine is not in proper alignment, it will produce a ragged line, with some letters high and others low, some too close and others too far apart. A typewriter expert in Uruguay can tell at a glance whether a typewriter is in alignment by writing the line: "Amaranath sasesusos Oronoco initiation secedes Uruguay Philadelphia."

Even the inked ribbon can affect the quality of typewritten work. An inferior ribbon, such as one made of a poor grade of cotton, will not give a clean imprint but will cause the open spaces in such letters as "e" and "o" to fill in. If a cotton ribbon is used, make certain that it is made of only the best grade of cotton. A much superior, but more expensive, ribbon is made of silk or nylon. It will give cleaner impressions with sharper letters than cotton and last much longer.

What to Do with Errors

Learning the art of typing includes learning how to correct errors. Being imperfect, you are certain to make some errors that spoil what you have done. Rather than retype it all, you can correct the errors, if they are not extensive, without noticeably affecting the appearance of your work. Erasing, however, should be kept to a minimum, and it should not be done with a vigorous rubbing of the eraser. Short, gentle strokes in one direction should be used to avoid leaving an unsightly spot on the paper. In some instances the entire mistake does not need to be erased.

Suppose an "s" was struck instead of an "e." Rather than removing the entire letter, you need only to erase the sides of the "s," leaving the top and bottom curves and the center crossbar. An "e" will now fit beautifully on top of the "s" with hardly any indication of a correction. Now let us say that a "c" is struck when it should have been a "d" or an "o." After first lightening the letter a little by gentle strokes with an eraser, a "d" or an "o" can be superimposed on it, and the error will go unnoticed. In case an "i" is printed instead of a "t," very little needs to be done to correct the mistake. Take a razor blade and lightly scrape away the left-hand foot of the "i." The "t" will then superimpose on the "i," neatly hiding the mistake. There are a number of other ways to correct typing errors, and these can be learned with experience.

Erasure dust can become a troublesome thing if it is allowed to fall into the mechanism of a typewriter. It can cause improper operation of some of the many moving parts in the machine. Instead of erasing where the type strikes the roller or platen, move the carriage to one side as far as it will go, and then erase errors there so that the eraser dust falls outside the machine. The cleaner a typewriter is kept, the fewer repair bills you will have.

No matter whether you are a student in school, a housewife, a businessman or a common laborer, the art of typing can prove to be of great value to you. Because we live in a world in which writing plays an important part in everyday living, there are many occasions in which a knowledge of this art can be put to good use. The art of typing can be a great aid to anyone who wants his written communications to be neat in appearance and easy to read.

A Father TALKS TO HIS SONS

"DADDY, why can't they bring the baby right to our house? Did Mommy have to go to the hospital for it?" asks five-year-old Bobby. This and other simple inquiries often dumbfound parents of our modern age. What are we to say? they ask. How can we talk about sex and procreation to these little folks? For an answer, consider, for example, how a Christian father might discuss such matters with his boys.

"Bring your Bible, Bobby, and let's see if we can find an answer to your question."

While Bobby runs for his Bible, father invites his older boy, John, to sit in on the discussion. When Bobby comes back, his father opens the Bible and says: "Here is what the Bible book of Psalms [139:1, 13, 14] says about a baby inside its mother: 'O Jehovah, you have searched through me, and you know me. For you yourself produced my kidneys; you kept me screened off in the belly of my mother. I shall laud you because in a fear-inspiring way I am wonderfully made.' "

"Does that mean God makes the baby grow in Mommy's tummy?" asks wide-eyed Bobby.

"No, not her stomach, Bobby, but in another place near her tummy. You see, every mother has a special place in her body, wonderfully made by God, where a new baby starts from a very tiny beginning and is protected as it keeps growing. This place is like a baby's cradle, you might say, because the baby lies snugly inside it for about nine months. After that it is big enough, so it is time for the baby to be born."

"Is that why Mommy was so fat when she left?" inquires Bobby.

"That's right. When the baby is tiny, the place where it grows is small like a balloon without any air in it. Then as the baby gets bigger, this area stretches just like a balloon when you blow it up. But because Jehovah God arranged this wonderful miracle of birth, the place where the baby grows can stretch and stretch and it does not break. In the beginning it is about the size of a pear, but right before the baby is born, it is almost as big as a watermelon."

"But how does the baby get out of Mommy?" asks Bobby.

"When the baby can eat and breathe by itself it comes out of its mother through a special opening between the mother's legs. You came out of your Mommy in the same way."

"But, Daddy, how does the baby see when it is still inside Mommy, and how does it get something to eat when it is hungry?" asks Bobby with a puzzled look.

"At that stage the baby does not have to see—not until it comes out and is separated from its mother. And while the baby is inside the mother, the Creator arranged that it would be well fed through a tube or cord."

"Do you mean a cord like a string?"

"No, I mean a cord about as big around

as your finger and maybe twenty inches long. One end of the cord joins the baby's little tummy to its mother, and through this cord it receives the food that makes it grow. When it is born the cord is cut close to the baby's tummy, and the baby can then begin to receive milk through its own little mouth."

"Did I have a cord like that, Daddy?"

"Yes, Bobby, you did, but now all that is left is the mark in the middle of your tummy where the cord was attached."

"Oh, I think I understand now, Dad."

"Good, but you will find that other questions will come up about these things from time to time; and when they do, never hesitate to ask me. Now, why don't you go outside to play?"

"All right, Dad. Thanks."

"One thing I've often wondered about, Dad," says twelve-year-old John. "Why is sex such a hush-hush matter, and why do so many treat it as if it were a shameful thing even to talk about?"

"I'm glad you raised this point, John. It is true that there is quite a lot of confusion about how to view sex, but this is largely because people fail to consider seriously what God's Word, the Bible, has to say on the subject. There is nothing dishonorable about sex and the sex organs of man and woman. The wrong comes when sex relations between people are not in harmony with God's rules."

"So there is nothing shameful about sex when God's rules are obeyed?" asks John.

"That's right. Now, let's go to the Bible and we will see how honorable this divine arrangement is. Read Hebrews 13:4, Johnny."

"Here it is, Dad. It says: 'Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers.' "

"So you see, Johnny, this is a very honorable arrangement that God made. It is sacred. But fornicators defile it, making it lose its purity and cleanness. Fornicators are people, men or women, who have sex relations outside of marriage, against God's rules. Those who do not live by his rules regarding sex will be judged adversely. Now turn to the apostle Paul's words at First Corinthians, chapter 7, verse two, and we read: 'Let each man have his own wife and each woman have her own husband.' This agrees with God's original purpose when he brought Eve to Adam to be his helper. Notice here at Genesis, chapter 2, verse 24, where it says: 'That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh.' From these texts we see that it's God's will for a man and his wife to stick together and to have sex relations with each other and with nobody else."

"Dad, maybe I'm dumb, but there is something I don't understand."

"What is that, Johnny?"

"Well, just what do you mean by sex relations?"

"This refers to an expression of love between a husband and his wife. It is a time when a husband and his wife are very close together, away from other people, and they feel very much in love with each other. It is during this time of very deep love that the husband lies close to his wife so that his male organ fits naturally into her birth canal. The husband's male sex cells go out of his body through his male organ right into his wife's birth canal. These sex cells move through the canal, and if an egg cell is there in the wife, one of her husband's male cells joins with

her egg cell and it begins to grow into a baby inside the mother."

"Oh, now I understand. But, Dad, since this arrangement of God is honorable, why does it say that Adam and Eve were ashamed because of being naked after they ate the forbidden fruit?"

"The nakedness they felt was like the guilty feeling we might get if we do something wrong. But before Adam and Eve sinned, they were not ashamed, as Genesis 2:25 says: 'Both of them continued to be naked, the man and his wife, and yet they did not become ashamed.' So you see, Johnny, Jehovah God did not make any part of the human body shameful. Some internal parts of our body, such as our lungs and liver, may not seem so pretty to us, but all of our outward parts, including the sex organs, are honorable and not lacking in beauty."

"Then why do we feel ashamed when we go naked?"

"That's because Adam and Eve disobeyed God and so sin entered the world, and along with sin, immoral passion or wrong sex desire. As a result, self-respecting persons feel a measure of shame at having their private parts exposed to the view of outsiders. In fact, the Bible calls the sex organs of man and woman 'private parts.' For instance, let's read here at Exodus 20:26. You can read this, Johnny."

"It says: 'You must not go up by steps to my altar, that your private parts may not be exposed upon it.' "

"Yes; so the sex organs are private to ourselves and to our marriage mate when we are married. They are not for display or to use by anyone else. In fact, God considers all improper use of the sex organs as unclean. It was because of fornication and other bad practices that God commanded the Israelites to destroy those wicked nations in Palestine."

"But why does God have all these rules about the sex organs?" asks John intently.

"Because God intended for married humans to use them to multiply and bring forth children and populate the earth. Notice what God said here to Adam and Eve at Genesis 1:28: 'Be fruitful and become many and fill the earth.' So God gave man and woman organs to accomplish this holy purpose within marriage. This is why, as you grow older, changes take place in your body. When a boy becomes old enough to be a father, then the sex organs grow larger and begin to secrete a fluid called semen. It's a heavier fluid than water and, although there is not much of it, it contains a great number of tiny cells, any one of which can fertilize the egg and make it grow into a baby. So when married persons have sex relations, these tiny cells, too small to see, swim through the mother's birth canal until one of them finds the egg and unites with it. Then the egg starts to grow and becomes a baby, as I've explained before. So you see, God made the sex organs for a sacred purpose, that of passing on life. That is why they are not playthings. That is why they must be used according to God's rules."

"So God has rules on sex because of babies?"

"Yes, Johnny, that's one of the main reasons. God has rules on sex because he intended that every baby brought into the world should have both a mother and a father who would take all the responsibility of raising that child."

"That's a lot of responsibility!"

"Yes, indeed. So, what if you used the sex organs for a wrong purpose? What if you started a new life through misuse of them? You could ruin the life of a girl and ruin the life of a baby. Moreover, how

could a young boy with no job and no home of his own take on the responsibility of providing for a family? A father not only has to have a job and be financially able to support a family but he must have the maturity to be able to spend money wisely and to make the major decisions of family life. But, above all, if the sex organs are used for a wrong purpose, it means disobeying God's laws, and he will judge fornicators, as we read in the Bible."

"I see now why God has rules about sex. But, Dad, now that I understand sex better, do you think it is right to talk about such matters, say among the boys at school?"

"No, I don't. You see, it is a very personal and private matter that you would not want to discuss with just anyone, unless, of course, someone specifically asked you what the Bible teaches on such and such a subject. It is always proper to answer Bible questions. But when it comes to the matter of trying to learn something about sex and marriage, it is best that you learn it at home and not from schoolmates. I say this because so many persons today misuse the sex organs and have a corrupted view of the matter, and their minds are 'in the gutter,' as the expression goes. With so many people not loving God and not being governed by his laws on sex, it is best to keep such discussion in the home as we are doing now until you are much older."

"Dad, I have another question. Sometimes at school or after school I see boys and girls hug and kiss one another. Is it all right for a boy and a girl who like each other to do this?"

"That is not really a wise thing for unmarried persons to do, and I will tell you why. If a boy kisses a girl when none of their parents are present, and the kissing goes on for some time, he is rousing his own sexual desire and hers. He is making love. He has embarked on the first steps of sexual expression that lead ultimately, as God intended, to sex relations. The path is just that direct. It is an old path, well marked by the experience of millions. Moreover, it is a good path. But the question for you is, When are you entitled to travel it? Not until you are married. But if you are with a girl privately and you keep on kissing, there comes a time when it is almost impossible to put on the brakes. It is even harder than eating just one potato chip out of a bowlful and then stopping right there and then with one chip. You want to eat more, and so it is with sexual desire. Maybe you will say you will never get that far, but once the nervous system is excited, it is difficult to reason. So if you cannot travel the normal path of satisfaction, then why begin traveling a course that could only lead to trouble? Even when a couple is engaged to be married, it is not advisable to become too familiar, for certain privileges are only for those who are married. So until that time, it is better to wait."

"But what about just taking a girl out someplace to get acquainted, as some of the older boys do?"

"Anytime you want to get better acquainted with a girl who loves God and his laws, you are welcome to come to the house. It is far better to bring her here when we are home than to take her out alone the way some boys do. So anytime you want to bring a friend home, mother and I will be glad to have you do that, rather than going out alone together."

"Thanks, Dad, you've helped me to solve a lot of little problems that I thought were quite big."

"I'm really pleased we've had this chat, Johnny, and anytime there is something you want to know I am always glad to answer whatever questions you may have."

A Look at ナロKYロ

I MAY not have been away as long as Urashimataro.* He was absent on his tortoise for 700 years. But I have returned after only 300 years, and what a surprise it has been for me, an old samurai, to come back to Edo and find my village transformed into a hustling, bustling metropolis of steel and concrete—this modern giant that they call Tokyo!

You know, I was one of the samurai from Mikawa. As a young man I fought in the battle of Sekigahara, and then when my master Iyeyasu, the first of the Tokugawas, moved the capital from Kyoto to Tokyo, I began to serve as one of the personal guards of the Shogun, the military ruler of the land. There were about 80,000 of us to keep law and order around Edo, and how we men of the two swords loved to boast of our exploits, 'cutting the wind with our shoulders' as we strutted through the village streets! Yes, "village," I say, for back there the town outside the castle moat stretched for only about twelve blocks long by three blocks wide. It was only one of many fishing and farming villages dotted along the pine-clad bay and through the Kanto plains.

However, let me relate my amazing experience. It starts in the cabin of what you moderns call a "jet." This is a new word to me.

Monday: I am awakened by a charming young lady. She is wearing a kimono—rather modernistic I feel, and her dialect is quaint, too, but I can understand. She offers me *yokan* and *manju*, along with a tasty blend of green tea. So far, so good. I feel I am in a world I can understand. I look at my traveling companions, both Japanese and high-nosed foreigners, and all of them dressed foreign-style. How has this come about? My Shogun lord distinctly ordered our people to cut themselves off completely from every contact with the outside world.

Suddenly our "jet" turns its nose downward, and in a few moments I see Edo Bay, ships and gray buildings with tall chimneys belching smoke. Soon, a slight bump, a tremendous whirring noise, and we are standing still. There beside me is the largest building I have ever seen. A large red sign reads "Tokyo International Airport." We go inside, and I follow the crowd through interminably long hallways. Then, we have to participate in a strange ritual involving "Quarantine," "Immigration" and "Customs." What should a loyal samurai of our Tokugawa lord want with such things? Someone points at me and whispers, "An actor?" I put my hand to my sword, but then decide not to notice the insult.

Next, we come to some stairs that keep going down of their own accord. I do not

* The Japanese equivalent of Rip Van Winkle.

have to walk down these stairs. They do the walking for me, as I simply stand on them. A very strange sensation, but I have to start walking again as my stair reaches the bottom position. Now I see a sign that says "Monorail." One of my fellow travelers tells me that this is one of the longest of its kind in the world. Soon this strange carriage brings us above ground and makes a fast journey along the edge of the Bay of Edo. Just fifteen minutes by my companion's wrist clock, and we find ourselves in the heart of old Edo. But what a difference from my village! I am surely glad to find an old-style Japanese inn with tatami flooring, and to bed down between *futons*—my confused head resting on a rice-husk pillow.

Tuesday: Well, they still eat white rice and bean-paste soup for breakfast here in Edo. A lot of people, though, are also eating what they call *pan,* from the French. I'm glad I can still get my raw fish.

This morning I decide to visit that tall tower that seems to dominate the city. They call it Tokyo Tower, and say it is even forty feet higher than another tall tower in Paris. It is quite a frightening experience to go up in the "elevator," but the view is well worth it. Looking to the north, I see a familiar sight—a wooded area enclosed by battlements, obviously the walls of the castle built by my lord, Iyeyasu. However, the marshy land and shallow beaches before the castle have all disappeared. The area has been reclaimed as land, and it is now covered by immense buildings. I learn that part of this area is called *Ginza,* or "Silver Mint," for they used to make silver coins there. They say it is the most valuable land in the world, being worth 18 million dollars an acre, twice the value of land in a place called Manhattan, in America.

As for the tower itself, it is 1,092 feet high, and the antenna on the top is able to transmit "electric waves" to every part of the Kanto plains. All six of the "television stations" in the Tokyo area broadcast through this tower. It is used also for relaying waves from sporting and other events to broadcasting stations, where the waves are adjusted, returned to the tower and then broadcast again out to the homes.

On leaving the tower, I take what they call a "taxi" to the Ginza. Many dub the taxi drivers "suicide pilots," and I agree. Phew! Give me the old palanquin or rickshaw any day. But these are no longer to be seen anywhere, except a few rickshaws at night in the geisha district. I am glad there are still geisha and tea houses in this modern Tokyo, though a little hard to find. But even as I sip tea and chew on dried squid in a side-alley teahouse, I am always confronted by one of those television "eyes." It is not so bad this afternoon, though, as part of the program is sumo wrestling. As I watch those hulking 300-pounders hurling themselves at one another, and the Shinto ritual that accompanies the bouts, I feel that my own age is not altogether in the past.

Wednesday: Someone tells me that Tokyo's rail transport system is worth looking at, so I go to see what they call the "underground." This is indeed a modern idea, to travel through man-made rabbit burrows; but having experienced the congestion of traffic above ground, I can appreciate the wisdom of it. The underground station at Ginza is the largest in the world, and I am amazed at the spotless cleanliness of its platforms, "escalators" and brightly colored carriages. I travel out to the university area, and find that of twelve major universities in the city, some have enrollments of as high as

20,000 students. How seriously the young folk here take their education! And what throngs are crowding the university bookstores and, for that matter, all book and magazine stores throughout the city. My countrymen have certainly become great readers; in fact, I believe the literacy rate in Japan is higher than anywhere else in the world, about 99 percent of the population.

I visit one of the many movie theaters, and see a "samurai" film. They say this is the Japanese equivalent of the American "Western." It is very popular. I am glad, though I note a few that must be from a later day. Then I take the elevated train back to my inn. But foolishly I choose the rush hour. Platform officials have to give an extra shove to the last ones boarding, so the doors will shut. It squeezes all of my breath out of me. With a population of close to 11,000,000, and many others who commute into Tokyo daily from Yokohama and other neighboring areas, the big city certainly has its transport problems, and especially as many of the streets are no wider than the lanes of the villages I used to know. Tokyo is really a lot of small villages that have grown together into one huge village. Where they would be without their underground, and their overhead superhighways, no one knows! But the transport problem is still far from solved.

Thursday: I decide I will get away from the mad rush of the city, and so I visit some of the traditional gardens. Yes, I find some of them, but alas! so few, as it seems most of them have been crowded out by the bustling metropolis. Afternoon and evening I visit the *Kabuki* Theater and see some *Noh* plays. I enjoy the leisurely movement of these, but wonder how such tradition could have survived among all the commotion of the big city. After the theater I sample a Western innovation—the coffee shop. The city seems to be full of these places, and they are usually full of people, who smoke and sip their time away while listening to classical music from the West.

Friday: I decide to go shopping, and pick one of those tall department stores on Ginza. An elevator whisks me to the roof, where I find a children's playground and a Shinto shrine. Here I have a good view of the modern buildings of this modern city —and new buildings of steel and concrete are still going up everywhere. Then I walk down from floor to floor. I am amazed at the abundance and variety of the merchandise. Ah, but the basement is what takes my fancy! Here is one tremendous floor set out tastefully with food delicacies of every kind, both the modern and those belonging to my own age. Preserved and fresh fish of a multitude of varieties, seaweeds, rice and sweet-bean cookies, everything to tickle the connoisseur's palate.

Tonight I visit a modern theater, and am delighted by the clever mixture of traditional Japanese and Western dances. The streets are interesting at night, too—a blaze of colorful neon signs, some in the picturesque Japanese characters, others in plain Roman characters.

Saturday: During the morning I take in some of Tokyo's modern factories. I am surprised at the skill with which workers, many of them young girls, fit parts to such complicated mechanisms as cameras, transistor radios, television sets and the like. The industry and skill of my people are obviously strong reasons for the present flood of prosperity. I am told that practically every household has a washing machine and television. Many have refrigerators. The average personal income has doubled during the past ten years, to about $560 a year throughout the nation. Half-year and

year-end bonuses often total to as much as a half-year's wages. Though a worker's salary may be considered low at a little over a dollar a day, yet there are often compensating benefits, such as cheap accommodations, meals and hospital care, together with recreational facilities, in company-owned apartments and projects.

Later I see the huge stadiums where the Olympic games, an importation from Greece, were held in the fall of 1964—fine examples of modern architecture with a distinctly Japanese flavor. Then I go to another huge stadium and join about 40,000 "fans" in watching a strange innovation from America—baseball. Why should people go so crazy about watching a little white ball being knocked about?

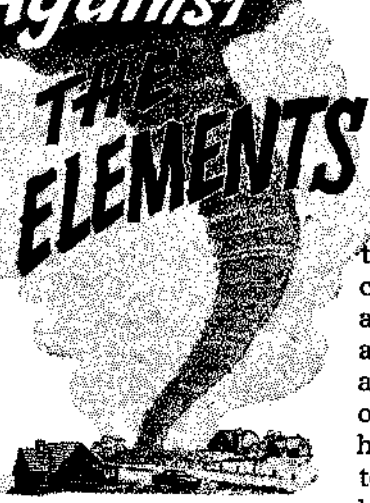
But I am glad the old Japan is still represented here in many ways. Especially do I enjoy hearing familiar *noises*. There is the shrill voice of the seashell vendor early in the morning, and later I hear those of the bamboo and goldfish vendors. There is the reedy horn of the bean-curd man and the tinkling bell of the flower wagon. And late at night the noodles man serenades the neighborhood with his piercing whistle. I buy a bowl of noodles to top off the rice wine I have been drinking. How like samurai days!

Sunday: It is strangely quiet today. Until recently every day used to be hustle and commotion, except on our national holidays about ten times in the year. But now we have what is known as a "week," and every seventh day is taken as a vacation day by most people. They say this idea comes from Christendom, where many people take a rest day to go to "church." Here in Japan we are Buddhists and Shintoists, and do not go anywhere regularly for worship. But our religion is convenient, like the religion of Christendom, for ceremonials such as dedicating babies to our religion, and conducting weddings and funerals.

People in Tokyo do not seem too serious about religion anymore. In fact, since World War II ended in the nation's defeat, the traditional Buddhism and Shintoism appear to have suffered an eclipse. Many have lost confidence or interest in them. No doubt it is as a result of this vacuum that new sects have mushroomed recently, so that we have more than 150 sects of Buddhism, and among them that militant group, Soka Gakkai, which claims to have captured over four million households. But I cannot say I like the forced-conversion methods of Soka Gakkai, and much less their political campaigning. No one seems to know what is their ultimate aim, not even their own members, unless it is to conquer the world, as many of them claim they are going to do.

Tonight I'm going to get out of this huge city. I'm taking the bullet express to Kyoto. It will get me there in less than four hours at 125 miles an hour. Why, that trip used to take us samurai weeks on foot! And I have something interesting to read for the journey. This afternoon, as I was walking down No. 2 National Highway, just beyond Keio University, I saw a tall, new building with a large sign on it: "Watch Tower." So I went in and inquired what this meant. A young man explained to me the hope of a God-given new order that will unite all mankind in eternal peace. Even as a samurai, I've seen my fill of war, and I wouldn't mind taking off my swords for good. So while en route on the bullet, I'm going to read these two magazines the young man gave me, *The Watchtower* and *Awake!—Written by Japanese "Awake!" correspondent.*

Man's Losing Fight Against THE ELEMENTS



FOR hours, on April 11, American radio and television announcers were busy warning listeners of the possibility of tornadoes. Especially was this true in the storm path called "Tornado Alley," below the Great Lakes. Conditions that breed tornadoes were clearly visible. But in the "alley" tornado warnings are old stuff, so many ignored them. Others wisely sought refuge.

Then the tornadoes came—in clusters. Frightful, twisting funnels swooping down from black, swirling mushroom clouds, destroying everything in their paths. In less than 10 hours, 37 twisters tore through six states, leaving 243 people dead, over 5,000 injured and countless others homeless, while the cost in property damage ran to more than $235,000,000. The death toll was greater than that recorded from tornadoes throughout the United States in an average year. In two days the number of tornadoes rose to 45, as the season moved toward its peak.

Wayne Rose, a farmer near Shannondale, Indiana, described what had happened to him the evening of April 11. He noticed that it had become very dark rather suddenly. So he stepped outside of his large frame house and found weather conditions a bit eerie. The sky was a greenish black. "It was as quiet as a morgue," he said. Then he heard what sounded like a dozen express trains coming directly at him. (Tornadoes have been heard as far as twenty-five miles away, as much as an hour before arrival.) There it was, said Rose, not an upright funnel in the sky, but one lying almost on its side. Its motion was awesome as it snaked across the fields coming toward the house.

"I shoved the family into the Buick, but it outran us." The car rose and twisted in the air as if a mighty hand had lifted it and had given it a spin; it jerked and bounced. There was a roar of noise beyond description. The house, barn and silo exploded into shreds. And just that suddenly it was all over. A lifetime of hard work lay in a heap. A barbwire fence had caught bits of gaily colored cloth blown from the closets that no longer existed. The trees in the driveway appeared twisted and twisted again, then torn apart. The washing machine, wrenched from its plumbing, was standing in the middle of the field some distance from the house. It was heartbreaking.

In the distance groans and screams of neighbors could be heard. But the Rose family had survived without any serious personal injuries to themselves. The car that saved them was battered and muddy, but that is about all. The neighbors, however, did not fair so well. Only a few homes in this section of the country have storm cellars, for tornadoes are not common this far north, said Rose. "But you can bet your bottom dollar everyone around here is going to build one now."

What the Twisters Did

Over and over again, on April 11, deadly funnels dropped from the black sky. Their

power was violent, fierce and insuppressible. A trailer park in Indiana with 92 trailers was leveled. "What a sight!" said the county sheriff. "It was an unbelievable mess. . . . Everyone I saw was covered with blood." The twisters derailed fifty freight cars near Shelby, Ohio; rolled up a new blacktop road in Michigan like a carpet; pushed planks through solid masonry walls at Crystal Lake, Illinois; smashed factories in Indiana; wrapped aluminum siding around utility poles in Mount Gilead, Ohio; wrenched metal guard rails from concrete posts along Indiana highways; lifted cars, trucks and a bus from roads in five states.

There is nothing selective in tornado fury. New and old cars were squeezed together like accordians, or they exploded as if by dynamite. Old homes and luxury mansions were reduced to scrap lumber.

One of the twisters missed a Kingdom Hall of Jehovah's witnesses in Elkhart, Indiana, by about a quarter of a mile while the *Watchtower* study was being conducted. A couple had just left their home for the meeting five minutes before the twister charged through the trailer park where they lived, killing at least 45 people and leveling all the trailers in the park. A second tornado missed the Kingdom Hall by only about 100 yards. The hall is right by highway 33 and frightened passersby crowded in for shelter.

Ambulances were still shuttling back and forth to the hospital from the first tornado. Cars and trucks were also hauling victims. Hailstones as big as golf balls started to fall. In Graham, Texas, hailstones seven and a half inches in diameter pounded the town in the wake of a tornado. At Electra, the library building's roof caved in under the weight of a virtual cloudburst.

The tornadoes brought death to old and young alike. A home for the aged was struck. Five died when a bus was blown over. At Greentown a tornado snatched a two-week-old baby from her mother's arms as she was running for cover. The baby was dashed against a wall, where it died instantly. Another child was sucked out of a house in Strongville, Ohio, and hurled to its death while still in its bassinet. Dead pets and livestock littered the countryside. President Lyndon B. Johnson, who toured the stricken area, said: "I've never seen such complete destruction." He assured the disaster victims the government would help to get them back on their feet again.

It is bad enough to suffer a disaster of this sort through no fault of your own, but to have people steal from you at a time like this is heartless indeed! In the Chicago area, efforts to erase some of the scars of the tornadoes were hampered by looters—professional looters who follow the storms merely to prey on victims. In Indiana one man found his father dead and went for a stretcher. When he returned, his father's pockets had been turned inside out. Officers in Marion, Indiana, used police dogs to halt about 75 looters attempting to clean out a shattered shopping center. How degenerate can one be?

What Caused the Tornadoes?

Meteorologists state that the tornadoes of April 11 were spawned when cold, dry air moving south from Canada collided with the warm, moist air moving north from the Gulf of Mexico. This resulted in a squall line at an unusual speed of 46 miles an hour, bringing thunderstorms and tornadoes. The jet stream, speeding eastward 200 miles an hour at an altitude of 35,000 feet, influenced the storm's intensity and direction. While there were 37 tornadoes reported, the number has little meaning, because a single funnel may drop repeatedly to the ground, or it may cut a swath close to 100 miles in length. The twisters

that struck the Middle States were as much as a mile wide—three times the normal maximum width of such storms. The funnels pack fierce winds that have been estimated at 500 miles an hour.

The path of a tornado can be so erratic that there is no way of telling precisely where it will strike. In fact, one man from the Weather Bureau said: "The only way we can identify a tornado is to see it," notwithstanding radar and all the other weather equipment. The twister can move in circles, stop, make a U-turn and perform all sorts of capers. That is why there is no effective way at present to warn those in the immediate path of a tornado. The best that can be done is warn people of the possibility of such storms.

The communities hit by the tornadoes in April were alerted thirty-five minutes to five hours before the tornadoes struck. But there were a number of things that worked against the warning system. Telephone lines were busy in some sections. It was a Sunday and many families were outside and out of reach of warning. The Lebanon, Indiana, *Reporter* said that, when an alarm is sounded, "the attitude of most is that of concern but not of alarm. No one wants to immediately take refuge in a ditch or cellar everytime a storm warning is given. And coupled with that is the attitude that it can happen to the other guy . . . but it will never happen to my home. Well, this time it did happen to our homes." Perhaps greater concern for warnings is a lesson for all to learn—whether they come from the weatherman or the minister who calls at your door. Sometimes there is no second chance.

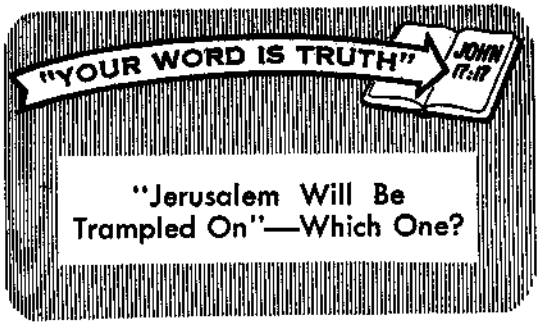
Flood Disasters

As if tornadoes were not bad enough, the worst flood in the history of the Upper Mississippi River rampaged through the St. Paul lowlands during that same week, forcing tens of thousands of families to evacuate their homes. The Mississippi River climbed 23 feet in two weeks. It finally reached a 26-foot crest on April 18, from which it inched down. Only a plywood-and-sandbag extension protected industries and homes on the banks. To the north of St. Paul and in every other direction, armies of volunteers worked in shifts around the clock raising the dikes. Dynamite blasts were used to loosen ice jams. "I'm through with the river," said Ed Custer, who has lived and battled the river for most of his 75 years. The river wrenched his house from its foundation and sent it downstream, where it crashed into a bridge and broke up.

The flood has made about 40,000 people homeless and caused property damage estimated at nearly $60,000,000 in Minnesota and Wisconsin alone. Thirteen deaths have been attributed to the floods.

A yellow sign poking above the water read: "You Are Entering Lilydale." But Lilydale, a village of 140 persons, was out of sight some ten feet beneath the muddy Mississippi. Mayor Floyd W. Anger's home has been flooded out five times in seventeen years. This time it moved 150 feet from its foundation. How do the people feel about being flooded out? "They all say they won't come back, but they do," said Mayor Anger. "Myself, I'm not giving up." A Lilydale painter, Norman Walker, reflected the mood of the mayor: "We're going right back in as soon as the water goes down." But why? "I couldn't tell you. I don't know," he said. Maybe it is because the Lilydale residents feel they have nowhere else to go, and perhaps hope the water will not be as high next time.

Whatever the emotions at times like these in this age of atomic, space spectaculars, one thing is certain—that much more could be done here on earth to make it a more secure place for man to live.



THE most prominent city mentioned in the Word of God is Jerusalem. Its name appears upward of 825 times. It is not surprising, then, that we should find this name being used to refer to more than just the literal city of Jerusalem.

The literal city of Jerusalem has a history that goes back to the time of the Hebrew patriarch Abraham. At that time its name was Salem. From the time of King David onward until the Babylonian demolition thereof it was the capital of the nation of Israel, and even centuries after the restoration in 537 B.C.E. it was called "the city of the great King." —Matt. 5:35; Gen. 14:18.

This city of Jerusalem is at times referred to as a mother of the Jews, as when the apostle Paul likens her to Abraham's slave girl, saying: "Now this Hagar means Sinai, a mountain in Arabia [where the Ten Commandments were given to the Jews], and she corresponds with the Jerusalem today, for she is in slavery with her children." In Paul's day the nation of Jews was in bondage to Judaism and its traditions.—Gal. 4:25.

A city such as Jerusalem is an organization. This being so, it is quite fitting that we should find that the city of Jerusalem is used to symbolize or represent other organizations that bear a likeness to it. One of these organizations that is also named Jerusalem is the entire heavenly organization of Jehovah, consisting of all his faithful spirit creatures (and those Christians in line to become his spirit sons) that are joined to Him in a bond of faithfulness as a good wife is joined to her husband. This heavenly Jerusalem is referred to by Isaiah when he says: "Cry out joyfully, you barren woman that did not give birth! . . . For your grand Maker is your husbandly owner, Jehovah of armies being his name." That this woman is indeed God's heavenly organization Paul shows at Galatians 4:26, 27, by applying this prophecy to "the Jerusalem above" and saying she "is free," and she "is our mother"—the mother of the spiritual Jews or Christians, just as the earthly city of Jerusalem was the mother of the natural Jews. This organization is also termed "heavenly Jerusalem."—Isa. 54:1, 5; Heb. 12:22.

Another organization is termed "New Jerusalem" and she is the daughter of the "Jerusalem above." She is the bride, the wife of Christ, even as "Jerusalem above" is the wife of Jehovah God. While God's "woman" consists of unnumbered millions of spirit creatures, the bride of Christ is limited to 144,000 members. Concerning her we read: "I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband."—Rev. 21:2; 14:1, 3.

Then are those comprising the "New Jerusalem" also part of the "Jerusalem above"? Yes. The designation "capital organization" as distinguished from Jehovah's "universal organization" is helpful in this regard. How so? In that a capital city is also a part of the nation of which it is the capital. Thus the "New Jerusalem," the heavenly bride, along with her Bridegroom, Jesus Christ, comprises the capital part of Jehovah's universal organization, and it is this capital organization, rather than the universal organization, that is the "burdensome stone" of Zechariah 12:3.

We come now to Jesus' prophecy regarding the Jerusalem trampled on, as recorded for us at Luke 21:24, which reads, in part: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." Which Jerusalem is here referred to?

"Jerusalem" here is used to mean more than just a city; it carries with it the dominating thing that is associated with the city.

It will help us to identify the specific sense in which Jerusalem is here used by Jesus Christ if we note just what are the "appointed times of the nations." As shown time and again in the Watch Tower publications, the books of Revelation and Daniel indicate that these appointed times of the nations cover 2,520 years. These began when the Kingdom of Judah at Jerusalem was overthrown in 607 B.C.E., and lasted until 1914 C.E.

Why could not this prophecy specifically refer only to literal Jerusalem as being trampled on? For at least two good reasons. First of all, Jesus clearly indicated that the Jewish nation was rejected by Jehovah in his day, and he held out no hope of its being restored. (Matt. 21:33-46; 23:37, 38) Secondly, the literal Jerusalem that was trampled on by the nations was destroyed in the year 70 C.E. and was never rebuilt by the Jews. The Romans built a city there in 130 C.E. and called it Aelia Capitolina. Later, the name Jerusalem was given to this city as if sacred to Christians, but it never became really a Jewish city. In modern years Jews have built near and outside this walled city, out of which any Jews therein were driven by the Arabs in 1948 C.E. A Jewish Jerusalem now exists outside and west of the old walled city held by the Kingdom of Jordan. So any Gentile trampling on this literal old city is of no importance in the matter.

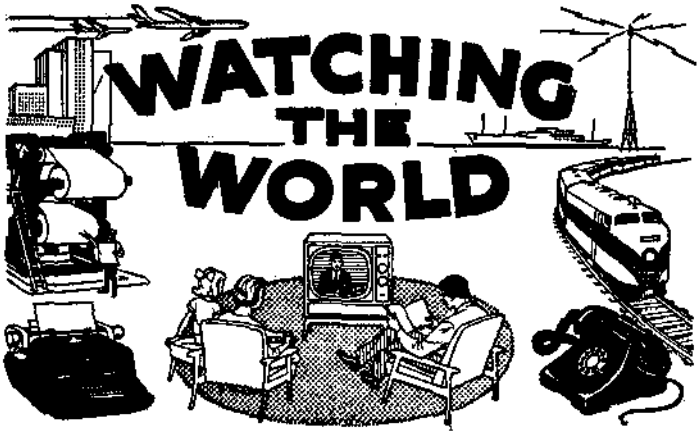
Could the Jerusalem trampled on be the same as the symbolic "burdensome stone" of Zechariah 12:3, namely, Jesus Christ and the New Jerusalem? No, because, for one thing, the first ones called to be part of this "New Jerusalem" were begotten by God's spirit for that purpose at Pentecost 33 C.E., more than 600 years after the appointed times of the nations began at the desolation of Judah and Jerusalem in 607 B.C.E.

The key to just what is chiefly referred to here is furnished by the prophecy at Ezekiel 21:27: "A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." From its context it is clear that this prophecy refers to the overthrow of Judah's last king of earthly Jerusalem in 607 B.C.E.

Jehovah God had promised King David that his dynasty would be "established to time indefinite." Although interrupted in 607 B.C.E., it was to be restored when 'he came who had the legal right,' namely, Jesus Christ in Kingdom power, even as can be seen from the words of the angel Gabriel to Mary, namely, that her son Jesus would receive the throne of David.—2 Sam. 7:12-16; Luke 1:32, 33.

So Jerusalem as the capital and site of the king and the temple would well represent the kingdom of the dynasty of King David, who sat upon "Jehovah's throne." She could fittingly be said to be trampled on so long as God's kingdom, as functioning through David's house, was kept in a low, inoperative condition, under the feet of Gentile powers, as it were, until the "appointed times of the nations" were fulfilled in 1914 C.E. Then the prophetic words of Jehovah had their fulfillment: "I, even I, have installed my king upon Zion, my holy mountain. Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession." This rule by Jesus Christ, however, extends far beyond what was included in God's covenant with David, for he rules from "heavenly Jerusalem" and over all the earth.—Ps. 2:6, 8; Heb. 12:22.

At that time was also fulfilled the prophecy: "We thank you, Jehovah God, . . . because you have taken your great power and begun ruling as king. But the nations became wrathful." No question about the nations becoming wrathful as never before in 1914. Then this "Jerusalem," or God's kingdom as functioning through the house of David, became operative, no longer trampled on, but now set high over all the nations.—Rev. 11:15-18.



Dominican Coup

◈ A military coup toppled the government of Donald Reid Cabral in the Dominican Republic on April 25. Violence continued to flare up and many aliens were evacuated. The revolt was the eighth overturn of government in this Caribbean nation since the assassination of the Roman Catholic dictator Generalissimo Rafael L. Trujillo Molinas in May 1961. Trujillo ruled for 32 years.

War on Crime

◈ An editorial in the New York *Times*, April 24, referred to a massive increase in crime in America as "a nationwide phenomenon since World War II." It stated that students of the problem seem to agree that among its major causes are the decline "in influence of the family, the church and other nongovernmental agencies, and the huge migrations to the great cities." New York City's answer to crime was an enlarged police force. The quota of the Police Department will be increased July 1 to a record high of 28,228. The cost to the people will be above $25,000,000. In the first 3 months of 1965 the number of major crimes in New York City rose to an all-time high of 43,724, an increase of 1.7 percent over the first quarter of 1964. Perhaps stiffer penalties and swifter justice should also be considered as deterents.

Sense of Justice

◈ Eighteen months ago an elderly man entered Gerald Weaver's pawnshop with a violin. The elderly man received $40 for it. Now the pawnbroker has been offered $3,500 for the 132-year-old violin. He wrote to the former owner of the instrument offering to share the profit. But why do this? Why share the profits? Weaver replied: "It doesn't seem right to make so much money on a $40 loan." More loan companies should have Weaver's heart.

Rodent Control

◈ The *Times* of India, March 25, revealed that the rats eat as much food as the entire Indian population. The rat population was estimated at 240 crores (against 40 crores of Indians) and six rats are said to consume as much if not more food than a man does in a day. India, being hard-pressed for food, is now pressing hard to control rodents.

Chileans Riot

◈ A rise of 50 percent in Santiago bus fares and other increases in the prices of commodities as a result of inflation have brought about protests in Chile. Railroad employees have called a partial strike. High school students have poured out into the streets to voice their protest. From Santiago protest demonstrations have spread rapidly to other cities. There have been clashes with the police, stone throwing, arrests, the use of water and tear gas and many wounds. Officials agree there is no simple solution.

Faulty Schools

◈ Hungarian schools are criticized as being out of step with reality. A leading Hungarian Communist, Istvan Szirmai, stated that there still "exist contradictions between the subject taught and reality." He went on to say of the school system: "We show the youth too smooth a path, we fail to point to the sources of trouble and difficulties in life. Our youth cannot understand that there is a prescription for everything in their textbooks and yet they see how difficult it is to remedy difficulties and trouble in actual life. Our youth expect an answer to the problems of today." This is not a problem that is limited to Communist lands.

Unsuitable Witness

◈ A United Press International published report from Maidenhead, England, recently stated that Maurice Sheppard was charged with being the owner of a dangerous and uncontrolled dog. Sheppard stated the charge was untrue and pleaded with the court for permission to present the dog as a witness. Sheppard's request was denied. The reason: there was no way of getting the dog to "take the oath."

Belsen in Memory

◈ The 20th anniversary of the liberation of prisoners from Belsen Nazi concentration camp was celebrated on April 25 with a brief ceremony held on the spot. But there were few signs left of the camp that had been "an inferno," as a speaker described it.

Twenty years of rain and change have washed away almost completely all the physical traces of the concentration camp. Now there are only the simple inscriptions left for survivors to read: "Here rest 2,500 unknown dead." "Here rest 5,000 dead." In all, 51,000 people died in Belsen; among them were Christian witnesses of Jehovah. Liberation ceremonies were also staged in Buchenwald and Dachau concentration camps.

Studying the Stars

◈ A ringed galaxy millions of light years from the earth has been found. The distant galaxy called M-81 has a huge ring of luminous gas believed to be caused by high-energy electrons. Since the galaxy, M-81, which is a huge island universe of stars about 10 million light years from the earth, is of a type similar to our own, the discovery was considered significant. It may cast some light on studies about the huge star system of which the sun is a very minor part.

Alarmed over Homosexuality

◈ A leading newspaper in Cuba warned on April 15 of the increase of homosexuality in Cuba, which has become "an alarming political and social matter." Sexual deviates reportedly have infiltrated intellectual and art life. The paper recommended that some ballet dance troupes be disbanded rather than for them to continue as centers of immorality. The paper *El Mundo* (*The World*) of Havana described homosexuality as a big-city phenomenon.

Poisonous Plants

◈ Children and many adults have the bad habit of chewing on things they know little or nothing about. With summer coming on apace, perhaps a word of caution might be in order. The U.S. Public Health Service estimates that 12,000 children each year are poisoned by plants. Marjorie May, director of the Home and Education Division of the Greater New York Safety Council, stated that there are more than 700 species of plants that are known to have caused illness or death and some of these plants grow in the garden, the playground and around picnic areas. Take, for example, the leaf of the peach tree. It looks harmless enough, yet it contains one of the most dangerous poisons known, hydrocyanic acid. Deadly cyanide is packaged in twigs of the cherry tree. And the leaf blades of rhubarb contain oxalic acid that causes severe kidney damage.

A published United Press International dispatch, April 1, says: "The flowers of the narcissus, hyacinth and daffodil are lovely. But poison from the bulbs causes nausea, vomiting and diarrhea, and can be fatal. Attractively striped 'dumb cane' and the familiar 'elephant ears' both contain crystals of calcium oxalate which cause painful swelling of the mouth and tongue severe enough to close off air passages of the throat. One leaf from the flamboyant poinsettia can kill a child. There is enough poison in a dime packet of castor bean seeds to kill five children. . . . Berries attract little fingers—but berries from daphne, nightshade and moonseed (which resembles wild grape) can kill. Jimson weed (also called stinkweed or thorn apple) grows in abundance and is considered responsible for more poisonings than any other plant."

Enrollment and Spending

◈ According to the Chamber of Commerce of the United States, spending on public schools has been increasing almost three times as fast as pupil enrollment. In the last decade enrollment increased 43 percent, while spending rose 157 percent. About 95 percent of the increased spending came from local and state taxes and bonds. Five percent came from the federal government.

Spying Made Easy

◈ In recent years, the odious profession of spying has gained a new kind of respectability. Few are executed. Many are sent back to their homeland. The business itself has undergone refinement. For example, the United States Senate investigating committee was told of an electronic martini. The olive contained a microphone and the antenna was in the toothpick. Today one can purchase for $18.95 a small dish-type antenna called the "Big Ear," which magnifies sound a million times and can monitor conversation a block away. There is also a laser-type beam that can be aimed at a room several blocks away and transmit back a television picture, with sound. Reported also is a small transmitter that can monitor telephone conversations from a great distance, and is practically undetectable. A long-range eavesdropping device that can monitor transoceanic telephone calls was demonstrated for those who entertained doubts. Private detective Harold Lipset from San Francisco said that there were 10,000 businesses in northern California that used snooping devices to spy on their employees. He also stated that 5,000 federal government offices have eavesdropping devices. Man's home or "castle" —this traditional bastion of privacy—is threatened to become a fish bowl because of snoopers.

Attendance Frustrations

◈ A published Associated Press dispatch for March 12 reported a cleric as saying that he felt that his mission was a failure. He described South London as a place of "derelict churches, bleak-hearted clergy and disheartened congregations." Nicolas D. Stacey, rector of Woolwich, wrote: "We

have had a remarkable opportunity of making a breakthrough in getting people to come to church. We have played every card in the pack. We have done everything we set out to do. But we have achieved virtually not one of the modest things we hoped for." Stacey stated that bingo in the church hall has done more than anything else to create a community spirit. But the layman who runs the bingo sessions does not go to church. "I haven't the time," he says. A massive house-to-house-visiting campaign was tried. "But one of our staff said after house-to-house visiting six hours a day for six months that not one extra person had been to church as a result," Stacey said. So that his often empty church gets some use, he has pooled resources with the YMCA and shares the building with the Presbyterians, who meet there at different times.

Unbalanced Justice

◆ Rich or poor, the United States citizens are entitled to equal justice. But promise and practice in American law can sometimes be worlds apart. For refusing to compromise one's conscience, Christians have been sentenced to five years in a federal prison. But confessed criminals who, last year, on October 29, 1964, stole priceless jewels from the Museum of Natural History in New York, received a meager three-year sentence. And should the ruby be returned before the defendants complete serving their first one-year sentence, it was understood that the two other one-year sentences would be suspended for each defendant. These thieves stole the Star of India sapphire and more than 20 other gems, that were once valued at $400,000. There can be no equal justice when the sentence a man gets depends on the amount of money he has or the type of deal he can make with the law.

Bester I

◆ Bester I is the first new comet discovered in 1965. It is named after the South African astronomer who located it. The comet, of the 10th magnitude, is far beyond the range of man's natural vision. But it is another heavenly wonder that declares the glory of God.

A Tomato Tree

◈ Earth lovers can rejoice in this planet's marvelous potential. For example, Sydney, Australia, has a tomato plant that has become a tree. The plant is ten feet high and six feet wide. For months it has yielded four pounds of tomatoes a week. "The thing has gone mad," said its owner. "I have had to turn it back because I couldn't open the house windows on that side. It is certainly a freak plant."

LIFE in a Paradise

The word "paradise" means many things to many people. But "paradise" as explained in the Bible surpasses man's imagination. Eden contained a paradise garden in the beginning. It was to have been man's home for eternity. But man's right to that home as forfeited by Adam is not to be lost forever. Read the fascinating and faith-inspiring book *From Paradise Lost to Paradise Regained*. The hope it holds out for the future is unequaled, because it is based on the Bible. Send only 5/6 (for Australia, 6/6; for South Africa, 55c).

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Awake!

Are Haunted Houses Hoaxes? PAGE 5

Transforming Dry Deserts into Green Farms PAGE 8

Making Mealtimes More Enjoyable PAGE 12

An African Makes His Mind Over PAGE 20

JUNE 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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DO NOT Jump to Conclusions

ONE Saturday night last February a Bridgeport, Connecticut, man visited a New York City bar. After a time he discovered that his wallet was missing. Immediately he jumped to the conclusion that two men at the bar had lifted it from his pocket. Accusations were made, and a fight ensued. Suddenly the Bridgeport man grabbed a gun and shot the other two men, one of them fatally. On leaving the bar he went to his car, and there on the seat was the missing wallet! It had slipped out of his pocket.

How terrible the consequences can be when one jumps to conclusions! While seldom may the effect be as deadly as in the above instance, another's reputation often is unjustly damaged. Hard feelings and strained relations can result. People may even grow cold toward their neighbors, and avoid them, simply because of failing to decide on the basis of the facts.

For example, it has often happened that a person jumps to the conclusion that an acquaintance is angry with him merely because he failed to speak when they passed each other. As a result the attitude may be taken, 'If that is the way he wants to be, I won't speak to him either.' But nine times out of ten the person has jumped to the wrong conclusion. His acquaintance is not at all angry with him; he may have simply been absorbed in thought and failed to notice. How sad it is that friendly relations should be damaged over such a small thing! Yet this regularly happens when judgments are based on emotions rather than on facts.

Jumping to conclusions can particularly upset family relations. A husband may arrive home late for dinner and by the time he walks in the door his wife may be so angry that she lights into him before he has an opportunity to greet her. She concludes that he has been inconsiderate for not advising her that he was going to be late. What an injustice this can be! Especially when she finds out that he was involved in an accident and was in no position to notify her. There is no question that failure to decide on the basis of facts can have serious consequences.

It is not uncommon, for instance, for a person who sees his marriage mate speak-

ing to a friend of the opposite sex to jump to the conclusion that much more is going on than meets the eye. There may be no facts or evidence to this effect, only unfounded suspicion. Yet accusations are made, and a verbal fight ensues. The marriage is often the fatality.

Another common mistake is to form opinions of people on the basis of first impressions. Once in a while you will hear a person remark after meeting someone: "She impresses me as being snooty." On what is the conclusion based? Probably not on any real evidence. Perhaps memories of a former acquaintance who had a similar facial expression or mannerism are responsible for the opinion that this person is of the same disposition. But how unfair to jump to conclusions before getting to know someone! A barrier may be raised to prevent what otherwise might develop into a pleasant friendship. Wise persons are not hasty about forming opinions.

How Real Is God to You?
Christendom's Responsibility for Communism.
A Mother Talks to Her Daughters.
Drilling for Earth's Mineral Resources.

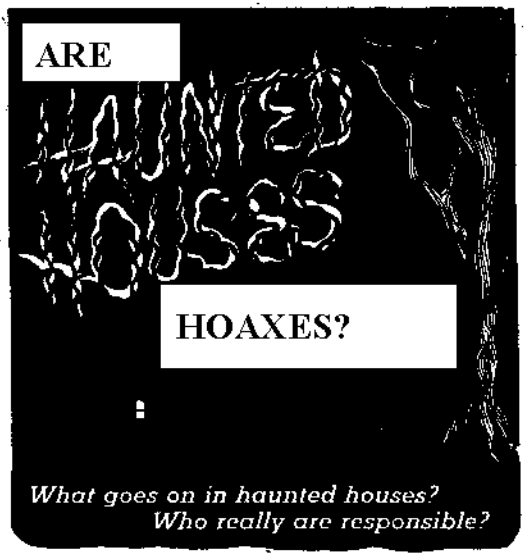
People in positions of responsibility particularly need to guard against jumping to conclusions. When another person's welfare is at stake, it is no time to make snap decisions. It is a serious wrong to judge a matter without considering all the evidence. One's personal feeling, or what seems to be so, should not be the determining factor. One ought to be governed by the facts. Appropriately, God's law requires that matters be decided on the basis of evidence from the mouth of at least two or three witnesses.—Matt. 18:16; Deut. 19:15.

Many times popular prejudices are responsible for biased conclusions. In some localities, for instance, the popular belief is that certain races are inferior and have a greater disposition to criminal activities than others. So when a crime is committed, you will often hear persons jump to a conclusion, blaming the unpopular minority. Yet those who are in the majority here may be in the minority elsewhere, and there, because of a different set of local prejudices, they find that they are under suspicion. How foolish! How unfair it is to jump to conclusions on the basis of popular prejudices!

In the field of religion, too, prejudice often causes people to jump to conclusions. Many persons, for instance, see the hypocrisy of the clergy and so hastily conclude that all religion is bad. Yet the facts reveal that, just as in the first century, a few persons are practicing true Christianity and are accomplishing much good. Other people jump to the conclusion that, in view of the charges made by Higher Critics, the Bible can no longer be accepted as true. But neither is this so. Said one leading archaeologist: "I was brought up a 'Higher Critic,' and consequently disbelieved the actual truth of the early narratives of the Bible. Since then I have deciphered thousands of tablets, and the more I learn, the more I believe the Bible to be true."*

In matters of religion particularly, it is important to get the facts. Fittingly it has been said that digging for facts is far better exercise than jumping to conclusions! So do not go by hearsay or what is popular. Investigate your beliefs in the light of reliable evidence. Examine the Bible with an open mind. Be willing to study to determine what is true and what is false. By all means, do not jump to conclusions!

* *New Discoveries in Babylonia About Genesis*, page 140.



FROM almost every part of the earth come reports of haunted houses. The strange goings-on are almost identical, regardless of the country. Not confined to any particular time period, accounts of haunted houses date throughout the centuries, one going back to the ninth century B.C.E. "It must be admitted," says one encyclopedia discussion of haunted houses, "that there is an element of mystery which calls for elucidation, and which the most scientific and critical minds have hitherto failed to make clear."

It would be a simple matter if one could say that all these cases are hoaxes. Certainly a number of hoaxes have been uncovered, but what about the many men of integrity and note who have reported cases of haunted houses? What about those numerous cases that have been thoroughly checked out by police, detectives or scientists and in which no human responsibility has been uncovered?

Even in the most recent accounts of houses disturbed by flying objects or weird noises, scientists have not been able to solve the problem. In the light of this inability of scientists, there is no reason to doubt the ancient accounts, such as the one reported in the *Letters* of Pliny the Younger, governor of Bithynia and Pontica about 111 C.E. In Letter 27 of Book VII he tells of an old house in Athens that rented cheaply because of the persistent sounds of clanking iron or chains and how a philosopher purposely rented the house because of its very reputation of being haunted.

Noises and Flying Objects

Footsteps in the night are one of the most commonly reported noises. A haunted house in London, England, was reported on by the Ottawa (Canada) *Citizen Weekend Magazine* of October 5, 1963; a former occupant of the house said a room would turn cold, then footsteps would be heard on the roof—one upon which only the most acrobatic human could walk! "Hundreds of people heard our walking ghost," said the former occupant. "We used to have ghost-watching—or ghost-listening—parties and watch our skeptical friends turn pale and dive for cover when the room chilled and the steps started. Other tenants have been driven out of the house by the footsteps." Police never found a prowler and had to mark the case down as a haunted house.

Sometimes the noises are inexplicable voices or even a groan. Baptist clergyman John Leland of the nineteenth century had a house in Virginia in which the family was often disturbed by groans. One night the groan even entered the bedroom. The report says:

> "It advanced towards them, and gathered strength and fullness, until it entered the room where they were, and approached the bed, and came along on the front side of the bed, when the groan became deep and appalling . . . it uttered a groan too loud and startling to be imitated by the human voice. . . . No explanation was ever found."

Often there are a great variety of

noises. Years ago, British poet Stephen Phillips told about a house in Egham, near Windsor:

> "No sooner had we been installed in the place than the uncanniest noises conceivable beset us. There were knockings and rappings, footfalls, soft and loud; hasty, stealthy hurryings and scurryings and sounds as of a human creature being chased and caught and then strangled or choked."

In some cases objects in a house appear, disappear or fly about in a room. In a house in Dublin bricks fell down the chimney, hit the floor and disappeared. While a frightened householder looked on, the hand of the clock disappeared. In 1962 the press told about a house in Indianapolis, Indiana, where glassware would sail through the air, smashing up all over the house. One piece even flew around a corner before shattering. The presence of policemen did not inhibit the glassware from moving about; in fact, one policeman was struck by a glass. Similarly at a house in Seaford, Long Island, New York, a few years ago bottles with screw-type caps would suddenly become uncapped and tip over and objects would move about. Detectives never found any human responsible. One detective watched a sugar bowl sail off a table before his very eyes.

Those who would mark down such cases as these as hoaxes must bear this in mind: No prankster has yet been found who can, without being detected, send crockery flying and smashing up in the presence of detectives and scientists and who can, at the same time, induce spectators to believe that those flying objects waver, swerve and wobble.

Flying Stones

Reports of houses being showered with mysterious stones come from many countries. In South Africa the Durban press reported some years ago about a house bombarded by stones. The climax came when a huge boulder, embedded in the road nearby, was wrenched from its bed and dropped with a foundation-shaking crash on the roof of the house.

New Zealand's Auckland *Star*, in March 1963, had such headlines as: "STONE BARRAGE PELTS HOUSE FOR 7½ HOURS." The *Star's* edition of March 25 said: "While 12 policemen and more than 20 civilians searched the area, a guest house at Brooklyn, a Wellington suburb, was peppered with stones for seven and a half hours last night and early today." During bombardments thirty police with dogs searched the area. Radar was also used to try to find the stones' source. Neither the radar nor the dogs helped solve the mystery.

Sometimes stones come in at varying rates, even floating in, as at a house in Big Bear, California. The investigating sheriff's car was struck by a stone but hardly dented. Some of the rocks were hot and others were cold. A Duke University scientist investigated and found that stones came from various angles. If humans were responsible, it would take a great number of them working together day and night; but not even one prankster was found. Said the scientist: "This case fits the classical pattern of poltergeist cases." A deputy sheriff said: "I don't think anything human is causing it."

Variety of Mysterious Phenomena

In some haunted houses a great variety of singular happenings take place. In a house on Chiem-Lake in Bavaria children's pigtails were cut off but not by human hands; cakes disappeared right out of a person's hands during baking operations; "holy" pictures were ripped off walls and smeared black; electric hot plates glowed without being plugged in. Professional investigators found no hoax.

From Europe come reports of haunted monasteries and convents and numerous

haunted rectories. One of the most famous cases is that of England's Borley Rectory, built in 1863. One hundred witnesses testified to such things as flying pebbles, smashing candlesticks, levitating bars of soap, writing appearing on walls right under the very noses of investigators. Famed psychical researcher Harry Price himself saw a red candlestick whiz past his head and crash to the floor. Then he saw pebbles cascade down the stairs. One day Price brought wine from London to share with the rectory's cleric. As the wine was poured, the Burgundy turned to ink, the Sauterne to eau de cologne. With firsthand evidence and with testimony from so many witnesses about so great a variety of phenomena Price marked the case down, in his book *The Most Haunted House in England*, as "the best-authenticated case of haunting in the annals of psychical research."

Borley Rectory was gutted by fire in 1939, a stack of books falling over of its own accord and upsetting an oil lamp. The fire was predicted by a woman who used an Ouija board.

The Invisible Forces Responsible

Whereas police must mark down many cases simply as "haunted houses," some psychical researchers mark them down as cases of "poltergeist" activity. The word poltergeist is German for "racketing spirit, and is used to refer to a noisy and mischievous ghost or spirit." But when the poltergeist is said to be some mischievous dead human, what are we to think? We can be certain it is no departed human, for the Bible assures us that the human soul is mortal, that the dead are unconscious and incapable of any work or activity. —Ezek. 18:4; Eccl. 9:5, 10.

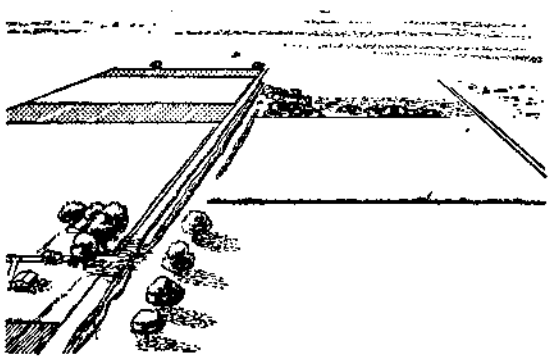
Who, then, are responsible? Well, what is the force behind devices for predicting events, such as the Ouija board? What is the force behind witches and sorcerers, following whose threats incidents involving flying stones and other objects have at times occurred? What is the force behind spirit mediums, who are said to have domesticated the poltergeist; some mediums performing telekinesis (controlled movement of an object without any physical contact by humans)? Further, other spirit mediums can cause objects or even themselves to levitate or rise in the air; some mediums can produce rappings, ghostly apparitions and similar phenomena peculiar to haunted houses.

Since God's Word warns his people not to have among them a "sorcerer" or those who consult a "spirit medium or a professional foreteller of events or anyone who inquires of the dead," then the power behind all such activity must be evil. It is. —Deut. 18:10-12.

Evil spirit creatures that the Bible calls "demons" are the ones responsible. (Jas. 2:19) They are, as God's Word makes clear, "the angels that sinned," the "angels that did not keep their original position but forsook their own proper dwelling place" in the days of Noah, before the flood. (2 Pet. 2:4; Jude 6; Gen. 6:4) Since the "war in heaven," these disobedient angels have been confined to the vicinity of the earth, where they are causing every kind of "woe," including that of haunting houses.—Rev. 12:7-12.

By haunting houses the demons derive fiendish delight in harassing or terrifying humans; at the same time they induce people to believe wrongly that the ghost or spirit is some dead human, perhaps one who died in that house, and that the human soul is immortal. So though these haunted houses are not hoaxes contrived by humans, they are in a sense a hoax indeed—perpetrated by the Devil and the demons.

TRANSFORMING DRY DESERTS INTO *GREEN FARMS*



A BARREN desert might seem to be the last place on earth to set up a farm. Yet deserts may hold an answer to the world's food problem. Surprising as it may seem, they can be transformed into productive farms. What is needed is irrigation water.

Striking evidence of the marked change irrigation water can cause in arid deserts can be seen in the southern part of the American state of California. As a person drives through the hot Coachella and Imperial Valleys, he sees inhospitable desert lands baking in temperatures of more than 120 degrees Fahrenheit on one side of the road, and lush farmland, green with fields of lettuce, carrots, melons and other crops on the other side. In the Coachella Valley there are approximately 4,500 acres of transformed desert land covered with groves of graceful date palms and thousands of acres in truck gardens and vineyards. Ninety percent of the dates produced in the United States come from this valley.

A little farther south, remarkable Imperial Valley has emerald patches of cultivated land spreading over about 500,000 acres of what was once bone-dry desert. Here is an eye-opening example of what can be done with a wasteland that receives only three inches of rain a year. Instead of growing nothing but sagebrush and cactus, it produces one-third of the carrots and cabbages for the entire United States during the winter. It also grows 28 million dollars' worth of lettuce. Having a year-round growing season, with bright sunshine beaming down on the land nearly every day of the year, it and its neighboring Coachella Valley have become one of the richest agricultural areas of the world.

Fascinated visitors see in the productivity of these valleys great possibilities for transforming the arid regions in other places into bountiful producers of food for their hungry people. What is particularly surprising to many is how these valleys can maintain their productivity in view of the well-known fact that, while irrigation water is needed, it can also bring gradual ruin to reclaimed desert land. Imperial Valley had this problem when it began to be developed more than fifty years ago. Tens of thousands of acres of cultivated land had to be abandoned because irrigation water had ruined it for agriculture by poisoning the soil with plant-killing salts.

The Salt Problem

The accumulating of salts in the soil contributed to the ruin of the once-fertile Tigris-Euphrates Valley, where the famous

city of Babylon was located ages ago. In ancient times canals between the Tigris and Euphrates Rivers provided irrigation water for the valley, making it a rich farming area, but salt poisoning gradually made the land unproductive. The country of Pakistan is wrestling with that problem today. Approximately 100,000 acres of cultivatable land in that country are lost by farmers every year because of salt accumulation in the soil.

Desert lands tend to have a greater concentration of salts than other types of land because rainfall is insufficient to leach them out. When rain does fall or when irrigation water is put on the land, the hot desert sun evaporates a great amount of it. This leaves the salts from the water lying on the surface of the ground. Gradually the salt content in the soil builds up to the point where it kills the crops, making the land unfit for agriculture. Another factor contributing to increase of salts is the raising of the water table by the use of irrigation water for many years. The water table is the upper limit of underground water. Where underground drainage is not good, irrigation water accumulates in the ground, and gradually rises toward the surface. When it reaches the root system of the plants, it can rot them. It also causes a concentration of salts in the upper part of the soil.

A nation's food problem will not be solved by using desert land if salt accumulation can put the land out of production in a few years. But that has not happened extensively in Imperial Valley. It has conquered the problem.

At an expenditure of $30 million, 9,500 miles of tile pipe was laid at regular intervals under the fields. At a depth of six feet, the pipe does not interfere with farm machinery, and it allows for good drainage of the land. Irrigation water percolates through the soil, carrying with it dissolved salts, and then it drains away through the pipes. There is no danger of its coming back to the surface. Eventually it empties into a network of ditches that dump it into the nearby Salton Sea.

Washing Out the Salts

Irrigation water usually contains small amounts of salts. There is not enough to be harmful to crops, but when the water is used on hot desert land where soil temperatures can reach 160 degrees F., a great amount of it evaporates, leaving the salts behind. Accumulation of these plant-killing salts must be prevented by periodic washing of the soil. In a period of only six months nearly two million tons of salts are carried into Imperial Valley by irrigation water. In a few years they could bring ruin to the valley if they were allowed to build up in the soil. But periodically the soil is leached with large quantities of water. Twenty to thirty percent of the water used by the valley is for this purpose. The process requires a field to be flooded to a depth of several inches and the water allowed to soak into the ground. As it does, it washes out the salts, carrying them away in the underground drains. This is repeated until soil analysis shows that the salts have been reduced to a safe level.

In some instances the farming of a desert cannot be done until the soil has been treated to change its chemical structure. This is the case with black alkali soils that contain abnormal amounts of sodium. By spreading calcium on a field that is being leached, the excessive sodium is replaced with calcium. The excess sodium compounds are washed out. This changes the soil, making the once-arid field a potential producer of bountiful crops.

Lowering the Water Table

A waterlogged field is not a food producer, but it can be reclaimed by lowering

the water table. When this is done the plants can extend their root zone with no danger of rotting, soil ventilation is aided, soil erosion is decreased and the growth of soil bacteria is favored.

Pakistan is attempting to overcome its waterlogging problem by means of drainage wells. At present its food production is cramped by having approximately 11 million of its 33 million irrigated acres of farmland waterlogged or badly drained. Its plan is to sink more than 31,000 wells that will be connected with 32,000 miles of drainage channels. The ground water that is pumped into these channels will be dumped behind a number of dams that are being planned.

Pumping out ground water is a good way to lower the water table to a really satisfactory level. However, tiles can be set deep in the ground, as they were in Imperial Valley, or very deep channels can be dug in a field. Once good drainage is established, the waterlogged land can be reclaimed and put into production. In some places the ground water that is pumped out could be stored and reused, but in desert lands this may not be possible because of its high salt content. And where the cost of operating pumping equipment is excessive, it may be that windmills can be used. Obviously, there are many problems that must be solved when reclaiming arid lands for growing badly needed food. The greatest problem, of course, is how to get water to them.

Transporting Irrigation Water

Life-giving water for the Coachella and Imperial Valleys flows from the Colorado River by means of the All-American Canal. This 200-foot-wide canal is 80 miles long, with a 145-mile-long branch going to the Coachella Valley. Twenty-five percent of the Colorado River flows to these remarkably productive valleys. When it reaches the Imperial Valley, the water is distributed to the many fields by means of 2,900 miles of lateral canals.

When a farmer needs water, he puts in a telephone call to the water-control office of the Imperial Irrigation District, where a clerk presses a button on a control panel. This causes the water in the canal serving the farmer's field to rise as water tumbles in from the main canal. His gate on the canal is opened by an employee of the water office, and the amount of water ordered is delivered.

A major factor contributing to the productivity of these valleys is the fact that they have an alluvial soil that is hundreds of feet deep. But lack of rainfall and a torrid sun kept the area a desert until man began to irrigate it.

The water used in the valley flows along concrete-lined canals. If it did not, 40 percent of it would never reach the farmland but would be lost by seepage. Such waste of valuable water cannot be afforded in desert farming. Furthermore, lining the canals protects the land from becoming waterlogged as a result of seepage.

Concrete does not necessarily have to be used as a lining, although it may be the best material to use. Other materials are helpful, such as asphalt and clay. Even the cost of maintenance is reduced by a good lining. It prevents the growth of canal-choking weeds that must be removed and the need of repairing breaks in the banks of the canal. Still another advantage is that a lined canal can carry more water due to the fact that the water velocity can be safely increased without any danger of eroding the banks.

One-quarter of the earth's land area consists of deserts, but the greatest problem in transforming them into agricultural land is getting water to them. Not every country that possesses large areas of desert has a river near enough to be tapped

for water as does Imperial Valley. Even when there is water, a large investment of money is necessary to build efficient canals for distributing the water and to lay underground tiles for drainage. But the investment is worth the results of increased food production, especially in lands where food is in short supply.

One of the latest efforts to transform a desert into farms is being made by the Israelis. To accomplish this they have constructed a 108-inch pipeline from the Sea of Galilee in the north of Palestine to the Negev desert in the south, a distance of 150 miles. With irrigation water from the Sea of Galilee, they hope to change much of the dry Negev into food-producing acreage.

Not always is it necessary to transport water from a great distance in order to farm desert land. Sometimes it can be found right on the spot by drilling into the ground. In some desert valleys there are underground reservoirs of water within 100 feet of the surface. Even the famous Sahara desert has underground water reservoirs. Two immense ones are known to exist. By drilling a well 4,000 feet deep, one was reached at Zelfana, in the northwestern Sahara. Tapping such deep reservoirs requires powerful pumps and lots of electrical power. Installing a number of wells with pumping equipment, electrical power plants, a system of lined canals and underground drainage tiles is expensive, but when food is needed, the establishing of farms on the desert is worth the expense.

Still another promising source of water for desert lands is seawater that has been processed in desalting plants. The progress being made in cheapening the desalting process is slow but encouraging. With the prospect of using atomic power to lessen fuel costs, the future for use of seawater is growing brighter. It already is being used on a small scale in a number of places to provide drinking water. When it is perfected to produce freshwater abundantly at low cost, desert farmlands will have the vast oceans to draw upon for an unlimited supply.

With the world's population increasing at an alarming rate, the growing of sufficient food is becoming a grave problem. This is aggravated by the loss of good farmland to expanding cities. As this continues, growing nations with arid lands will have to give serious consideration to transforming their deserts into green farms.

The Common Era

✔ There are various ways of dating. To the Chinese this is the year 4663, and to the Jews this is 5725 A.M. (*Anno mundi*, or in the year of the world). To many others this is A.D. (*Anno Domini*, or in the year of our Lord) 1965. What does that mean? The 1965th year since the birth of Jesus Christ. But is it? There is considerable difference of opinion as to the exact year, but there is general agreement that it was some years B.C. that Jesus was born. Thus the present system, as set up in the sixth century by the monk Dionysius Exiguus, is in error. Moreover, Jesus did not become the Messiah or the Christ, which means Anointed One, until he was anointed with God's spirit at the time of his baptism in the Jordan River. (Matt. 3: 13-17; Acts 10:38) So the Christian era, strictly speaking, did not begin until quite a few years after Jesus' birth. Since the use of A.D. and B.C. is really chronologically inaccurate, it is more accurate to say that this is 1965 C.E. or the 1965th year of the Common Era. Likewise, B.C.E. would mean Before the Common Era. Why "common"? Because it is the method of dating that is used in common by a large part of earth's inhabitants. Man has long had problems with his calendars, and he still does.

MAKING MEALTIMES

More Enjoyable

MEALTIME is for many families about the only time when the parents and children can get together. The demands of life are so many that work, school and other activities often prevent family members from being together more than a few moments at a time. The home is more apt to resemble a railroad station, with people coming and going at all hours of the day and night, than a haven of rest and togetherness.

Nevertheless, with a little healthy persuasion, plus some good old-fashioned effort, the parents can do much to change the atmosphere of the home by using mealtimes to strengthen family relations. To begin with, it may be that not every family member will be able to be present. But with determined planning, each one's activities can be adjusted so that eventually all the family will be able to be together for at least one meal a day.

Mealtimes, above all else, should be joyous occasions. They should be precious moments that every member of the family will look back on with warmth and meaning. But to make even these rare moments memorable, a certain amount of forethought is necessary. Where no planning is done, mealtimes often quickly deteriorate into just eating sessions, squabbling bouts and times for idle chatter. In some homes the mealtime is called "the silent time," when no one speaks. Often it is the period when Dad listens to the news and the children exchange stares and await the signal to flee from the table. But with a little forethought all of this can be changed into delightful togetherness.

The thing to do is to give what you have in the way of knowledge and experience, and the rest will take care of itself. It is not knowing, but sharing, that counts, and there are many interesting things you can share.

Things to Talk About

During the course of a day something humorous or of interest is often heard or witnessed. Keep it in mind, and save it for mealtime. Perhaps it was something read in the newspaper, heard on the radio, an anecdote a friend told or an unusual incident that you saw on the way home from work. Encourage other members of the family also to bring items of interest to the meal table. Keep in mind the particular interests of the family. Are they interested in animals, music, sports, the theater, current events, history, automobiles, gardening, what acquaintances are doing, styles? It will create a pleasant atmosphere

when family members endeavor to relate information that interests others.

A Christian family has the advantage of a common interest in the Bible, and this provides much to talk about. Many families take a few minutes each day at one of their meals to discuss a Scripture verse. Members of the family often prepare for this discussion by reading beforehand the Bible chapter in which the verse appears. This provides background information and equips them to make helpful comments for the benefit of others. When such a discussion is held in the morning, children and adults alike begin the day with good, uplifting thoughts in mind. And prayer before eating reminds the children that the family depends on God and not simply its own ingenuity and strength.

Making Table Talk Interesting

Instructive and constructive play at the meal table may not sound fashionable at first, but when done right it is fitting and is in keeping with good etiquette. Quizzes, for instance, can be conducted in such a way that all may share and benefit. They can do much to bring the family closer together and to make mealtime discussions informative, interesting and enjoyable.

Oftentimes it may not be that a person knows all the answers, but simply asking questions may stimulate thinking and perhaps cause someone to do research in order to bring the answers to the table at another meal. For example, attention may be drawn to the food being eaten. It may be that you are eating chicken, which has become a very popular meat in the United States. Did early inhabitants of the Western Hemisphere eat chicken? When and how did this tasteful meat become popular? Perhaps no one knows for sure, but the inquisitiveness of a family member may be aroused so that he checks an encyclopedia and finds that early Spanish explorers and the Pilgrims brought chickens with them to the Western Hemisphere. Other information gathered by the researcher regarding the chicken may also be of interest.

Or someone at the table may propose that the family try to identify the different seeds being eaten. Lima beans, green peas, corn, rice and walnuts (all of which are seeds) may be on the table at the same time. When one considers the variety of foods in which seeds such as rice, corn and wheat are used, it is amazing the portion of the diet that is made up of seeds. But which items of food are from the flower and which are from the stem of the plant? When questions like this are propounded, the mind becomes alert and each idea gives birth to a new one. As a result, mealtime becomes an informative session when the family enjoys being together.

A family may use the mealtime to fix in mind information they want to remember. For example, the history of the human family as it is accurately recorded in the Bible. How many years was it from man's creation until the Noachian Flood? How long from then to the birth of the patriarch Abraham, and from the time when Abraham moved into Canaan until seventy of his descendants went down to reside in Egypt due to the famine in Palestine? How long were the Israelites in Egypt, and, after their release, how many years did they march in the wilderness? How long was it after their entry into the Promised Land that a kingship was set up? In what year? How many years did it last? Who were the kings? What were the names of kings and notable personages of contemporary peoples? Children enjoy being reviewed on information that they have studied. But do not cover too much at a single meal. Do not make the discussion so

profound that heavy reflection is needed to come up with the answers. Use it to make mealtime an occasion that all the family enjoy.

Vocabulary-building games are also enjoyed by children. At the table they can learn not only how to spell words correctly but also how to pronounce them properly. Make these moments enjoyable, so that if a word is mispronounced or misspelled, the embarrassment will not be too great. See that the laughter is upbuilding. It aids the children not to take themselves too seriously when they fail to answer correctly. Dad and mother in this way are helping the children to emotional maturity.

Learning About Other People

Another thing that provides great enjoyment at the table is to learn how peoples of other nations eat. Not all people eat with a knife, fork and spoon. Some use chopsticks. Others use their hands. Not all use dishes or eat on tables, or sit on chairs. It is a real experience to learn to eat rice with chopsticks. Try it sometime. It is fun. In India a great many people eat with their hands. They mix their foods with their fingers and eat it in a manner that is not the least offensive. Knowing how other people live creates respect and understanding. Have you ever tried to dine at home the Japanese way? Why not try it sometime?

To keep from slipping into the old routine of things, why not become adventurous and every once in a while prepare a meal that is native to a particular country, then have the family learn about that country, its eating and living habits. If you are preparing a trip to another land, cook a few meals that you will be eating along the way and then match your cooking with theirs. If you were to visit the Soviet Union, what would you order for dinner? Would it be a Russian dish? Would you enjoy it? Now is the time to find out at home. If you were a guest in Lebanon, what would you have for breakfast? Give your family the treat of traveling around the world while dining at home.

Lasting Benefits

If you put forth the effort to make mealtimes interesting, joyful occasions, your children will never forget it. What they will remember the longest will not be so much the meals they ate, but what you as parents did to make them happy. And the least costly but most priceless gifts are the gifts of love shared on such occasions, of problems faced together as a family, the gifts of understanding and concern for one another, of laughter and fun. None of these cost anything in terms of dollars and cents, but they are priceless.

When away, children will miss this togetherness. These moments built up at home will provide hours of sweet reflection. The experience received will be rewardingly rich, unforgettable. Young ones will be equipped to handle themselves better in the company of others, and to be friendly, outgoing and confident. Family mealtime discussions will aid them toward maturity, helping them to develop into knowledgeable, upright men and women.

The lesson that will be learned around the table is that a good family is based on human and spiritual values and not on material possessions. Even with little materially a happy family life can exist. It is not how much money is spent on children, but how much time is spent with them, that is important. Parents, remember, nothing you can purchase for your children can substitute for the gift of yourselves. The family mealtime is an excellent time to give this gift.

WHEN YOU DRIVE

LOOK AND SEE!

AT A place in Maine where one turns onto a highway there is a sign that reads: "YOU ARE ABOUT TO ENTER THE MOST DANGEROUS PLACE IN THE WORLD." An exaggerated warning? Not when one considers that just since 1900 over 1,500,000 Americans have been killed in traffic accidents, which is 300,000 more Americans than have died in all wars since 1775! Last year United States' traffic deaths leaped to 47,800, West Germany's jumped to nearly 16,000, and the combined French and British total rose to 18,000. Think of it! Traffic accidents in just four countries kill 224 persons, on an average, every day, or about one person every six minutes! Can there be any question that it is dangerous when one noses a high-powered automobile onto a highway?

Many reasons are given for accidents' occurring, such as driving too fast, improper passing, disregarding road signs, and so forth, but the fundamental fault in perhaps the majority of all accidents is failing to look and see. How common the cry after an accident: "I didn't even see him!" But why do so many people fail to see?

Develop Good Looking Habits

A major reason is that they simply fail to look. Their minds are on other things, and this is as true with pedestrians as it is with car drivers. A child chasing a ball often is intent only on recovering the ball. So he does not see the driver that slams into him. Parents should impress upon their children that the street is one of the most dangerous places in the world, and that they should never cross one without looking both ways.

Car drivers, too, need to cultivate good looking habits. When driving through sections where children customarily play, be on the lookout for them. Other critical areas are intersections, and when heading out of parking lots. Never fail to look both ways at such places! Do you always make sure to look behind when pulling out from a parking place at the curb? It is vital to do so.

A good driver is always conscious of what is going on behind him. He checks the rear-view mirror about every five seconds or so whenever there are cars ahead or behind. Never does he fail to look back before changing lanes. And when there is a slowdown in traffic or he sees a possible delay up ahead, he instantly checks the situation behind.

It is interesting that one out of every four daytime accidents is said to involve a vehicle going backward. So apparently many persons fail to look to see what is behind them when they are backing up. The proper way to do it is to turn your head to face the rear. In this way one can get a good view so as to know whether everything is all clear.

Failure to look explains why so many accidents occur in clear dry weather, on straight roads and in light traffic. Under such conditions the driver is more apt to feel secure and to allow his attention to shift to matters other than his driving, causing him to operate his car by habit alone. But beware of complacency! Distractions can be fatal!

Distractions to Proper Looking

A chief distraction to safe driving is concern over one's destination. Looking for road signs, street addresses or consulting a map often takes one's attention off the traffic picture just long enough to result in an accident. Or it may be that one is intent on turning at a particular corner, or heading into or out of a parking place. It is said that over half of all traffic accidents occur when drivers get absorbed in such route problems.

The scenery is another distraction that drivers with good looking habits avoid. This can be anything along the road that makes one curious and holds his eyes too long. It may be a beautiful sunset, a majestic mountain scene, or perhaps an acquaintance seen on the street. However, a good driver keeps his eyes moving all the time, and never stops them to fix on any object for longer than two seconds. He does not succumb to the bad habit of window shopping while driving past stores, nor does he allow himself to admire a new model car, an attractive girl or things like that.

Neither will distractions within the car grab the attention of a good driver. He does not turn his head to look at persons when he speaks to them. Nor will he allow disturbances such as quarreling children, a buzzing bee or a heated conversation to interfere with his concentration on driving. His sole attention is riveted on the traffic situation!

Look! Look! Look!

It is not surprising, therefore, that when a study was recently made of a group of professional drivers who have won safe driving awards for twenty years or more, they all were found to excel in one faculty: *They drove with total concentration.* Their pattern, as one observer put it, was "Look, look, look—drive, drive, drive."

But proper looking does not mean fixing one's eyes on the bumper of the car in front. Many persons unfortunately do this, and, strange as it seems, more than once it has occurred that when drivers have pulled off a highway to stop, the car behind has followed and smashed right into them! A good driver will never allow his eyes to develop such a disastrous hypnotic stare. He will keep them on constant patrol—glancing near and far ahead, to the sides and in the rear-view mirror—seeing things in quick flashes. He will get the big-picture habit, watching all objects for a block ahead in town, and half a mile ahead on rural roads.

Proper Seeing

Since looking is done with the eyes but actual seeing with the mind, it is vital that the mind pay close attention to what the eyes look at. If one is lost in personal thoughts, overly tired, irritated at another driver or hurrying for an appointment, the mind is less likely actually to see the traffic situations at which the eyes look. For proper seeing the mind must be clear of outside thoughts and centered on one's driving.

Eye defects can also contribute to faulty seeing. For instance, one may have 20/20 vision and yet his field of vision may cover only objects directly in front of him. This means that a driver with "tunnel vision," as this defect is called, will not see the pedestrian or car off to his side. Even persons with normal vision have their field of vision narrowed to little more than the width of the road at speeds in excess of 60 m.p.h. So speed is a chief hindrance to proper seeing.

It is, therefore, vital that a driver not only look, but see. If more persons did, there would be far less carnage on the highways.

Furred Acrobats of the TREETOPS

THERE they go! Those furred acrobats move swiftly through the treetops, yet speed is just one of their amazing traits. They twist and turn their way through the topmost branches as champion acrobats.

If man could better observe the night-roving flying squirrel, there is no doubt that more would appreciate the agility given this animal by the Creator. Here is a born acrobat that prefers the tallest treetops, bounding from one tree to another by leaps so remarkable that the action is much like flight.

Found in many parts of the earth, this acrobatic squirrel scrambles to the topmost branches and prepares to launch itself in space by gathering itself into a ball, feet together. Then it leaps into the air with a tremendous spring, spreading out its hind feet at right angles to the body. But something else is spread out, something that enables this furred acrobat to perform in an extraordinary way. This is a loose lateral fold of skin on each side of its body, fastened fore and aft to the ankles. So the flying squirrel soars through the air with the help of this parachute membrane. As one would expect, it is not always a straight jump or glide.

Acrobatics with a Parachute Membrane

To change direction in midflight, this squirrel acrobat just manipulates its forearms. If it decides to make a sudden left turn, it drops the left arm lower than the right. Sometimes several turns are made in rapid succession. Beautiful spiral glides are accomplished by holding the turn position. Fancy acrobatics indeed!

But how about the landing? Toward the end of its glide, this miniature acrobat is traveling fast and seems headed for a crash. But suddenly it checks its speed with an upward sweep of its body and tail, and lands, softly and silently, spread-eagled on the trunk of another tree. This ability to check speed is indeed important. It never fails.

How far can these furred acrobats glide? It depends largely on the height of the takeoff point. Some easily cover 160 feet or more. The record may well be 300 feet, attained when one glided down a steep hillside.

It does not take long for baby flying squirrels to get into the acrobatic act. At the age of six weeks they are doing limited gliding. By eight weeks they can execute 90-degree turns, lateral loops and other fancy maneuvers characteristic of the older performers. Out of pure enjoyment these furred acrobats sometimes ca-

vort in the moonlight in a game of aerial follow-the-leader.

But how do they make big jumps and yet land safely even on the darkest nights? Their eyes are important, but there is some possibility that they have a sonar system similar to the one the Creator made for the bats; for flying squirrels emit, during a glide, sounds exceeding the upper limit of frequencies heard by human ears. And for an added safety feature certain flying squirrels of Africa have scales beneath their tails—an antiskid device for safe landings.

In Australia the popularly called "flying squirrels" or "gliders" are not really squirrels but are flying phalangers. These acrobatic marsupials resemble the flying squirrels because of the gliding membrane, enabling them to leap from bough to bough, covering 100 feet, the largest of them being able to leap 200 feet or more. When these furred acrobats are in action their outline looks remarkably like an exaggerated sweptwing jet plane. Flying phalangers come in a number of different sizes, one of them being the smallest known parachuting mammal. About equal in size to a mouse, this miniature acrobat is named, of course, *Acrobates!*

The strangest of the furred acrobats is the cobego or flying lemur of the East Indies, a long-limbed, large-clawed, fox-headed animal that sleeps hanging upside down. The Creator gave this animal an unusual parachute membrane that continues all the way from the neck to the very tip of the long tail! One observer of this singular creature said:

> "Words can scarcely describe that jungle oddity, the flying lemur. Imagine, if you can, a cat-sized animal hanging slothlike from the limb of some jungle tree, resembling a giant tropical fruit but covered with silky, soft brown fur splotched here and there with yellowish white. Suddenly it unfolds hidden membranes until it looks like a man struggling into a bathrobe six sizes too large. With amazing speed it dashes along the underside of the limb, springs onto the main trunk, and leaps upward in a galloping motion with almost the agility of a squirrel. At this point the now incredulous watcher sees a blurred leap, and out on the still jungle air floats the most perfect gliding machine . . . looking for all the world like a small carpet with pointed ends, sailing through space."

Even with a baby clinging to her chest, mother flying lemur does not quit her acrobatics, necessitating that a youngster hang on to mother for dear life, as she makes her glides up to 100 feet. Man has not fully understood yet how this acrobatic mother lands on a tree without smashing the little one, for it makes no apparent effort to land softly; but, somehow, the youngster survives.

Special Tail for Acrobatics

Not all the furred acrobats are equipped with gliding membranes; some were given by their Creator a prehensile tail, one designed for seizing, grasping or holding. Australia's "possums" are well equipped in this regard, for these marsupials leap about in trees, using their tail as an acrobatic aid. Some of the ring-tailed possums travel from one tree to another in the prettiest acrobatic manner. They swing by their tail from the end of a slender branch. Then they grasp with their forepaws leaves or twigs of a bough of a nearby tree, release their tailhold, and the next moment they are across the gap.

Another furred acrobat with a prehensile tail is the spider monkey of tropical America. This monkey's tail is a remarkable one. It has twenty-three vertebrae and is more than two feet long—longer than the monkey's head and body. The tip of the tail is sensitive and naked and can grasp things with unshakable firmness.

Virtually a fifth hand, the tail enables these monkey acrobats to suspend themselves in the air, leaving all four limbs free for other activities. Or they can use the long tail to grasp a fruit they are unable to reach with their arms. Those who have seen spider monkeys in a zoo swing from rope to rope or leap about in cages have some idea of their acrobatic agility, although such feats in confined spaces bear little comparison to what they can do in the boundless freedom of their native forests.

If these furred acrobats wish to cross to another tree, they may swing themselves by their tail until they can grasp a branch of the other tree. But they also make speedy, flying leaps. They have been seen dropping straight down twenty feet or more from one branch to another of the same tree. The red spider monkey of Panama thinks nothing of prodigious leaps that may reach a length of 38 feet.

But tropical America is not alone in having champion monkey acrobats. Africa has the very long-tailed (but not prehensile) guenon monkeys that take long flying leaps between trees. Their style, of course, is different. They take a short run, jump upward, with arms outspread, and go sailing headlong through the air. By means of their tail, with its long, trailing weight, the monkeys alter their position from a nose-dive to an upright stance. Then they land on the side of a mass of leaves and smaller twigs, with arms and legs spread-eagle fashion. They hug the foliage upon landing and then scramble to safety.

Speed Champion with Long Arms

When it comes to speed in acrobatic feats, the gibbon of southeast Asia and some East Indian islands claims the prize. These acrobats do not have a prehensile tail or, for that matter, any tail. They are, nonetheless, well equipped for fancy acrobatics in the treetops, the Creator having given these creatures long arms, so long that the tips of the fingers touch the ground when the animals stand erect. Some gibbons have a tremendous armspread of five feet, with the head and body being only three feet!

In the trees, where they spend virtually all their life, gibbons dash along trapeze-fashion, using their hands and arms for locomotion, their feet sometimes carrying a small supply of food. "No other ape or monkey can travel through the trees with the speed of the gibbon," says George G. Goodwin, Associate Curator of Mammals, the American Museum of Natural History. Observers have watched gibbons in northern Sumatra forests in trees so high up it made them dizzy just to look up at them, as the gibbons sailed through the treetops with almost the speed of a bird. The gibbons would take hold of a branch only momentarily, sometimes drop twenty to thirty feet, grab another branch and make off again at high speed in their high-altitude homes.

We can be thankful that, after Jehovah God created trees to grace the earth, he saw fit to make them the homes of so many kinds of marvelous animal life, including those furred acrobats of the treetops.

Exemption for the Sheep

◈ Few indeed are the warm-blooded animals that are not troubled by fleas. Dogs and pigs are often the objective of the flea's bounding jumps. But sheep, strangely enough, are not bothered. After burrowing into the sheep's wool, a flea gets so hopelessly entangled that it is unable to get out.

An AFRICAN MAKES HIS MIND OVER

ONE of my first impressions in life was the sound of a hollow drum played while my family planted a rice farm. My father spent much of his time hunting to provide for his three wives and seventeen children. When he would bring home a deer it would be dried over a fire and put in a big clay pot filled with red palm oil. This was our only refrigerator.

A deer horn was kept as a god for the family to worship. Father believed that it was this horn that gave him success in hunting, and at times we would kill a white chicken as a sacrifice to this benevolent horn. We also looked for help from clay figurines called "clay medicine." My parents taught me that one Supreme God was up, the One giving the horn power, but there was no direct worship or prayers offered to this One. Christianity had not yet reached our town deep in the Liberian forest.

One day a baby in our house became seriously sick. My mother went to the graves of our ancestors with a food offering and prayed to the spirits to reveal to her in a dream the medicine that would cure the child. Babies, it was thought, were gifts from these ancestor spirits, and the village women from time to time would leave food offerings for the ancestors on the banks of a nearby river. We were taught that under those waters our dead forefathers had made a big town.

All praying to such spirits was left to parents though, and as a youngster I was never taught to pray. I had never heard of Jesus.

Polygamy versus Love

One day when I was about ten years old father ordered my brother and me to carry wood to the house of another family who had a daughter about my own age, named Sua. Father had engaged this girl to be given as a wife when she developed sufficiently. From time to time dowry payments, such as money, cloth, or a bucket, were made for Sua. To keep the account straight, a stone representing the value of each payment would be put in a certain bag. Father had such a bag for each wife and engaged girl.

In the case of Sua, she would be given to father in time and he would be privileged to have a child by her. After that he could give her to one of us as a wife. However, if we did not keep carrying wood, father would not give us a wife, we were warned; we would have to hunt one for ourselves.

Once I asked my father: "Why have you married many wives?" "Many wives can make a large farm, increase your income, boost your importance in the community, put you in line to be chief," was his reply. Frankly, I was not really impressed. "If a wife gets sick," continued father, "then another can cook for her." However, I well knew that my father loved his first wife and not my mother. If the favorite wife got sick, I reasoned, the other wives might easily say, 'Since you love her, let her cook for you now.' One day my doubts were confirmed. The wife my father loved became quite ill, whereupon the other wives quickly decided it was time

for them to visit their families. Father was stranded with a sick wife and no cook.

This lack of love in a polygamous relationship was early impressed on my mind. I decided that I would have only one wife, no matter how poor I would be.

Prayers to the Dead

When I was about thirteen, my grandfather, owner of six wives, died. He had a deep love for me and I was filled with sorrow. Thereafter the family frequently called on him for help, in the rice farm, in the house and at his grave. Since grandfather was being invoked at various places, I inquired as to his particular location. No one seemed sure. Despite this, I believed that grandfather wanted to help me. He had more power now, I was told, and that meant he could do more for me in the future than while he was alive.

Up to this point in life my only education was received in the bush school, where I was taught a trade, tribal customs, respect for older persons, and not to abuse women. Discipline was strict. Noncompliance with tribal customs in later life would bring death.

In time I was given to an English-speaking woman who had moved to our town to engage in trading. In return for minding her baby and doing domestic work, I was to be taught English and the rudiments of Western education. The following year the Government ordered our town to send children to school. Western civilization was looked upon by my family as interference in their customs, but since I showed interest in Western ways, I was the selectee from our town quarter and was sent to school at Gbarnga.

After several years at school, financial circumstances became extremely difficult. If there was ever a time my grandfather should help, it should be now, I reasoned. Prayer after prayer to him brought no relief, however. I began to wonder whether he *could* help. I thought about the food that used to remain at his grave until it became rotten. He did not seem to benefit from it. I decided to ask the Christian people regarding the condition of the dead.

Heaven, Hell and Church Dues

By this time a "Christian bishop" and his "pastor" had gone to our town to advise the people that they should all be baptized if they wanted to go to heaven. They had only to throw away their clay images and pay twenty-five cents to get baptized, and so most of the villagers, including myself, did so. Each one of us was given a church membership card, which we promptly took home to replace the "clay medicine." The cards represented the "Christian God" and were appealed to for healings and various other help. Some would even wash the cards and drink the water.

I was told by my new spiritual advisers where the dead were: good people were in heaven, but bad ones were burning in hellfire. Since my grandfather was good, he also was in heaven. "Then why is he not helping me?" I cried, perplexed. The ways of God seemed confusing. And when I questioned certain teachings, such as God's destroying the whole earth because of man's wickedness. I was told not to raise doubts.

One day I was shocked to witness a young man being beaten for not having paid his church dues. I thought about my new faith and concluded that, if this were God's way, it was not much different from my former religion.

The Truth Brings Joy and Challenges

Eagerly I began to read any and all religious literature. From a small pamphlet listing many Bible texts I learned that God has a name, Jehovah. At times I would

take this pamphlet and go by myself to the forest and pray to Jehovah, though not understanding about praying in the name of Jesus.

One day a Watch Tower missionary visited my home and presented a booklet on the hope for the dead. I grabbed this from him, thirsting to know more about the dead. I begged the missionary to sit down and read at least half the booklet with me before he left.

I was overjoyed to learn the plain teachings of the Bible: A soul dies and the hope for the dead lies in the resurrection. Now I was able to understand why my grandfather was not helping me—he was a dead soul, knowing nothing. The earth, too, would remain forever. How satisfying to know that dead ones would return to live once more in the earth made a paradise!

Bible knowledge changed my thinking. I was so thrilled with the information about Christ's invisible presence that I actually memorized the entire textbook chapter dealing with the subject. The Bible's logic was overpowering. Since no human has seen the Father, neither can man see the glorified Son. He is higher than the kings of the earth, not like them. Thus it is not on a literal cloud that Christ sits at his return to be viewed as a human by every single eye. Over and over I sang about these truths in my heart. How great a blessing it is for a boy like me to be living at the time that Jesus rules in Kingdom power! I resolved to make my mind over completely by studying hard and devoting myself to the ministry.

When I told my family what I had learned about the dead, they admitted it was true. They had not received any help from ancestors. However, my father was displeased that I had decided to be a minister for God. He had financed my way through school, hoping that someday I would become prosperous and prominent and be a big help to the family. So, to dampen my zeal for the ministry, father cut off all financial support. Was not opposition from close family members what Jesus had foretold would come upon his disciples? I was now more determined than ever to be a minister.

After this I became very ill and weak with fever. Father offered to send me with a man to the native fortune-teller to learn the cause of my trouble. I knew I would be told that an ancestor or witchcraft was causing the sickness. I could not now go back to the old ways and reliance on sacrifices to demon power. Instead, I managed somehow to get to a hospital in a distant town. After a few days my father, thinking that by now I must be dead, sent a man to bring back my corpse. When my father learned that I was recovering my health without resorting to demonism, he acknowledged that the God I was serving had power. From that time on, father began keeping the Bible law on blood, cutting the throats of animals he killed so as not to be eating the blood along with the flesh, in fear of the true God, Jehovah.

As I began to spend more and more time spreading the light of truth among my people, I experienced joy that was indescribable. Should I let anything take me away from God's work? I had to answer that question, for I began to receive offers of well-paying positions. When I rejected them, despite the ridicule of friends, it meant I would remain materially poor. But God's truth had changed my sense of values. Spiritual treasures were preferred.

Faith Proved by Fire

In March 1963 a severe test of faith came. Soldiers stopped our Christian assembly and ordered us all to march to the military compound to salute the national flag. I had the opportunity to escape, but I thought of the weak ones who could

easily be stumbled by seeing those who had taught them running away. I gave myself up to whatever might come. As we marched along singing, "Do not flee in danger's hour, you well know your Captain's power," I prayed inwardly for the spiritually weak ones in our midst. Why could not this test come only on strong ones? I wondered. Then we could make Jehovah's name big.

One of the soldier guards was a cousin of mine. He approached me and said: "You, my brother, if you don't salute, then the family business between us is finished." His crossed arms meant I would not be treated as a close relative. I replied: "It is better for me to remain in God's love than to be in love with you by compromising!" He came again, but I kept preaching to him, reminding him that I was not better than Jesus, who suffered. Finally he turned to the other soldiers: "I won't encourage him to salute again, because the more I talk the more he tells me to become one of Jehovah's witnesses."

I made use of the time encouraging others to remain loyal to Jehovah. One soldier pushed me and I fell on an old engine, tearing my clothes and suffering lacerations. I kept thinking of good Bible examples like Jeremiah, Daniel, the three Hebrews, and others who passed through hard tests. I prayed that there would be no flaws in my faith. I was willing to die, for had I not found the truth? Was I not serving the God of resurrection?

What hurt my feelings most was to see many of my spiritual brothers violate the principles of the Second Commandment. They had not set their hearts. Fear of death made them literally tremble and faint, and some came crashing down like houses built on sand.

Those who remained faithful were given special treatment, the hair on their heads being shaved in the form of a cross, as done to criminals. Said the soldiers: "These are the real Jehovah's witnesses." If we were the *real* Jehovah's witnesses, we thought, then we would have to stand. Unwittingly the soldiers had encouraged us much.

It had now been three days and nights that we had not been permitted to sleep or even to bend our heads down. My body felt as if it had been beaten with a club. "Why don't they shoot us down so this suffering can stop?" I groaned. But never the thought of compromising. Then came our release. "Just in time," I thought. "Jehovah does not allow his people to suffer more than they can bear. It is Jehovah's will for us to be free to carry on his work."

Who would have thought that after this persecution some of the very same soldiers would say to us: "You people must continue to do your good work. The way Jesus suffered is the same way you suffered. And you must come and study with us too!"

Suffering like Jesus for upholding Bible principles—this was real Christianity! Against the forces of darkness I had kept the faith. From rank paganism I had learned to do the good and acceptable and perfect will of God. And now I must help others to make over their minds in the same way.—*Contributed, from Liberia.*

How Long Before Fruit?

◆ If you are wondering how long before a permanently planted nursery tree bears fruit, here is about what you can expect. It takes an apple tree 4 to 7 years before it will bear fruit; an apricot takes 4 to 5 years; a sweet cherry, 5 to 7 years; a plum, 4 to 6 years; a peach, 2 to 4 years, and a fig, 2 to 3 years. Dwarf trees usually bear fruit a little sooner.

An Encounter with DEATH

By "Awake!" correspondent in Australia

FEELING far from well, Arthur Jones arrived at the Hospital Appointments Office for his routine treatment for hardened leg arteries. Without warning he collapsed. Within seconds, the Appointments Officer was at his side. Though without medical qualifications, he was well experienced in first-aid work—his spare-time hobby. It looked like a heart attack. Very soon breathing appeared to cease. There was no pulse. Sending an emergency call for a doctor, he nevertheless decided that external heart massage must be commenced without a moment's delay.

Having removed the patient's false teeth and made sure that the air passages were not blocked, he placed the ball of his hand on the central lower part of the chest, with the second hand covering the first. Using considerable force, he applied sharp presses at the rate of about one a second so as to massage the ribs against the heart. Squeezed thus, the disabled heart was being forced to pump blood throughout the system, and maybe it could be persuaded to resume normal beats under its own power.

The Hospital Medical Registrar, soon on the scene, took over from the now exhausted first-aider. By every sign available to an experienced doctor the man was dead. But with the most modern equipment, a well-organized hospital and several heart specialists at his immediate command, the doctor acted promptly. Within ten minutes five doctors were in attendance and elaborate electrical equipment was alongside. In relays, the doctors were, by rhythmic external compression, maintaining the blood circulation—a task as strenuous as it was urgent. The "pulse" that could be felt at the side of the neck coincided with the movements of the operator but without any sign of the heart's taking over. It was like attempting to start a flat-battery car engine by cranking it.

Mechanics of the Heart

A hollow muscle lying between the lungs, the heart is a complex pump of remarkable efficiency and at each beat propels through the system about two ounces of blood. Continuously it permeates and bathes each organ and tissue of the body with the life-sustaining fluid. The heart muscle must itself be nourished, and this is taken care of by two short arteries called coronaries, which, together with branches, are embedded in the outer heart tissue.

A small blood clot (or thrombus) had, in Jones' case, blocked the narrow passageway of the coronary artery system, and the heart had been starved to a standstill. This is known as coronary thrombosis. All the vital functions of the body had, in turn, ceased completely. However, the artificially restored blood circulation was preventing deterioration of the organs—especially the brain.

Defibrillation Equipment

An electrocardiograph machine now attached to the patient was, on its unwinding paper register, recording that the heart was still in a condition known as "Ventricular Fibrillation." Because the pumping mechanism had suddenly been thrown out of gear, the last of its vital energy was

being squandered in a frenzy of fruitless activity. If this irregular quivering could be converged into one single effort, then there might be sufficient power to bring about one complete contraction of the heart. The doctors had a machine, known as a defibrillator, designed to bring this about. An electric current passed across the heart would "tense" all this movement and then, when suddenly withdrawn, a concentrated single movement could possibly restore normal heart contractions.

While the two disc-shaped terminals of the defibrillator were pressed against the chest and back of the apparently inanimate man, all eyes were on the unwinding paper record. A split-second shock caused his body to shudder, but the electrocardiogram indicated no response. The controls were set for a higher voltage. A second shock was spectacular. Definite heart contractions were being recorded. The man actually opened his eyes and spoke a few words. Anxiously the heart's performance was watched as the beats became fewer and, after about ninety seconds, reverted to fibrillation. Breathing ceased, the pupils of his eyes dilated and once again he was "dead." To the doctors this was most discouraging, because even if a further shock resuscitated him, it was not likely to be more permanent.

Twenty minutes had now passed since his collapse and it was now suggested that the time had come to call the attendants to remove the body to the morgue. After consultation it was decided that, even if the hope of survival was remote, one more attempt should be made. The machine was reset to a higher voltage and one-tenth of a second. A convulsion coincided with the shock, and instantly his heartbeats were restored. The silent struggle of the heart to contract rhythmically and effectively under such adverse conditions was watched on the still-unwinding electrocardiogram. This time it appeared that the processes of death were really in reverse. The following day, in a hospital bed, he recovered consciousness and from then on was treated as a coronary thrombosis patient. He made an excellent recovery and was discharged in three weeks. His only apparent disability is a consequence of the strenuous heart massage—two broken ribs.

Temporary Cessation of Life

Asked for his views on the matter, one of the heart specialists explained that incidents such as this were making medical men take another look at their definitions. "All the signs normally looked for indicated beyond doubt that Mr. Jones was dead," he said. "Every organ had ceased to function because the ability of the body to maintain the processes of life had failed."

"However," he added, "while we say the man was dead, the individual cells still had life within them and this could continue for hours—maybe longer. By artificially propelling the blood throughout the system we had not allowed these cells to die. The inherent ability, residing within the assembly of cells forming the heart, to rhythmically and powerfully contract, had not yet perished. Assisted by an electric shock, these cells were persuaded to mobilize and coordinate sufficient power from among themselves and a contraction resulted. The reawakened urge to pump soon had blood permeating every organ of the entire body. The processes that maintain life had been restored."

"This means," continued the doctor, "that there was a temporary failure of the processes that maintain life and that our patient was temporarily dead. But I regard death as a permanent cessation of life, and so no death certificate was required and no legal difficulties arise," he concluded.

Mr. Jones, now in normal good health, was asked to provide what information he

could as to the hereafter. "I don't remember anything at all," is all the help he could offer. He had not temporarily been in "another life"; he was simply unconscious.

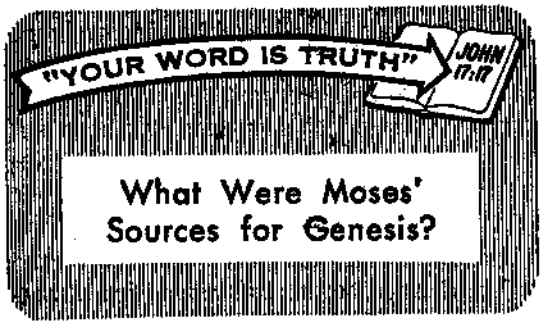
Collapse from heart failure is a daily occurrence, but seldom is either the trained personnel or the defibrillator equipment immediately available. If artificial blood circulation is not commenced within four minutes—some authorities say three minutes—then resuscitation efforts are considered ill-advised. Irreparable brain damage has already taken place. There have been some rather pathetic cases in which individuals have been revived after brain deterioration has set in, and this has brought great hardship to them and to their immediate relatives. While the skill of the doctors and the efficiency of their machines revived Jones, the prompt commencement of external heart massage on the part of the First Aid Officer contributed greatly to his complete recovery.

But how long will it last? Medical equipment can provide amazing help in times of emergency, but it cannot forever hold off the eventuality of death. This is the result of sin inherited from Adam. Yet God, who designed the human organism, has made provision to relieve mankind of that burden, and he explains how in his Word the Bible.

CHURCH GROUP VISITS KINGDOM HALL

● A congregation overseer of Jehovah's witnesses in Colorado reports receiving a telephone call from a Presbyterian minister: "He asked if I would come to his church and give a talk to their Junior High School group on 'Who Are Jehovah's Witnesses?' A date was set, at which time two other Witnesses and myself went to the church. We were very hospitably received. About thirty young people from the ages of ten to sixteen were present, plus about eight adults, including the minister and his wife. In the basement room where they held the discussion, they had a bulletin board with the title of the discussion written across the top in bold letters. Underneath this heading were sheets of paper with a number of questions that they wished us to answer. One sheet had the question, 'Why do Jehovah's witnesses feel the year 1914 is so important?' There were other questions such as 'What do you believe regarding entertainment?' and 'Who do you think Jehovah, Satan and the Trinity are?' We were able to answer all these questions, using the Bible, and we noticed that the minister and his wife were taking notes on all that was said during the question session, as well as during the half-hour talk. Copies of the *Watchtower* and *Awake!* magazines were passed out to all in attendance. A total of 180 magazines and 90 booklets were placed among the two groups.

"At the conclusion of our discussion at the church, one of the adults announced to the group of children that they would be attending the meeting of Jehovah's witnesses at their Kingdom Hall the coming Sunday and that they should bring their copies of *The Watchtower*, which we had given them, as it contained the lesson that would be studied at the Kingdom Hall. On January 24, 1965, the minister and his wife and six other adults and 16 children arrived and attended our *Watchtower* study, at which time the lesson was on the subject 'Why Not to Fear Those Who Kill the Body.' The entire congregation specially enjoyed the privilege of commenting during the study. Following the meeting, we asked them how they enjoyed it. The minister stated that he had learned many things that he did not know about before. One of the ladies who attended with the group said: 'I really enjoyed your meeting. I want you to know, I *really* did.' Thus the church group was able to see and hear firsthand more about what Jehovah's witnesses believe."



THOSE who agree with the apostle Paul that "all Scripture is inspired of God and beneficial" readily grant that Moses wrote the book of Genesis. Genesis is part of the Pentateuch, the first five books of the Bible, and since the Pentateuch is often termed "the book of the law," and this is credited to Moses by Christian Greek Scripture writers, it follows that he must have written Genesis.—2 Tim. 3:16; Josh. 8:34.

But from where did Moses get his information for Genesis? While he could have obtained it by direct revelation from God or by means of oral tradition, there is evidence that he obtained his information from ancient written sources. Although this view may seem new to many, the fact is that it has long been held by certain students of the Bible. Among these was the Dutch Dr. Campegius Vitringa of the eighteenth century, who based his conclusion upon the frequency with which the expression "these are the generations of" occurs in Genesis.* Is this conclusion sound?

Throwing light on the subject is the fact that "generations," the word found in so many versions, is not an appropriate translation in every case where the Hebrew word *toledóth* appears. Another Hebrew word for "generations" is *dōr*, which appears some 125 times in the Hebrew Scriptures and is rendered "generations" 123 times in the *Authorized Version*. But *toledóth* would sometimes better be rendered "histories" or "origins." Certainly at Genesis 2:4, where the word *toledóth* first appears, and where we read, in the *King James Version*, "these are the generations of the heavens and of the earth," the word "generations" is out of place, since the heavens and the earth do not have generations, do not beget offspring. That is why the *Catholic Confraternity* version uses the word "story"; *An American Translation*, the word "origins"; *Darby*, "histories"; *Ferrar Fenton*, "productions"; whereas the German *Elberfelder*, the French *Crampon* and the Spanish *Bover-Cantera* all use the term "history," even as does the *New World Translation*.

The Hebrew word *toledóth* occurs some forty times in the Hebrew Scriptures, eleven of these being in Genesis 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2. These 'histories' are not necessarily histories about the men mentioned in the expression "this is the history of . . . ," but, rather, are the histories owned or written by them. No name appears in connection with the first of these histories, but it may be that Adam wrote it since he was the first man and had communication with God. The rest of these histories are credited respectively to Adam, Noah, Noah's sons, Shem, Terah, Ishmael, Isaac, Esau (two) and Jacob.

But why is a large portion of this material credited to men such as Ishmael and none of it to that man of faith Abraham? Keep in mind that the names attached to these documents do not necessarily identify who actually did the writing. In some cases they may simply indicate who the owners of the documents were. Abraham's life of faith is recorded, and no doubt Abraham is the one who provided his sons with the details of it, but the document in-

* *Introduction to the Old Testament* (1869), by Keil, Vol. I, page 79.

corporated into Genesis is one that came to be owned by his firstborn son Ishmael.

Another fact not generally appreciated is that this expression 'the history (or generations) of' comes at the end rather than at the beginning of the history. Thus we read, "Such origin heaven and earth had" (Gen. 2:4, *Knox*), indicating that the reference is to what has gone before. Similarly Pratt, in his *Studies on the Book of Genesis* (1906) states, "Some interpreters understand the phrase as referring to the preceding section and so [Felix Torres] Amat translates it: 'Such was the origin of the heavens and the earth.'" Rashi, Judaism's foremost Bible commentator of medieval times, held the same view.

This use of the colophon at the end of the writing is found in the closing verse of the book of Leviticus: "These are the commandments that Jehovah gave Moses as commands to the sons of Israel in Mount Sinai." The book of Numbers ends likewise: "These are the commandments and the judicial decisions that Jehovah commanded by means of Moses," and so forth. (Lev. 27:34; Num. 36:13) This appears to have been an ancient usage, even as noted by P. J. Wiseman in his *New Discoveries in Babylonia About Genesis*.

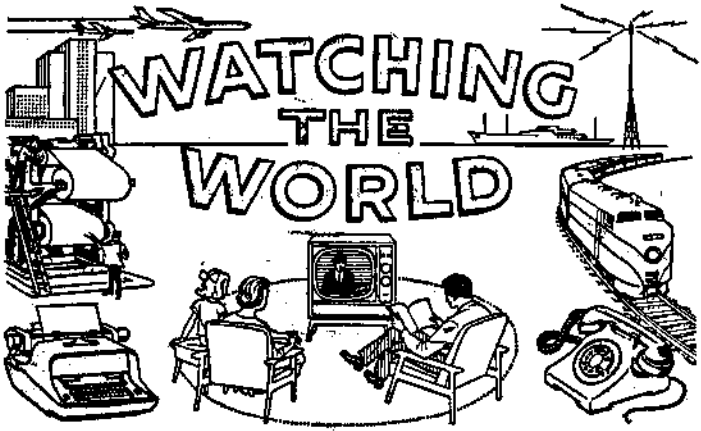
A characteristic of these histories that perhaps has contributed to its not being generally appreciated that they end with a colophon is that each succeeding history begins with a key word from the previous history. Thus Adam's name appears very near the end of his history and begins the very next one by Noah. (Gen. 5:1, 3) Noah's name ends his and begins the one by his sons. (Gen. 6:9) See also "Shem" (Gen. 11:10), "Terah" (Gen. 11:27), and so forth. The reason for this appears to have been to tie the succeeding history to the previous one to make a coherent account in the Bible.

The original records most likely were inscribed on clay tablets and handed on from father to son. Jehovah God saw to it that they were preserved and that Moses had access to them. The writers of these ancient histories were not necessarily inspired and so they are not included in our list of some thirty-nine writers of the Bible.

However, even as God's spirit directed Jeremiah and Ezra in their selection of material for writing the books of Kings and Chronicles, so Moses was inspired by God in writing Genesis, God's spirit directing him as to what to select and just where to make additions for the sake of clarification or completeness. This explains the apparent anachronisms that are noted at times, such as Terah's history recording the age of Shem at his death and of others who outlived him. (Gen. 11:11-17, 32) That is also why we repeatedly find parenthetical expressions giving later geographical names, such as "that is to say, Zoar," "that is, Kadesh," and so forth. (Gen. 14:2, 3, 7, 15, 17) This also accounts for the fact that the history of Adam states that no rain had fallen, for how could Adam make reference to rain when he had never seen it? No doubt Moses added that "aside." —Gen. 2:5, 6.

The eleventh history ends at Genesis 37:2 and brings us well into the lifetime of Jacob. The Genesis record from then on reads smoothly into the book of Exodus, making it evident that Moses composed the remainder of Genesis, even as he wrote the rest of the Pentateuch. The information for this portion of Genesis he could well have obtained through his father Amram from Levi, his great-grandfather.

Surely the foregoing information on Moses' sources for Genesis increases our faith in the inspiration of Genesis as part of God's Word of truth.



After Floods, the Winds

◈ The northwestern part of the United States has been ravaged by high waters and raging winds. The Twin Cities —Minneapolis and St. Paul— were hard hit by tornadoes that roared through the state on May 6, killing at least 13 persons and injuring hundreds. The twisters struck the same area where floodwaters had raised havoc a month earlier. On that same May day a whole series of twisters ripped a path across western Oklahoma, causing extensive damage. In Nebraska, on May 9, twenty or more tornadoes stitched a pattern of destruction across the state. The state of Washington counted five dead on April 30 and damage in the millions of dollars in the wake of the Pacific northwest's worst earthquake in more than a decade. Even weather conditions remind us that mankind is badly in need of the Kingdom of God.

Principal Problems

◈ What do Americans worry about most? What do they consider the key domestic issues of the day? According to a Gallup Poll, the number one domestic issue is "education," and a very close second is the problem of "reducing crime." Other issues that bother Americans are "conquering 'killer' diseases," "reducing unemployment," "helping people in poor areas," "reducing discrimination," "improving housing," "improving highway safety," "reducing air pollution" and "beautifying America," and in that order of importance. In the New York area, Representative James H. Scheur stated, crime and police protection comprise the most important problem to an overwhelming majority of residents.

Tokyo Grows

◈ The latest census by the municipal government showed the population of Tokyo to be 10,686,660. Without doubt, it is the world's largest city. The figures showed that there were nearly 300,000 more males than females in the capital city.

Anniversary Parade

◈ On May 9 the scene at Red Square in Moscow this year was vastly different from that of twenty years ago, when crowds of Russians shouted "Glory to our Allies," and gathered around the American Embassy in Moscow to be addressed from the balcony by George F. Kennan, then chargé d'affaires. This year most of the ambassadors of the NATO countries stayed away. Only the French and Icelandic envoys of the NATO chiefs attended. However, the parade that marked the twentieth anniversary of victory over Nazi Germany in World War II was impressive and precision personified. Moscow rattled its rockets and unwrapped a 3-stage 110-foot missile for the first time before the eyes of Western observers. The show was one of military strength.

Major Earthquakes

◈ San Salvador, the tiny capital city of El Salvador in Central America, has experienced five major earthquakes since 1854. The last one, bringing death and destruction, came the first week in May. Over a hundred people lost their lives, some 500 were injured and property damage ran into the millions of dollars. This represented the fifth major earthquake in this part of the world in little more than a year. The El Salvador government ordered mass inoculations against typhoid and other epidemics.

How Reverend?

◈ A published Associated Press dispatch from London told about a squabble in Britain among churchmen over the question, "How reverend can you get?" As things stand now, a vicar in the Anglican Church is called "reverend," but a dean is referred to as "very reverend," a bishop "right reverend" and an archbishop "most reverend." Such has been the order of things since the fifteenth century. Now along comes the "Right Reverend" Dr. Robert William Stannard, a bishop who is a dean of Rochester, and quite literally exploded an ecclesiastical bombshell. He suggested that his church get rid of the "superfluous reverendness." "What is wrong with reverend for all?" he asked. The fact that the Bible uses the word "reverend" only once and applies it only to God should be reason enough to discard altogether the superfluous nonsense of using it when addressing men. (Ps. 111:9, *AV*) However, a shower of objec-

tions flooded in from the clergy. Many with titles stated that they would hate to give up "very," "right" and "most," even though, when judged by the heavenly yardstick, all are equal from the pope on down. O how they love those high-sounding titles.

Transfusion Problems

◈ A report from Washington, dated April 19, stated that "at least 30,000 persons in the U.S. got hepatitis from blood transfusions last year, and 3500 of them died." The American Hospital Association said that this toll indicates blood transfusions pose a far greater peril than anyone had suspected. Hepatitis is a disease caused by a virus that attacks the liver. The report said: "The more usual form, known as infectious hepatitis, is seldom fatal. But the kind that occurs after a transfusion, called serum hepatitis, is much more vicious—presumably because it gets directly into the blood of persons already weakened by some other illness or surgery." A survey by the U.S. Public Health Service disclosed that 30,000 patients, about one of every 60, who got transfusions last year developed hepatitis afterward, their skin and eyeballs turning yellow. The survey found that about six million pints of blood were given to 1,800,000 patients last year, and 3,500, or almost one of every 500 who got transfusions, died afterward as a result of hepatitis.

Crime Causes

◈ The head of the Federal Bureau of Investigation, J. Edgar Hoover, voiced his opinion regarding the causes of crime. He stated that most youngsters are sensible and law-abiding and some even exceed their elders in knowledge and poise. But juvenile delinquency is on the rise. The root of the problem—this problem—he said, is in the home. The steady growth of crime can be blamed on a combination of factors, but "the principal one is breakdown of the home." "More than 70 percent of the arrests for serious crimes throughout the United States," Hoover said, "involve persons under 25 years of age. The common denominator in the cases of these young offenders has been parental neglect." "By overcoming and correcting adult delinquency, we can greatly reduce the delinquency of children," said America's No. 1 law enforcer.

Human Guinea Pigs

◈ On March 23 Dr. Henry K. Beecher, a noted medical researcher, said that experiments were being done on patients without their consent or knowledge. Such tests, the doctor stated, "cannot by any stretch of the imagination be construed as for [their] benefit." Dr. Beecher cited cases where patients died or were left "crippled for life" because they were denied standard treatment. Instances of such practice not only are common, he said, but are almost universal," and are increasing as the amount of experimentation on man grows.

"Early Bird's" Catch

◈ In 1961 a Canadian bank was burglarized. The thieves escaped with the loot, estimated at from $500,000, to $4,000,000. The accused mastermind of the burglary, Georges Lemay, was nowhere to be found. On May 6, 1965, Police Captain Bob Smith stepped aboard a 43-foot yacht, tied up at the Bahia Mar basin in Fort Lauderdale, Florida, and arrested his man. Puzzled, Lemay asked: "How did you people catch me? I very seldom make mistakes." A boat repairman saw his face on a program relayed by the Early Bird communications satellite, recognized it and notified police. It was as simple as that. Lemay was left speechless for a moment. "Well, isn't that something," he said. "It took a satellite to catch me."

Early Engineers

◈ There is archaeological evidence to the effect that about the time Jesus Christ walked the earth Indians in America had an advanced social order and were operating an irrigation system in southern Arizona. The irrigation system antedates by 500 to 700 years the oldest previously known hydraulic engineering works in the United States. Dr. Emil Haury, director of the expedition, stated that the finding "suggests an immense degree of organization . . . to maintain an irrigation system, keep the canals cleared out, and maintain agreement on division of water among the users. We have trouble doing that even today." Findings also showed that the Indians delicately engraved shells according to modern methods, that they cremated their dead, and their drawings, almost entirely on pottery, depict archers and dancers gracefully.

Religion in Russia

◈ A researcher of the Institute for the Study of the USSR, an academic corporation with headquarters in Munich, Germany, and with representatives in many parts of the world, stated that modern religious leaders in Russia are keeping abreast of developments in the arts and sciences and of youth interests "for the sake of popularity" with young people. These leaders, the report said, carry tape recorders to youth gatherings to play Western jazz and are as much at ease on the dance floor as behind the wheel of a fast car. They can also talk shop about soccer over a glass of vodka. They call it religion, but does it really draw people closer to God?

Blood Abuse

◈ In American cow-country, it is reported that cattle own-

ers and some dairymen are giving all their calves a pint to a quart of blood from a dry cow to give them a head start on building up resistance against the common diseases around the farm. It is given as soon as the calves are born. Why the blood? Because a doctor from Dawes Laboratory stated that the protection calves get from colostrum is good but it's not good enough. What misuse of blood will they think of next?

Canadian Universities

◈ New universities are being built in Canada at the rate of about two a year. However, in just seven years, student enrollment has nearly doubled, to 179,000, and in ten years the total is expected to soar to 480,000. At present the nation's 41 degree-granting institutions are consuming some $350,000,000 in construction, expanding their facilities. While the land today virtually bristles with towers of learning, answers on how to solve the world's woes are slow in coming. In fact, how to cope with the growing educational needs of the nation is in itself a growing, perplexing problem.

Vatican and Marxists Meet

◈ In recent years the leaders of Roman Catholicism around the world have put forth bold efforts to promote unity with the Protestants and even with the non-Christian world. The Honolulu *Star Bulletin* highlighted another avenue in which unity was sought, namely, with Marxism. Some 250 Roman Catholic and Communist scholars met in Salzburg, Austria, between April 29–May 2, to examine social and religious areas in which Marxism and "Christianity" might find common ground. Representing Marxism were 100 or more Communist scholars from Poland, Hungary, Czechoslovakia and East Germany—all countries with extensive Roman Catholic backgrounds. None of the churchmen from the "Iron Curtain" countries who were invited attended the meeting.

Interfaith Overtures

◈ Geneva, Switzerland, a frequent site for international councils, was the site for the first time of a joint committee of churchmen from the Vatican and the World Council of Churches meeting together to discuss each other's views and policies. The meetings, which were held on March 28-31 and on April 5-10, are the first in a series of consultations arranged to establish the foundation for a future dialogue between the two churches. It was viewed as a historic endeavor to replace competition with cooperation.

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ARE YOU READY?...

Preparations for the 1965 "Word of Truth" District Assemblies of Jehovah's Witnesses are now being completed in those convention cities scheduled in the series after June. In all the places listed below you may still look forward to the delightful and instructive program being arranged for. *Are you ready?* Have you made final plans and preparations to attend? If not, do so at once. You will carry away with you a wealth of spiritual instruction that will strengthen your faith and equip you to strengthen the faith of others. Plan to take in all sessions every day. You will be richly rewarded.

"WORD OF TRUTH" DISTRICT ASSEMBLIES
of Jehovah's Witnesses

CANADA

July 1-4: **Victoria, B.C.**, Victoria Memorial Arena. Rooming: 2780 Shelbourne St., Victoria, B.C.

July 3-11: **Vernon, B.C.**, Vernon Civic Arena. Rooming: 4111 27th St., Vernon, B.C.

July 15-18: **Regina, Sask.**, Regina Exhibition Stadium. Rooming: 15th Ave. & Retallack St., Regina, Sask. **Sudbury, Ont.**, Sudbury Arena. Rooming: 485 McNeil Blvd., Sudbury, Ont.

July 22-25: **Peterborough, Ont.**, Peterborough Memorial Community Centre. Rooming: 109 Ware St., Peterborough, Ont.

July 29–August 1: **Brandon, Man.**, The Wheat City Arena. Rooming: 834 10th St., Brandon, Man.

August 5-8: **Kitchener, Ont.**, Kitchener Memorial Auditorium. Rooming: 85 Ottawa St. S., Kitchener, Ont.

August 12-15: **Quebec, Que. (French)**, Cambrai Curling Club. Rooming: 215 rue Anna, Quebec, Que.

August 19-22: **Calgary, Alta.**, Stampede Corral. Rooming: 804 12th Ave. SE., Calgary, Alta. **Saint John, N.B.**, Thistle Curling Club. Rooming: 135 Mount Pleasant Ave., Saint John, N.B.

August 26-29: **London, Ont.**, Grandstand, Western Fairgrounds. Rooming: 1587 Caledonia St., London, Ont. **Sydney, N.S.**, Sydney Academy Auditorium. Rooming: Alexandra St., Sydney, N.S.

BERMUDA

July 1-4: **Hamilton, Bermuda**, Kingdom Hall, Ewing St. Rooming: Box 72, Hamilton, Bermuda.

UNITED STATES

July 1-4: **Monterey, Calif.**, Monterey County Fairgrounds, Fairground Rd. & Casa Verde Ave. Rooming: 523 Ramona Ave., Monterey, Calif. 93940.

July 8-11: **Sacramento, Calif.**, Grandstand, State Fairgrounds, Cor. Broadway & Stockton Blvd. Rooming: 3965 12th Ave., Sacramento, Calif. 95817. **San Diego, Calif.** (English and Spanish), English: Balboa Stadium, 1502 Russ Blvd. Rooming: 2035 Adams St., San Diego, Calif. 92116; Spanish: **Russ Auditorium**, adjacent to Balboa Stadium. Rooming: 2035 Adams St., San Diego, Calif. 92116.

July 15-18: **Albuquerque, N.M.** (English and Spanish), English: Albuquerque Civic Auditorium, 820 Lomas Blvd. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108; Spanish: Youth Building, New Mexico State Fairgrounds. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108.

July 22-25: **Wailuku, Maui**, Maui War Memorial Center. Rooming: 346 North Market St., Wailuku, Hawaii 96793. **Lubbock, Tex.**, Fair Park Coliseum, Fairgrounds at Avenue A. Rooming: 129 Temple Ave., Lubbock, Tex. 79415.

July 29–August 1: **Fairbanks, Alaska**, Nordale School, Hamilton & Eureka Sts. Rooming: Box 1004, Fairbanks, Alaska 99701. **Honolulu, Oahu**, McKinley High School Auditorium. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Chattanooga, Tenn.**, Engel Stadium, 5th & O'Neal Sts. Rooming: 4901 Midland Pike, Chattanooga, Tenn. 37411. **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive. Rooming: 3602 Curtiss St., Corpus Christi, Tex. 78405. **Memphis, Tenn.**, Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. **Odessa, Tex.**, Ector County Coliseum, 42d St. & Andrews Highway. Rooming: 321 N. Adams Ave., Odessa, Tex. 79761.

August 12-15: **Buffalo, N.Y.**, Memorial Auditorium, Main & Terrace. Rooming: 415 Minnesota Ave., Buffalo, N.Y. 14215. **Minneapolis, Minn.**, Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn. Rooming: 3715 Chicago Ave. S., Minneapolis, Minn. 55407. **Nashville, Tenn.**, Municipal Auditorium, 417 4th Ave. N. Rooming: 1400 Meridian St., Nashville, Tenn. 37207. **St. Petersburg, Fla.** (English and Spanish), Bayfront Center Auditorium-Arena, 400 1st St. S. Rooming: 1695 42d Ave. N., St. Petersburg, Fla. 33713.

August 24-29: **New York, N.Y.** (English and Spanish), Yankee Stadium, 157th St. & River Ave. Rooming: 77 Sands St., Brooklyn, N.Y. 11201.

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Awake!

How Real Is God to You? PAGE 5

Christendom's Responsibility for Communism PAGE 9

A Mother Talks to Her Daughters PAGE 16

Drilling for Earth's Mineral Resources PAGE 21

JULY 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recog facts, faces facts, is free to publish facts. It is not bound by political ties; it is un pered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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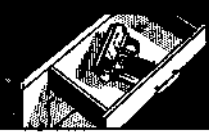
THEY KEPT A GUN IN THE HOUSE



WHEN a person sees reports of robbery, rape and assault every time he picks up a newspaper, it causes him to think: Would it be wise to keep a gun in the house? Not just a few persons have reasoned that they might be safer with a weapon around. So in the glove compartment of their car, in a desk drawer or at their bedside they keep a gun handy. Gun dealers have reportedly been doing a thriving business.

Hundreds of thousands of cast-off weapons of foreign armies have been dumped on the United States market, and through magazine advertisements and other channels there has been a great deal of encouragement to purchase these firearms. It is argued that citizens should have a weapon for protection. In fact, one publication urged: "If you are EVER going to buy a gun BUY IT NOW."

Is this good encouragement? Should one obtain a gun for protection? Many persons are undecided. Others, who have kept a gun in the house, wish with all their heart that they had not.

For instance, a family in New York City. They kept a .22-caliber rifle in the bedroom closet. One day their four-year-old boy found it, playfully pointed it at his five-year-old sister and pulled the trigger. In an instant the family was robbed of one of its beloved members. How they wish that they had not kept a gun in the house!

Another family, in Culver, Indiana, kept a 16-gauge shotgun behind the television set. One day their four-year-old son picked it up and shot his six-month-old sister to death, almost decapitating her. A few weeks later a six-year-old girl in Little Silver, New Jersey, found an automatic pistol in her parents' bedroom. Her nine-year-old sister came in and took the gun away from her, but, while doing so, somehow the trigger was pulled and the six-year-old girl fell back on the bed, shot in the forehead.

In another instance, the children of a family living in a South American country were at home playing with toy guns. The ten-year-old daughter decided that it would be more fun to play with a real gun, so she climbed up and got her father's pistol. Playfully she aimed it and pulled the trigger, but nothing happened until she pointed it at a friend of the family who was baby-sitting. The bullet ripped through

the woman's skull, killing her almost instantly. What a tragedy! If only the parents had not kept the gun in the house!

In New York City two youngsters would probably still be alive today if guns had not been kept around. An eighteen-year-old Brooklyn youth was shot dead when the pistol his friend was holding discharged accidentally. And just two months later, an eleven-year-old boy on the lower East Side of New York was fatally wounded in the head when a .22-caliber pistol he was examining went off. In both instances the youths were visiting the homes of friends who illegally kept guns in the house. Although the deaths were accidental, both of these persons were booked by the police.

On May 23, 1965, a sixty-four-year-old man traveled from Baltimore to Brooklyn to visit his daughter and six grandchildren. He loved them all, but his favorite was alert, five-year-old George. While unpacking, grandpa teased George about the gift in his bag. But since the valise contained a loaded .38-caliber pistol kept for protection, grandpa first placed it in a dresser. Unknown to the laughing pair, George's eight-year-old sister picked up the weapon. Somehow it fired. The bullet hit George in the back of the head, killing him instantly —before he had even received grandpa's gift.

It must certainly be a horrible memory to live with—to know that one has killed a sister, a brother or some close friend. Even for one who did not finger the trigger, but only kept the gun available for use, the responsibility for the death of another must weigh heavily upon one's mind.

Not just a few persons find themselves with such feelings of remorse, for the above are not isolated cases. In the United States alone about 2,000 persons are killed in gun accidents annually, some 500 of the victims being less than fourteen years of age. In addition, more than 4,000 persons are murdered with firearms and 11,000 commit suicide with them. Unquestionably the increasing availability of guns is a factor in their taking 17,000 lives a year.

Surely not all weapons are kept for use against fellow humans; many are used to hunt or to slaughter animals. While it is not wrong to keep a gun for these purposes, one should never forget that guns are dangerous.

But what about keeping a gun in the house for protection? Last fall a *Life* magazine writer considered the matter and wrote: "I am a lightweight 5-foot-3 and no good at self-defense, but then and now I would not have a gun in the house. My reason is simple: guns kill people, and none of us is quite so civilized as he or she might wish. . . . Human emotions are murky and indefinite. And a gun is a very definite instrument."

Should an armed thief break into your house, what would you do with a gun? Would you endeavor to shoot it out with someone who is probably more trained in the use of firearms than you? Are possessions more valuable than life? Is one really safer with a deadly weapon on such occasions? What is meant for protection can easily become an instrument of destruction. It has often happened. This should cause any person who is considering the purchase of a gun to think soberly.

In the case of a Christian, he will also want to ask himself, Is reliance upon a gun for protection in harmony with the Bible principle at Isaiah 2:4, which says: "They will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more"? One who is really pursuing peace does not equip himself for war.

For example, for not a few persons God does not seem real because the Bible teaches that he is "the King of Eternity," that is, without beginning and without end. They simply cannot grasp how this could be. But it should not be difficult to accept this fact. Why not? Because there are other things we must accept without being able to comprehend them. Such as? —1 Tim. 1:17.

Such as the fact that time is infinite. Time never had a beginning and will never have an end. Can we comprehend how this can be? Experience would tell us that everything must have a beginning. But not time. Likewise with space. It has no end; yet we cannot fathom how this can be. So we must admit that our minds are finite, limited, and that there are things that are not so limited, that are infinite. If we can accept the fact that time and space are limitless, it should not be difficult to accept the fact that the great First Cause, the Supreme Being, the Original Source of life, Jehovah God, is limitless, infinite as to time. Well did the prophet Moses, in his old age, say: "O Jehovah, . . . before the mountains themselves were born, . . . even from time indefinite to time indefinite you are God."—Ps. 90:1, 2.

Doubts of Scientists

Another reason why God is not very real to many persons is that the doubts that many scientists have as to God and as to the Bible's being a divine revelation have been widely publicized. Those scientists who doubt God and the Bible are frequently more vocal and get much more publicity than do those who do believe. Their statements are viewed as more sensational, and so are more readily picked up as news. But a poll of British scientists taken in the 1930's revealed that the percentage of scientists that believed in God was about the same as for the population of Britain in general. A poll about the same time regarding American scientists revealed a similar picture.

Interestingly a University of Pennsylvania professor once stated: "Most scientists do not accept miracles because they are not Christians. But the thoughtful scientist would not say that miracles are impossible, but only that they are improbable. Most scientists are not Christians, but not because they are scientists. Most businessmen or reporters are not Christians; in fact, most people are not Christians."* All of which might be said simply to underscore the Bible's statement that "faith is not a possession of all people."—2 Thess. 3:2.

Reason it out for yourself. Is it not far more logical to believe that there is a Creator that always existed and that brought everything into existence than to believe that the universe brought itself into existence from nothing and that, without any guiding intelligence, it produced the marvelous results visible all about us, not only to the naked eye but also by means of the great telescopes and the high-powered microscopes? Must not every effect have a competent cause? The material universe is an "effect," and therefore it must have a cause able to produce it. It therefore mutely testifies to God and his attributes, even as his Word reminds us: "His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable" who would deny that God exists. If we reflect on these reasons, facts and scriptures, it will help to make God real to us.—Rom. 1:20.

That is why today in the United States there is a society of scientists whose very objective is to accord the facts of modern

* *Time*, July 4, 1955.

science with the literal contents of the Bible. Its members subscribe to the statement: "I believe the whole Bible as originally given to be the inspired work of God, the unerring guide of faith and conduct. Since God is the Author of this Book, as well as the Creator and Sustainer of the physical world about us, I cannot conceive of discrepancies between statements in the Bible and the real facts of science. Accordingly, trusting in the Lord Jesus Christ, the Son of God, my Savior, for strength, I pledge myself as a member of this organization to the furtherance of its task." This society is known as "The American Scientific Affiliation." And even critics of this organization grant that its membership includes "highly competent and sophisticated scientists."—*Religious Beliefs of American Scientists,* by Long (1951).

The Existence of Evil

Then again, God is not real to many persons because they cannot harmonize what the Bible tells about God's being almighty and love with the misery, the evil, the injustices they see in the world. This apparent contradiction is capitalized on by all who do not want to believe in God and the Bible. In fact, for millenniums it has been the favorite argument of the agnostic and other unbelievers: 'Either God is not interested in man and so does not care that man suffers or he cares but is unable to do anything about it. In either case he thereby deprives himself of his right to my worship.' The trouble with all such persons is that in their reasoning and in their search in the Bible they stop short of what is needed to arrive at the truth. For reason would indicate that there could be such a thing as this evil's being temporary, that God the Creator might have some compelling reasons for permitting this sorry state of affairs and that after his purpose had been served by permitting it he would put an end to it. And had these men investigated further in God's Word, they would have learned not only that this is indeed the case but also that very soon now God will bring an end to evil upon earth.

Why has God permitted evil? Because of the challenge to his universal sovereignty issued by one of his creatures, which challenge involved man's integrity, namely, Could God have men on earth that would remain loyal to him regardless of all the pressure that could be brought upon them by way of suffering or temptation? Was Jehovah God the Universal Sovereign only because he bribed men to serve him, or did his creatures recognize that right in itself regardless of how they themselves might fare? This issue is made clear in the Bible book of Job, which also shows that God was able to have a man of faith upon the earth in spite of all that the Devil could do to turn him away from God, thereby proving the Devil's boast or challenge a lie.—See Job, chapters 1, 2 and 42.

The fulfillment of Bible prophecy further shows that soon God's time for permitting evil will be up and that he will bring an end to it. Thereafter the prophecy will be fulfilled: "He will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." Then there will not be any agnostics questioning God's existence because of evil, for there will be no evil. But even now God is very real to all who see these things by reason of faith.—Rev. 21:4; Heb. 11:27.

God versus Materialism

Perhaps as strong a reason as any other why God is not real to many is that they crowd spirituality out of their lives by their pursuit of materialism. Since your time, your strength and your means are

limited, it must follow that if you set your heart on materialistic values your belief in God will suffer. It is indeed of interest that this widespread tendency was recognized by the noted plane designer Igor Sikorsky. In fact, so much so that he wrote a book on the subject, *The Invisible Encounter,* which he subtitled "A Plea for Spiritual Rather than Material Power as the Great Need of Our Day." Yes, how can God be real to you if you crowd Him out of your thinking and your affections by the pursuit of material possessions, worldly honor and pleasures of the senses?

Well did Jesus, the Great Teacher, state, in quoting from the prophet Moses: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." And as Jesus further noted: "What benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul" or life? Human experience bears out the accuracy of the observation of the apostle Paul that "those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things." Not that there is anything wrong with money or even with having much of it. What is wrong is the *love* of money, the greedy pursuit of money or the things money can buy. Just as two coins placed right in front of the eyes can hide the sun as well as all light from view, so keeping one's eyes greedily fixed on material things blinds one to the reality of God.—Matt. 4:4; 16:26; 1 Tim. 6:9, 10.

If you would have God be real to you, you must be willing to buy out time and energy ordinarily spent in materialistic pursuits to ascertain the reasons, facts and scriptures that tell about God, his purposes and his will for you, even as you have done in reading this article to its conclusion. By pursuing such a course you will be showing yourself to be truly wise. How so? Because it is written: "This means *everlasting life,* their taking in knowledge of you, the only true God, and the one whom you sent forth, Jesus Christ."—John 17:3.

Symbolism of the Great Seal

On the back side of the United States one-dollar bill there are shown both sides of the country's Great Seal. On the seal's front side is an American eagle holding in one talon an olive branch and in the other talon a bundle of thirteen arrows. This denotes the power of peace and war vested in Congress. In the eagle's beak is a scroll inscribed with a motto that also appears on United States' coins, *E Pluribus Unum,* meaning "Out of Many, One." The seal's reverse side shows a pyramid with an eye at its zenith surrounded with a burst of light. The pyramid is intended to signify strength and duration, whereas the eye is intended to refer to the eternal eye of God. Above the eye is a Latin motto *"Annuit Coeptis,"* which means "He [God] Has Prospered (or Smiled On) Our Undertakings." On the base of the pyramid is the date, in Roman numerals, 1776, and below the pyramid appears a scroll with the motto *Novus Ordo Seclorum,* meaning "A New Order of the Ages." Since that "New Order" was established in 1776, there have been many other political new orders set up by political leaders in other parts of the earth. But it is to God himself that men must look for a new system of things that will unite all mankind under the righteous rulership of Jesus Christ, the Son of God himself. That righteous government will not be one set up by men, because it is the "kingdom of God."

SPRINGING into world prominence in just a few decades, communism has become a world force that Western nations view with grave concern, fearing it as a threat to their freedom. Exceptional skill in the international game of power politics has been shown by Communist countries despite their comparatively short existence. How atheistic communism could spring to such prominence in this twentieth century, especially in nations that have professed Christianity, has been a cause for puzzlement by many Western observers. But this is not difficult to understand when the religious history of these nations is examined.

It was in the nineteenth century that Karl Marx and Friedrich Engels collaborated to produce the theoretical foundations for communism. Marx denounced religion as "the opium of the people" and singled it out as one of the major obstacles to the attainment of the revolutionary goal. Others built upon the foundations laid by these men, producing the forms of Communist ideology that exist today. But the seeds of communistic thought could never have grown to produce what we see today if the soil had not been made fertile for them well in advance.

Preparing for Communism

The preparation of Russia for communism began back in the tenth century when Vladimir I embraced the Eastern Catholic faith, which at that time had its headquarters in Constantinople. In the eleventh century the church was split into Eastern and Western churches, Russia staying with the Eastern or Orthodox Church. At the command of Vladimir, the Russian people were compelled to be baptized as Catholics. For centuries thereafter the Russian Orthodox Church served the interests of the ruling class in Russia and oppressed the common people. The book *The World's Great Religions*, published by *Life* magazine, observed: "The Orthodox Church historically has been a tool of government. . . . Peter the Great even abolished the Moscow patriarchate to make the czar head of the church."

Without hesitation the Orthodox Church used the armed might of the State to further its ends. Commenting on this, the late N. Berdyaev, an exiled Russian philosopher, wrote in the book *The Origin of Russian Communism:* "Can the hierarchs justify such anti-Christian 'politics'? Why do they resort to force rather than deeds of love? Why do they disbelieve the strength of God's truth, but believe in the governmental, outward strength? We observe with amazement the union of Church and State in this hateful work. It is this very subservience of the Church to the State that has resulted in the loss of faith on the part of so many people. Our hierarchy habitually trusts in outward force and compulsion, which are the very antithesis of Christianity."

Instead of building up the people's faith in Christianity, the Russian Orthodox Church contributed measurably to its destruction. Its love for the oppressive rich and ruling classes in Russia and its disregard for the needs of the common people made Russia fertile for the growth of atheistic communism.

The now Communist country of Poland was, in the tenth century, a subject of the Holy Roman Empire. Its ruler in 965 C. E., Duke Mieceslav, forced upon his pagan subjects the Roman Catholic religion. Anyone refusing to conform to it was punished severely. For example, those partaking of food during a religious fast were to have their teeth broken. One Roman bishop, in justifying such cruelties, argued "that none but the roughest modes of treatment were suitable to people who were only comparable to cattle. What they were too stubborn to accept graciously, and too dull to perceive spontaneously, must, it was clear, be beaten into them."—*Conversion of the Slavs,* by C. F. Maclear.

With regard to Hungary, the Magyar historian Verboczy observed: "Hungary became Catholic, not through apostolic teaching, nor through the invitation of the Holy See, but through the laws of King Stephen." That political head of the State followed the practice of the Russian czars by using the power of the State to force the Catholic religion upon the people. After quoting Verboczy, the book *History of the Nations,* Volume 17, goes on to say: "He was not always content to use persuasion alone to lead his subjects to the new faith; he hesitated not to use threats also."

In the thirteenth century the Roman Catholic religion was extended to the region south and east of the Baltic Sea by an order of knights known as Brothers of the Sword. The members of this order were religious zealots who recognized the Catholic "Virgin" as their special protectress. They swore to break the will of heathens with the sword. The people in this area, consequently, could not regard Christianity as a religion of love, kindness and mercy, because the Church, which claimed to represent it, came to them with the drawn sword, forcing conversion upon them by means of violence.

In Bulgaria, now part of the Communist bloc of nations, the Orthodox Church was close to the political rulers but oppressive of the people. Conditions became so intolerable that a movement of revolt against the clergy was formed in 1860. Regarding this *The Encyclopœdia Britannica,* 9th edition, Volume IV, states: "The clergy, appointed by the heads of the church at Constantinople, are deplorably ignorant, and frequently know as little as their flocks of the meaning of the prayers which they read in Greek. Their arbitrary and oppressive dealings excited a strong movement of revolt about 1860, and the bishops were expelled from many towns."

The long and vicious rivalry between the Roman Catholic and Serbian Orthodox Churches in Yugoslavia was especially evident after the armies of Hitler took over that country. With the support of the Nazis, Ante Pavelic was installed as the puppet ruler of Croatia. The Ustaši parliament, which he headed, publicly announced as its official policy the extermination of the [Orthodox] Serbs that remained in Croatia. "Those who escaped murder," says *The Encyclopedia Americana,* 1956 edition, Volume 29, "were either forcibly evicted from Croatia or forced to embrace the Roman Catholic faith. The unofficial estimate by the government in exile of Serbs killed by the Ustaši reached the appalling figure of 600,000 men, women and children."

The common experience of these many peoples now under Communist rule has been one of suffering and oppression at the hands of the church and her political fa-

vorites. Most of these people had been converted by force of arms or political decree, not by intellectual persuasion. This was not the example set by the apostles of Christ, who used the persuasive power of the truth to convert pagans to Christianity. The suffering and injustices endured by these peoples because of religious and political despotism over a period of several centuries made them fertile ground for communism.

Not only did the church fail to improve the lot of the common peoples, but it failed to extend to the masses the education that might have helped them to improve their lot in life. The British historian H. G. Wells points out this failure in his *Outline of History*. He states: "Though it is certain that the Catholic Church, through its propagandas, its popular appeals, its schools and universities, opened up the prospect of the modern educational state in Europe, it is equally certain that the Catholic Church never intended to do anything of the sort. It did not send out knowledge with its blessing; it let it loose inadvertently. It was not the Roman Republic whose heir the Church esteemed itself, but the Roman Emperor. Its conception of education was not release, not an invitation to participate, but the subjection of minds."

Compromise with Communism

As in the past, so today, the church seeks the favor of the political rulers despite the fact that these rulers in Communist lands are atheists representing an ideology that is antagonistic to it. In April 1950 the Roman Catholic Church in Poland signed an agreement with the Communist government of Poland whereby she would be granted certain concessions in return for her support of Communist national policies, and Cardinal Wyszynski encouraged Polish Catholics in 1956 to vote, as reported in *Time* magazine of May 20, 1957, "a straight Communist ticket."

In Russia the church has given full support to the Communist rulers. With regard to this the book *Russia Is No Riddle* by Edmund Stevens points out: "The Church took care not to bite the hand that was now feeding it. It fully realized that in return for favors bestowed the State expected the Church to give its firm support to the system and to operate within certain limits. The tradition of centuries as official state religion was deeply rooted in the Orthodox Church, and it therefore slipped very naturally into its new role of close collaboration with the Soviet Government." *Life* magazine of September 14, 1959, pointed out: "Stalin gave some concessions to religion, and the church treated him like a czar. Orthodoxy's collaboration is ensured by a special government ministry and the Communists have utilized the church ever since as an arm of the Soviet State." In Hungary, Czechoslovakia and Yugoslavia the church permits the Communist State to control it. Unlike the early Christians who refused to compromise with the unbelieving political State of Rome, the Roman Catholic and Orthodox Churches have shown a willingness to compromise. This weakness is no example for the people to hold fast to Christian faith and integrity.

The history of the church in Eastern Europe shows her to be greatly responsible for the conditions that caused the people there to become fertile ground for the growth of communism. At the expense of the people she sought the favor of oppressive rulers in order to gain riches and power for herself. She did not hesitate to use violence and the power of the State to force people under her skirts. Her harsh and oppressive relationship with the people was a far cry from the loving example set by Christ.

Admissions of Guilt

Take note of some of the admissions made by clergymen of the church's responsibility for the growth of communism. Roman Catholic philosopher Jacques Maritain pointed out: "What is the cause of this [atheism of communism]? It is, I hold, because it originates chiefly through the fault of the Christian world unfaithful to its own principles, in a profound sense of resentment, not only against the Christian world, but—and here lies the tragedy—against Christianity itself."—*Christianity and Communism,* by J. C. Bennett.

Philosopher Berdyaev remarked: "Christians who condemn the Communists for their godlessness and antireligious persecutions, cannot lay the whole blame solely upon these godless Communists; they must assign part of the blame to themselves, and that a considerable part. They must be not only accusers and judges; they must also be penitents. Have [professed] Christians done very much for the realization of Christian justice in social life? Have they striven to realize the brotherhood of man without that hatred and violence of which they accuse the Communists? The sins of Christians, the sins of historical churches, have been very great, and these sins bring with them their own punishments."—*The Origin of Russian Communism.*

The Toronto *Daily Star* of October 24, 1964, reports Jesuit Louis J. Twomey of New Orleans' Loyola University as saying: "Roman Catholics must face the fact that communism has been more successful in so-called 'Catholic countries' than in Protestant nations because Roman Catholics in those countries do not practice the principles of their faith. . . . Cuba, which is 95 per cent Catholic, was the first western nation to go Communist. Where were the bishops, where were the priests and nuns, and the well-heeled and well-scrubbed laity?" The paper went on to report: "The priest said that the Catholic Church's failure to raise a voice of protest against Batista—the Cuban dictator who preceded Castro—contributed to the rise of Communism in that country."

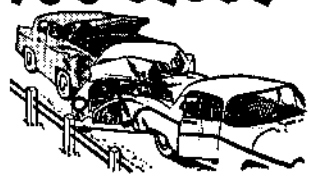
As communism continues in its determined drive against religion the church increases its complaints about it. But her own record is stained with intolerance, injustice, oppression and human blood shed by her political swords. At her order multitudes were massacred or thrown into dank dungeons to be tortured by sadistic inquisitors. Even in our twentieth century she has been unrelenting in her persecution of persons who point out the unscripturalness of her traditional teachings and conduct. In view of her terrible record, it should be evident that she is the agency that prepared the soil that has proved fertile for communism to flourish in Christendom. In a sense, communism is her child, the fruit of her past unchristian actions.

The church has brought Christianity into disrepute by her past actions. As the religious part of Christendom, she puts on an appearance of being Christian and claims to represent Christ, but her actions contradict her claim. Paul, an apostle of Jesus Christ, well describes her religious leaders: "Such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness."—2 Cor. 11:13-15.

ARTICLES IN THE NEXT ISSUE

- Do You Have Time for God?
- Surgery Without Blood Transfusions.
- A Visit with the Pygmies.
- Vietnam—a Dangerous Powder Keg.

They Were Following TOO CLOSE



LAST fall headlines in the New York *Times* read: "Fog Crashes Kill 4 on Jersey Pike—2 Cars, 9 Tractor-Trailers, and Van Pile Up, Halting Early Morning Traffic." According to the account: "First an auto, two trailer trucks and a van collided. Moments later, five tractor-trailers telescoped when the driver of the first rig saw the wreckage ahead and applied his brakes too quickly for those following him to stop.

"Then, another private car that had been a short distance behind the tractors was stopped abruptly by its driver when he saw what lay ahead and two tractor-trailers smashed into the car and demolished it."

Such tragedies are becoming commonplace. The New York *Times* of last November 9 reported that accidents in New York state resulting "from drivers following too closely [were] up 13 per cent in the first six months of this year and the injury rate was running 10 per cent ahead of a year ago. In 1963, there were 91,054 accidents from tailgating, with 10 deaths. Injuries resulted in 56,234 of the crashes."

The paper went on to say that "tailgating accounts for about 25 per cent of all accidents," making it the largest single cause of accidents. The New York Thruway Authority considers it such a serious problem that a special section is devoted to tailgating in its "Safe Driving Tips" on the official map folder.

In other states the problem is as great, if not greater. The Pennsylvania Turnpike police label 'following too close' as by far the leading cause for trouble. And the New Jersey Turnpike has blamed it for 45 percent of the accidents on that highway. Also, it is relevant that one year the Ohio Turnpike authorities reported that 75 percent of all accidents involving two or more vehicles were rear-end collisions.

Highway officials blame drivers' overconfidence in quickness to react and their misjudgment of stopping ability as important factors in these rear-end collisions. It takes, on the average—including time for reacting and braking—88 feet to stop when traveling 30 m.p.h., 149 feet when moving 40 m.p.h., and 366 feet when going 60 m.p.h. Therefore, unless you are at least those distances behind when the car in front stops suddenly—say, in a head-on collision—you, too, may well be involved in the accident.

Thus it is apparent that the popular rule of one car length of space between vehicles for every ten miles an hour is not sufficient in an emergency. Safe drivers will allow more space, especially during bad weather and when traveling at high speeds. The New York Thruway, for instance, recommends staying thirteen car lengths behind at 60 m.p.h. under ideal conditions, and double that when the weather is bad.

Many drivers fail to keep sufficient distances between themselves and other cars during rain, fog, snow or sleet; apparently thinking that they can see as well and stop as quickly as when the roads are dry and the weather clear. But, obviously, this is not true. So when driving conditions are poor, reduce your speed and allow more space between cars. Do not worry if others pass you.

Another factor responsible for tailgating accidents is the failure to anticipate what other drivers might do. It is important to drive defensively, constantly studying the traffic picture and planning for anything that may happen. Watch not only the car just ahead of you, but also the cars in front of it. Adjust your driving to allow a space cushion around your car, always making certain that you have an "out" if the unexpected occurs. Rehearse in your imagination what you will do in an emergency, especially if the driver ahead stops suddenly.

But you not only want to avoid smashing into the car in front, you also want to keep the car behind from hitting your rear. So try to discourage "bumper chasers." If a driver hugs your tail, encourage him to pass, even pulling off the roadway if necessary. And whenever leaving a fast-moving stream of traffic, get off the roadway as quickly as possible.

Signaling your intentions will also help to keep drivers off your tail. Merely using the lowered-hand signal when stopping suddenly has prevented many rear-end collisions. If you signal properly and drive at safe distances, it is unlikely that you will be involved in any accidents due to following too close.

SOCRATES' SPIRITISTIC GUIDANCE

ONE of the charges made against the ancient Greek philosopher Socrates in 399 B.C.E. was that he was introducing new divinities. This was a reference to the daemonion, or mysterious voice that guided Socrates, to which he often referred. He called it his "divine voice."

According to Socrates' foremost disciple, Plato, Socrates had said: "You have often heard me speak of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign I have had ever since I was a child. The sign is a voice which comes to me and always forbids me to do something which I am going to do, but never commands me to do anything. . . . I am assured by oracles, visions, and in every sort of way in which the will of divine power was ever signified to anyone." (*Apology* as translated in *The Harvard Classics* [New York; 1909] edited by Charles W. Eliot, Vol. 2, pp. 18, 20) Plato's testimony is that Socrates heard the "voice" frequently and on the most trifling occasions.

In regard to this "voice," the book *Noted Witnesses for Psychic Occurrences,* by Walter F. Prince, says of Socrates: "When at last he was on trial for his life . . . , it surprised him that when he was about to prepare a speech in his defense he heard it [the voice] directing him not to do so. Throughout the trial, when he spoke out boldly and unconciliatingly, exasperating his judges, it was silent in approval." (P. 124, 1963 printing) Thus, because of this "voice," Socrates made no real effort to conciliate his judges.

In Socrates' last speech, after sentence had been passed, he said: "O my judges . . . I should like to tell you of a wonderful circumstance. Hitherto the familiar oracle within me has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error about anything; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either as I was leaving my house and going out in the morning, or when I was going up into this court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech; but now in nothing I either said or did touching this matter has the oracle opposed me. What do I take to be the explanation of this? I will tell you. I regard this as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error." —*The Harvard Classics,* Vol. 2, p. 27.

Upon the basis of this clairaudient voice Socrates believed that death was no evil and that the human soul was immortal. In his last speech, before drinking the poison cup in his prison cell, Socrates said:

"If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body, but of their own evil together with their souls. But now, as the soul plainly appears to be immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom." Socrates also said: "Are we to suppose that the soul . . . is blown away and perishes immediately on quitting the body as the many say? That can never be. . . . The truth rather is that the soul which is pure . . . departs to the invisible world—to the divine and immortal and rational: thither arriving, she lives in bliss and is released from the error and folly of men . . . and forever dwells . . . in com-

pany with the gods." That is how Plato quotes Socrates in his work *Phaedo*. —*Ibid.*, Vol. 2, pp. 73, 103.

Socrates' view on immortality of the soul and his view of death's being no evil are not supported by the Holy Scriptures, which plainly show that death is man's enemy and that the human soul does indeed die. (1 Cor. 15:26; Ezek. 18:4, 20) Actually Socrates' "voice" that misled him came from wicked spirits or demons, and the doctrine of the immortality of the human soul is one of the many "teachings of demons" of which the Bible warns true Christians.—1 Tim. 4:1; Isa. 8:19, 20.

Where, then, did Christendom get its doctrine of the immortality of the soul? Not from the Holy Bible but, as the book *The Evolution of Immortality* (1901) by S. D. McConnell, then rector of All Souls Church, New York City, shows:

"Those who were Greeks brought to the new religion the Platonic idea that the individual soul is indestructible. . . . The masterful Augustine . . . took Plato's doctrine of the inherent immortality of the soul, disengaged it from metempsychosis and transmigration [of soul], and gained for it a general credence which it has held to this day."

In another work, the book *The Winning of Immortality* (1910), Professor Frederick Palmer, A.B., D.D., then a member of the Harvard Divinity Faculty, says: "By the end of the second century Greek thought began to penetrate Christianity, and to bring with it that view of the soul which for five centuries had been current in it. . . . (In the *Phaedo* by Plato the phrase, 'the soul is immortal,' occurs twenty times). . . . From this time onward Christian opinion comes to be more and more influenced by Greek thought in this direction. Tertullian, in the early part of the third century, expressly declares that his view is that of Plato. 'I will use therefore the opinion of a Plato, when asserting that every soul is immortal.' (*De Resur. Carn.*, iii) . . . In the beginning of the fifth century Augustine, who was an admirer of Plato, built his doctrine of the future punishment of sin on the premises that the soul is in itself immortal; and the moulding power which Augustinianism exercised over Christian theology for more than a thousand years carried deep into it a belief in the natural immortality of the soul and embedded it there."

Little wonder that a former British prime minister, William Ewart Gladstone, once said: "The natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures and standing on no higher plane than that of an ingeniously sustained, but gravely and formidably contested, philosophical opinion. It crept into the Church by a back door—the back door of Greek philosophy."—*Heaven, Paradise, Spiritualism and Hell* (1931), by W. Barrie Abbott, pp. 15, 16.

Yes, the truth of the matter is that Socrates' and Plato's philosophy is being taught by Christendom's churches. Since Socrates was spiritistically guided and since he became an exponent of the doctrine of the immortality of the soul largely because of the demon "voice" that misguided him, the fact is: Those religions that teach this doctrine today are misleading others by the foretold "teachings of demons." Does your religion teach such a philosophy?

BILLIONS OF BIRDS

● Birddom teems with inhabitants. It has been estimated that there are some 100,000,000,000 birds. That is over 30 birds for each human.

A Mother TALKS TO HER DAUGHTERS

One of the privileges and responsibilities of mothers is to help their daughters get ready for the role of motherhood. And it is in her early teens that a young girl starts out on an active period of preparation for it. How might a mother wisely help to prepare her daughters? This article illustrates how a Christian mother can give the kind of counsel every young girl needs.

"HI, Mom," says eleven-year-old Jane, on arriving home from school.

"How did things go today?" asks mother.

"All right in the classrooms, but, my, Carol—the way she acted today. She's so irritable! I can't get along with her anymore. She never understands anything."

"Well, Jane, Carol isn't feeling so well today."

"She doesn't have the flu, does she?"

"No, but this is the time for Carol to have her menstrual period. You see, Carol is a young woman now, sixteen years old, and every month there are a few days when she may not be so easy to get along with. Also, remember that you are getting to be a big girl, and this will happen to you too."

"What do you mean?"

"Well, you're being prepared for motherhood, just as any other young girl; that's the way Jehovah God made it. Let's sit over here and be comfortable and I'll tell you about the changes that take place in a girl's body when she gets about twelve to fifteen years old. We've discussed from time to time how Jehovah God made it possible for women to be mothers and have babies. Menstruation is a sign that a woman can have a child. It is a normal, natural thing, nothing to be ashamed of; it's the Creator's way of preparing you for your future role of being a mother. When a woman stops menstruating, she can no longer have a baby. You remember that the Bible tells us about Abraham's wife Sarah and why she could not naturally have a baby in her old age. Why not read it, Jane? You will find it at Genesis 18:11."

"It says: 'And Abraham and Sarah were old, being advanced in years. Sarah had stopped having menstruation.' I don't understand that word 'menstruation.'"

"It comes from a word meaning 'month,' because menstruation comes about once a month. It is a gentle flow of blood that comes from the womb, the place where a baby grows inside its mother."

"But does that mean something is wrong inside?"

"No, not at all. You'll recall we've already talked about a baby and the way it grows in a mother's womb. The womb is like an upturned little leather bag, pear-shaped, with an opening that is normally quite tightly closed, as if by a drawstring. The womb is hollow and moist inside. It is located in the lowest part of a woman's abdomen. Every month the womb receives, through its upper end, what we might call

a mother cell or a tiny egg—an egg as tiny as the point of a sharp pin. The egg is made in one of two small organs called ovaries, and it's trip from the ovary to the womb may take about a week. Now, to prepare for the egg that could grow into a baby, God arranged so that the womb would get ready a soft nesting place for the egg."

"How does it do that, Mom?"

"Well, the lining of the womb, which is much like the inside of your cheeks, gets thick and spongy. The womb's supply of blood increases because it is needed to help build this soft nest for the egg. But the egg cannot grow into a baby by itself. While it is still on its way to the womb, the egg has to be joined with what we might call a father cell or male sperm cell. This joining can come about as a result of sex relations between a husband and his wife. But when there is no joining of the egg with a father cell, as is the case with unmarried girls, the mother cell or egg cell soon dries up and the thickened lining of the womb that was intended as a nest for the fertilized egg is no longer needed. So the unneeded lining of the womb begins to fall off, somewhat the way your skin comes off after a sunburn. This cast-off lining, along with some blood, leaves the womb and passes out of the body through the vaginal canal, the channel that leads from the womb to the outside of the body. After a few days' bleeding the lining of the womb begins to repair itself. This is repeated each month. That is menstruation—as simple as that. So you don't need to be surprised, then, when this menstrual blood appears. You'll know that everything is happening just right."

"Do all girls have menstruation?"

"Yes, it is something that happens to every girl. The beginning of it is really a milestone in every girl's life—proof that she is leaving childhood and is becoming a woman."

"But when does it start? How will I know?"

"Each girl is different, Jane. Some girls start to menstruate as early as ten or eleven years of age, but many start in their thirteenth year, and others may not start until they are fifteen. No two girls are alike. But there are certain signs that indicate when a girl is about to begin her menstrual periods."

"What are they?"

"Well, your breasts begin to develop and hair begins to grow on various parts of your body. For some months before the first period, young girls may have a whitish-colored discharge of mucus from the vaginal canal. It is a sign that the glands of the sex organs are becoming active. This is not menstruation, but anytime after this sign a real menstrual flow can begin."

"I hope I know when it is going to come. What if I were playing at school?"

"It doesn't happen all at once. At the beginning a little blood may stain your clothing. For about three days a little blood keeps seeping; then gradually it decreases and stops completely. After a few times a girl knows when it will start by watching the calendar. She protects her clothing by wearing a sanitary napkin that absorbs the menstrual flow."

"Is that what sanitary napkins are? I wondered. I've seen them advertised in magazines."

"I'll show you when you go upstairs. In fact, I'll give you some, so you will have them when you need them."

"How long do I wear it?"

"You change it frequently, especially during the first two days, when the flow is heavier. This prevents any unpleasant odor and protects your clothes."

"Will it come every month?"

"When you first begin to menstruate, you may not have the second period until two or three months later. In fact, the first one or two might be separated by as long as six months. It takes the body some time to become regular. After the first year or so most girls menstruate on schedule. Usually it comes every 28 days. But don't expect it to be exactly 28 days. The normal cycle can be anywhere from 21 to 35 days. Even when you get a regular cycle, it may be thrown off schedule by a number of things."

"How is that, Mom?"

"Well, a sudden change of climate, a serious illness, fatigue, a long train or plane trip or emotional excitement might throw off your schedule a number of days. But it's only temporary and nothing to worry about. Generally it's pretty much of a 28-day cycle."

"Does menstruation hurt?"

"For the first couple of days most women don't feel quite as well as they usually do. You may get what girls call cramps, but most women try to live as normal a life as they possibly can. After all, menstruation is not an illness but a normal, natural function. Keep fresh and clean; take your daily bath or shower warm—not too hot or too cold. At the beginning of a period you may feel a little more sensitive or irritable or you will get tired easier. So get enough sleep, especially the first two days of a period. In fact, you'll welcome one or two nights of getting to bed earlier. And don't forget, Jane, to balance off any unpleasant aspects, there are the real satisfactions of maturity and womanhood."

"I think you have answered all my questions now, except one. Will I be able to have normal elimination during that time?"

"Yes, you will, dear, everything continues in the usual way during a menstrual period, including the passing of water and bowel movements. But sometimes before the period, when the womb swells and presses against the colon, this becomes sluggish and there may be constipation and cramplike pain. But some of this discomfort may be avoided by keeping elimination normal the week before the period. So you'll feel better if you take more water and eat fruits and vegetables at this time rather than cake, candies and sweets. You will probably have other questions when your period comes, but you know I will always be glad to help you with any worry or question."

"Thanks, Mom, I'm so glad you told me all about this. May I go to the store now and get the things you wanted?"

"Yes, dear, please do. You'll find the list and the money on the kitchen table."

As Jane leaves the house, her sister Carol says, "Mother, I heard you talking to Jane about menstruation; isn't it a little early to be telling her all about that?"

"No, Carol, not at all. You see, one of the kindest things a mother can do for her daughter is to prepare her for this milestone in growing up. Imagine how you would have felt if I had not prepared you."

"That's true. I'm glad you told me so I knew what to expect. I don't know what I would have thought was happening to me! Even now I sometimes wonder about myself a little. I get so edgy at times before my periods. I know you said not to worry about it, but today Jane and I quarreled; I don't know why I was mean to her. I just felt like taking it out on someone."

"Your feelings are nothing unusual, Carol. Many women feel a little irritable a few days before their period begins. We call it premenstrual tension. You see, in addition to the physical changes some

women have at this time, such as tenderness of the breasts, temporary weight gain and the increased possibility of headaches, there are mental and emotional changes. Some women feel quite depressed; others get irritable and short-tempered. Some find it hard to study or take on an extra work load. But don't let these things worry you. Just recognize that the body is undergoing some changes for the onset of menstruation."

"It's true, schoolwork was not as easy today as it usually is. But I'm glad there's nothing really wrong with me; I just don't like to be so irritable."

"That's where we as Christians have an extra responsibility. Worldly women often give in to their feelings and make it very difficult for their children and husbands to live with them. But at these times we should try harder than usual to apply Bible principles about being kind and patient. It's not easy. I myself have to be very careful to be loving and kind, and perhaps I don't always succeed, but we should try. So during those days of tension try to be careful to be kind to others. If you give in to feelings of irritability and say unkind things, you'll regret it afterward, just as you already have. Besides, as you know, the tension quickly vanishes with the onset of the menstrual flow and you have a feeling of emotional relief and calmness. Soon you feel like a new person, with renewed energy. So try your best to show Christian qualities at this time."

"I'll do that, Mother."

"And there is still another aspect to this, Carol, a very important one. That's our attitude toward other girls who have premenstrual tension. Recognize it in them. If they get irritable and say something they usually wouldn't say, put up with it in love, as Christians should. Don't hold it against them or allow a grudge to develop. Then you won't ruin friendships. You know that they are going through an experience that you understand. Now, Carol, you have some homework to do; you had better get to it before supper."

"Thanks, Mother. I feel so much better now that we've talked together. It makes it easier to meet these problems when someone has told you what it's all about."

The Family Group—a Divine Arrangement

◆ The family group is God's arrangement of things and as such there is no substitute for parents. In his book *Marriage* Kenneth Walker writes: "It is argued that it would surely be far better for children to be brought up under the supervision of doctors and psychological experts than to be left in the hands of parents who may be ignorant and improvident. These enthusiasts for the State handling of children overlook the fact that no child can become a good citizen who in his earlier years has been emotionally starved, and that there is no reason to suppose that a State will ever be able to provide a child with the emotional substitute for parents. We have only to remember Nazi Germany and to look at Communist Russia to realise how great are the dangers to which children are exposed when the State undertakes their upbringing. . . . State officials can never act as satisfactory substitutes for parents.

"Nor is it the children alone that have to be considered when appraising the merits of the family group. It must be remembered that the family forms not only a natural biological but also a psychological unit, a small, closely knit group in which the children are as essential to the psychological welfare of the parents as the parents are necessary to the psychological welfare of the children. Why therefore should the parents be penalised by the removal of their children soon after they are born? They would suffer spiritually almost as much as the children from this forcible disruption of [this] masterpiece, the family group."

Incense
—A sweet odor of antiquity

THAT sweet odor of antiquity is still around. Yes, even outside the Orient there are persons who believe that incense contributes to the pleasing atmosphere of a tastefully furnished home when it, like any perfume, is judiciously used. Although it is seldom used in some countries, there are others where the perfuming of rooms with incense is a common practice. Its use for this pleasurable purpose as well as for religious purposes can be traced to ancient times. In fact, one of the inspired proverbs of King Solomon says: "Oil and incense are what make the heart rejoice."—Prov. 27:9.

Since incense was used so extensively in the ancient world, it was an important item of trade. Caravans regularly crossed the deserts loaded with aromatic substances used for incense, such as frankincense and balsam.

Revealing that incense was a popular commodity of international trade as far back as the days of Joseph, son of the Hebrew patriarch Jacob, more than 1,700 years before the Common Era, the Bible book of Genesis tells about a camel caravan of Ishmaelites carrying a load of aromatic substances to Egypt. These were the people to whom Joseph's half brothers sold him as a slave. "When they raised their eyes and took a look, why, here was a caravan of Ishmaelites that was coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to Egypt." (Gen. 37:25) Throughout the centuries incense has been an important item of trade.

What is incense? It is the simplest of all perfumes. By burning certain resins and gum resins as well as barks, woods, dried flowers, fruits and seeds, aromatic odors result that we call incense. The term is also applied to the substances that give off the perfumed odors. These substances might be burned either by themselves or mixed together, depending upon the aroma that is desired.

A resin from certain trees in Somalia, Arabia, Abyssinia and India, known as olibanum, was very popular among the ancients as an incense as well as a medicine. A more popular name for it is frankincense. It is mentioned many times in the Bible and was regarded as a very valuable commodity in ancient times. Among the gifts that the astrologers brought to Jesus when he was still a young child at Bethlehem was frankincense.—Matt. 2:11.

Frankincense appears to have been the chief of the aromatic gum resins. The tree from which the resin is obtained is related to those that yield balsam and myrrh, which also are aromatic substances. After a deep incision is made in the tree, the gum exudes as drops, which vary in color. Some of them are clear, others are yellow and still others have a green tinge. About three months after the incision is made, the gum has the right consistency to be gathered. This is done by scraping the globules of gum from the tree into baskets. The popularity of frankincense as an incense has not passed away, for it is still a prominent incense resin.

Oriental lands, of course, have gone in for the use of incense more than others. In Japan the burning of incense has long been fashionable. In the fifteenth century C.E., in aristocratic circles, a game began to be played that centered around incense. The game was designed to test the delicacy of men's sense of smell by requiring them to distinguish between the aromas of various kinds of incense. The players in the game had to identify incense by the aroma only, writing down the identification. In addition, to each incense a literary name such as a phrase from a poem had to be given. By accuracy in identifying aromas and by the erudition displayed in choosing names, the contest was decided.

It was also from the fifteenth century that the secular use of incense in Japan began; this use of incense served to impart an agreeable odor to clothing and toilet accessories or to scent the air of a room. A few persons in Western lands use incense in a similar way. They find no shortage of aromas, for many scents are obtainable at Oriental shops. Even those Westerners who might think of incense as being too exotic may still be using fragrances in a similar way. For many are the stores that sell bottles or spray-type cans of a variety of fragrances for imparting agreeable scents to the air. Even apart from such "sprayed incense," that sweet odor of Oriental antiquity, the smoke of burning incense, still wafts its way through many a home.

DRILLING for EARTH'S MINERAL RESOURCES

AN ANCIENT wise man of the Middle East truthfully said: "Indeed, for silver there exists a place to find it and a place for gold that they refine; iron itself is taken from the very dust and from stone copper is being poured out." A little later he described how some of earth's riches are made available for man's use: "He has sunk a shaft far from where people reside . . . places forgotten far from the foot; some of mortal men have swung down, they have dangled." (Job 28:1, 2, 4, The Holy Bible) In sinking shafts and holes into the earth's crust man has penetrated it for a distance of only about three miles. But by such activity, over a period of nearly 6,000 years, he has brought to light vast quantities of gold, silver, iron, copper and precious stones, to say nothing of the enormous volume of oil and gas that has been produced. The search has been a rewarding one at times, not so rewarding at others, but nevertheless fascinating.

Earth has seldom given up her treasures easily. It has called for hard work, with every bit of skill and ingenuity man could muster. This is because most of the mineral resources are locked in the rock formations. Water and weathering of the rocks have released such minerals as gold and tin so that sometimes searchers by accident "strike it rich," like the tired prospector sitting down to rest near Ballarat, Australia, whose pick by chance hit a nugget of pure gold that tipped the scales at 2,280 ounces! However, if all mining were as easy as that, men would not spend vast amounts of money on expensive equipment and thousands of man-hours of arduous labor to recover valuable minerals.

Long centuries ago and even down to fairly recent times minerals in hard rock were extracted by a very slow and tedious method called "fire setting." Miners would set a hot fire against the rock face to be mined. When the rock was hot, the fire would be quickly cleared away and cold water was thrown on the heated face. This caused cracks to appear, and they were worked by the miner as he drove in iron wedges with a hammer or used a pinch bar to pry out broken pieces of ore. Compare the six-inch advance made by fire setting to modern methods of drilling and blasting out as much as eight to ten feet in a shift! However, even though the work of the underground miner has been made easier by up-to-date tools and equipment, other problems have to be faced that call for much engineering skill and know-how. An example of this was demonstrated recently in Saskatchewan.

Potash Mining

The rich potash deposits underlying the prairies of this Canadian province were

much too plentiful to be ignored in view of the crying need for mineral fertilizer around the world. It is estimated now that these deposits alone are sufficient to supply world requirements for the next 8,000 years!

The International Minerals and Chemical Corporation mine at Esterhazy was the first to go into production after months of heartbreaking struggle to sink a shaft to the level of the potash beds. The first year saw the shaft concrete-lined to a depth of 1,200 feet, having been pushed through 289 feet of stiff boulder clay and 911 feet of water-bearing shale and limestone. Now the real fun began! The Blairmore formation was reached—a 200-foot mass of fluid quicksand under pressures up to 475 pounds per square inch. All previous attempts to sink through it had failed! Could it be done?

Two possible methods of attacking the problem were open to the engineers. The first was to grout. In other words, holes were drilled in the shaft bottom till water was hit, then a mixture of water and cement was pumped down under heavy pressure. This forced the grout into the porous surrounding rock and, when it hardened, was supposed to seal off the water. But the Blairmore did not respond to the treatment and struck back with such fury that at one time the shaft was flooded to within 120 feet of the surface. What next?

Now a European technique was applied. Freeze, dig and tub the shaft! A special refrigerant, lithium chloride brine at 60° Fahrenheit below zero, was used for a whole year. Finally the treacherous quicksands were stilled into a three-million-cubic-foot ice cube! Now the miners went to work with ordinary pavement breakers and chipped out the frozen ground slowly and carefully in air chilled to 34° below zero. Even the most minute quantity of explosives was taboo. Every five feet, eleven four-ton segments of cast-iron casing, called "tubbing," were lowered into the shaft and bolted into place, with thick lead gaskets between the segments. This formed a watertight barrier of almost 7 million pounds of iron, held together by 17,000 giant steel bolts. It extended 150 feet above and below the Blairmore formation and was finally sealed by miners' pounding in 45,000 wooden wedges around the tubbing in a mass so dense that not even a steel spike could be driven into it. It had taken from June 1958 to April 1961 to conquer the Blairmore, but it was worth it. Thirteen months later the first potash ore was reached at the 3,132-foot level and then within sixty days the world's largest potash mine went into production.

Recently, another potash mine began producing at Belle Plaine, Saskatchewan, using a new method of recovery. Water is forced down to the potash through multiple drill holes and the solution is then pumped to the surface, where the potash is put through an evaporation and crystallization process. This mine should be producing over one million tons a year in the near future.

Salt Mining

Many salt mines operate in a way similar to that used at Belle Plaine. However, others operate by regular mining methods, as do two of the world's greatest salt mines located under the cities of Windsor, Ontario, and Detroit, Michigan. Hundreds of miles of tunneling, some with four-lane roadways, make it possible for giant drilling machines to be used. After blasting out the salt, bulldozers and scoops move the broken rock salt to the crushers, and from there giant conveyor belts transport it to the shaft for hoisting to the surface refineries, at the rate of 500 tons per hour. Eighty-three percent of Canada's salt is produced from the mines of this area.

In the 1930's the world's largest and most famous salt mine was located at Wieliczka, Poland. At a depth of 982 feet they had a subterranean town. There were 17 miles or more of passages on seven levels in the mine. Glistening white roads of pure salt led one to monuments, churches and even a beautiful crystal ballroom—all of it carved from the solid rock salt!

Opencut Mining

This type of operation, used by some of the world's largest mines, is most interesting because you can observe all that goes on at one time. It is simply a huge open pit, its sides sculptured into great steplike "benches" with only the sky for a roof. For an example, let's travel to Steep Rock Lake in northwestern Ontario. What you are now looking at used to be a lake with a depth of 70 to 300 feet of water. For years prospectors were picking up pieces of iron ore along its banks. Diamond-drill tests finally confirmed that under its waters existed an ore body that tested 61 percent pure iron. This was 5 percent higher in iron content than the rich Mesabi Range in Minnesota with its vast opencut operations. By 1947 proved ore reserves at Steep Rock amounted to 72.5 million tons! But how to get it out?

The opencut method was decided upon. This would mean all the rock would be removed, ore as well as waste. First, though, the streams that fed the lake had to be dammed and diverted. Following this, 168 billion gallons of water were pumped out. Now rock and lake-bottom muck were removed to a depth of 80 to 180 feet. This made it possible to do the work of drilling and blasting out the ore. Afterward the huge diesel-powered shovels load it onto the big ore trucks you see traveling up the spiral roads along the benches to the concentrator on top. From there the ore is loaded into 1,500 ore cars which daily move the 10,000-ton production to the ore docks at Port Arthur.

At Thetford Mines, Quebec, 70 percent of the world's supply of mineral silk (asbestos) is mined in a similar way. Some pits are 3,000 feet long, 1,500 feet across and from 300 to 900 feet deep. Here, the steplike benches from which the ore is blasted vary from 50 to 75 feet in height. But, due to the nature of the ore bodies, some of the mines use underground operations as well. Shafts are sunk off to one side of the opencut to a depth below the bottom of the pit. From there tunnels are driven underneath the pit bottom and, near the center, vertical shafts are raised to make an opening in the pit floor. By this means broken ore from the benches is dropped into waiting ore cars in the tunnels. These travel to the shafts and are hoisted to the surface, where the ore is treated in the concentrators.

On the Mesabi Range in Minnesota, one of the most spectacular opencut mines is located at Hibbing. The ore body is more than three miles long, nearly half a mile wide and has a depth of 450 feet. From 1895 to 1945 more than 653 million tons of rock were removed to recover 383 million tons of ore. Ore is hauled from the main pit by rail, and in 1944, during peak operations, forty locomotives were in use. Twenty-six power shovels, each capable of biting out from 1.5 to 8 cubic yards of material at a time, were busy filling the waiting ore trains.

Shaft, Tunnel and Stope Mining

Most of the hard-rock mines of the world operate according to this procedure. First, a shaft is sunk, usually to one side of the vein to be mined. Crosscuts at 125-foot intervals of depth are made to the vein itself. Now tunnels or "drifts" are driven in each direction along the vein. Vein material is removed by means of

stoping, which means the ore is drilled and blasted out between levels, working from a lower level to the next one above. Ore passes are made to openings in the ceiling of the drift below so broken ore from the stopes can be dropped into ore cars, which are trammed to the shaft for hoisting to the concentrator.

Following this pattern of mining, ore can be taken from great depths, as in the gold mines of "The Rand," near Johannesburg, South Africa. The production of their almost 7,000 miles of tunnels is equal to that of all other gold-producing areas of the world. Some of these mines are down past the 9,500-foot level and have to be air-cooled to keep down the excessive temperatures, which reach 100° to 105° F. at this depth. The Kolar goldfield of India produces gold from a vein 40 feet thick at depths in excess of 9,200 feet and with temperatures often reaching 140° F. Of course, the necessary air cooling adds to the problems of this type of mining.

Room and Pillar Mining

This is an age-old manner of mining particularly employed in coalfields. Coal to a great extent lies in flat seams, ranging in thickness from a few inches to many feet. Opencut mining is sometimes used where beds do not lie at great depth, by using giant dragline buckets or power shovels that simply dig and lift the coal out in one operation. The daddy of all such machines is the giant 5,600-ton bucket-wheel excavator at the Fortuna open-pit mine near Köln, West Germany. The wheel itself is 52 feet in diameter and has twelve, four-and-three-quarter-cubic-yard buckets arranged around its perimeter. The wheel revolves two and a half times per minute and during that time scoops out and loads 127 cubic yards of coal. At this rate it is able to mine and load almost a quarter of a million tons of coal every nineteen and a half hours.

But back to the "room and pillar" method of mining. About 10 percent of all British coal production is done by this method. Usually two shafts are sunk to the coal level. By means of coal-cutting machines broad roadways called "bords" are opened into the coal seam in opposite directions. From these, narrow passages are driven at right angles at about 25-foot intervals. They finally connect with other bords driven parallel to the first and on each side of it. Thus, huge square or rectangular pillars of coal are left standing to buttress the roof.

At Bell Island, off the coast of Newfoundland, this type of mining is carried on to recover an immense deposit of iron ore in sedimentary beds. At present, 40 to 50 percent of the ore is left in pillars, and mining has progressed two to three miles beyond the shoreline at a depth of 1,600 feet below sea level.

The world's thickest seam of bituminous coal—417 feet—is being mined at Fushun, near Mukden in China. For over six centuries it has been producing from its open-pits and rooms and pillars. Incidentally the coal reserves of China are enormous—at Fushun nearly one billion tons, while in Shansi province the known reserves are estimated at forty billion tons.

Drilling for Oil

Oil is perhaps the mineral that is brought up from the greatest depths in the earth's crust. Some oil wells exceed 18,000 feet, but in the search for "black gold" some drills have penetrated to even greater depths. As with gold, so with petroleum, it is largely "where you find it." Often geologists and scientists have stated that certain parts of the earth would never produce oil, but they have been proved wrong time and again. A geologist of a large oil

company once said he would be willing to drink all the oil found underneath the Long Beach area of California. His drink would have been slightly more than that for which he had bargained. In its first thirty years of production over 700 million barrels of oil had flowed from its wells, and it is still producing.

The first oil wells of history were drilled by means of the cable tool. This is a large chisel-ended bit suspended from a cable, which, in turn, is attached to a large "walking beam" in the heavy wooden derrick above. The up-and-down motion of the "walking beam" causes the bit to pound its way into the rock formations far below. Today most oil rigs are operated by diesel power that drives a turntable at the wellhead on the floor of the steel derrick. This causes the rotary bit attached to many lengths of steel drill pipe to chew its way into the rock until the oil-bearing shales are reached. As the well deepens, steel casing is lowered into the hole so that when the oil zone is penetrated it will either flow up or be pumped up this steel tube. Some wells have become "gushers." These usually come in with a roar of gas that can be heard for miles. They shower the surrounding countryside with oil. A man who brought in such a "gusher" in California likened its 80,000-barrel-a-day flow to the earth suffering a cut artery.

When we consider all the various ways that have been devised for extracting earth's treasures from the ground beneath our feet, man has indeed accomplished much. But, through all his daring and ingenuity, we can say that he has just scratched the surface. How small his largest opencuts or his deepest mines must look in the eyes of the One who created all these mineral resources for man's benefit and blessing!

The Marvel of Ice

Ice is one of the strangest of all solids; in fact, it does not behave like a solid. A glacier flows like a river. If ice is strange, it is because water is extraordinary—it disobeys the laws that apparently should govern its behavior. Other substances, with the exception of bismuth, contract upon freezing, but water expands and the resultant ice floats, the ice being lighter by about a tenth than the water from which it was formed. It is fortunate for man that water and ice behave in this unusual fashion.

Suppose that water contracted upon freezing and became denser and heavier, as one would naturally expect. What would happen? The ice would plunge to the bottom and stay there. With the arrival of spring, the ice would not melt, because the sun's heat would not reach it at the bottom. This bottom ice would build up from season to season as more ice sank. Ultimately the oceans, lakes and rivers and other bodies of water in the temperate regions would become solid ice. The summer sun could melt only a little of the surface ice. Gone would be the wonderful warming ocean currents that take heat from hot parts of the earth to cooler parts! Gone would be innumerable fish and amazing sea creatures! The earth's temperate regions would be a desert of ice; the tropics would become unbearably hot. Earth's climate would not be favorable for human life.

Who changed the customary law of physics that cold contracts and heat expands, so that it is different with water? Jehovah God, the Creator, made this vital change. "Out of whose belly does the ice actually come forth?" asks ice's Originator to Job. "The very waters keep themselves hidden as by stone, and the surface of the watery deep makes itself compact." Fortunately it is only the "surface" of the watery deep that becomes like stone!—Job 38:29, 30.

Dedication Day in Amsterdam

By "Awake!" correspondent in the Netherlands

TUESDAY, March 16, was a day long looked forward to by the branch office staff of the Watch Tower Society, the Bethel family, in Amsterdam, a day that crowned a period of about one and a half years of joyous building activities. Yes, it was dedication day! Of what? Of the new Bethel home and branch office of the Watch Tower Society in the Netherlands. On that day 733 happy people packed the spacious Kingdom Hall and five overflow localities that were connected with the main audience by closed-circuit television to follow the dedication program.

The theme of the evening was the going up of the nations to the mountain of the house of Jehovah. (Isa. 2:2, 3) The first part of the program was spent discussing activities from the start of Kingdom preaching in this country till very recent times. How thrilled the audience was to hear speakers who were among the first "pioneers," or full-time preachers, and who had been in the audience of the first national assembly here with sixty people present at the climax! After World War II the work grew from about 3,000 publishers of God's kingdom to 14,171 in April of last year.

After an intermission with refreshments the next speakers showed the building's connection with the future. In fact, the Kingdom publishers in the field ministry had built the house, in that it was because of their work that the need had arisen for it. Jehovah had prospered the gathering of people of the nations to his worship to such a degree that something had to be done to care for them! That is why Jehovah's organization had made provision for a new Bethel home. About two hundred and fifty volunteer workers gave their free time and efforts to help finish the home.

The evening was concluded with the dedication talk by the branch servant, stressing that the members of the Bethel family would do what they could to help more people of the nations to come to the mountain of the house of Jehovah by their faithful work in the different departments in the home. To accomplish this the Bethel home was dedicated to Jehovah God. Thus an upbuilding program ended, sounding the note of future expansion. In the closing prayer Jehovah as the Giver of all good things was thanked and lauded. All felt spiritually refreshed.

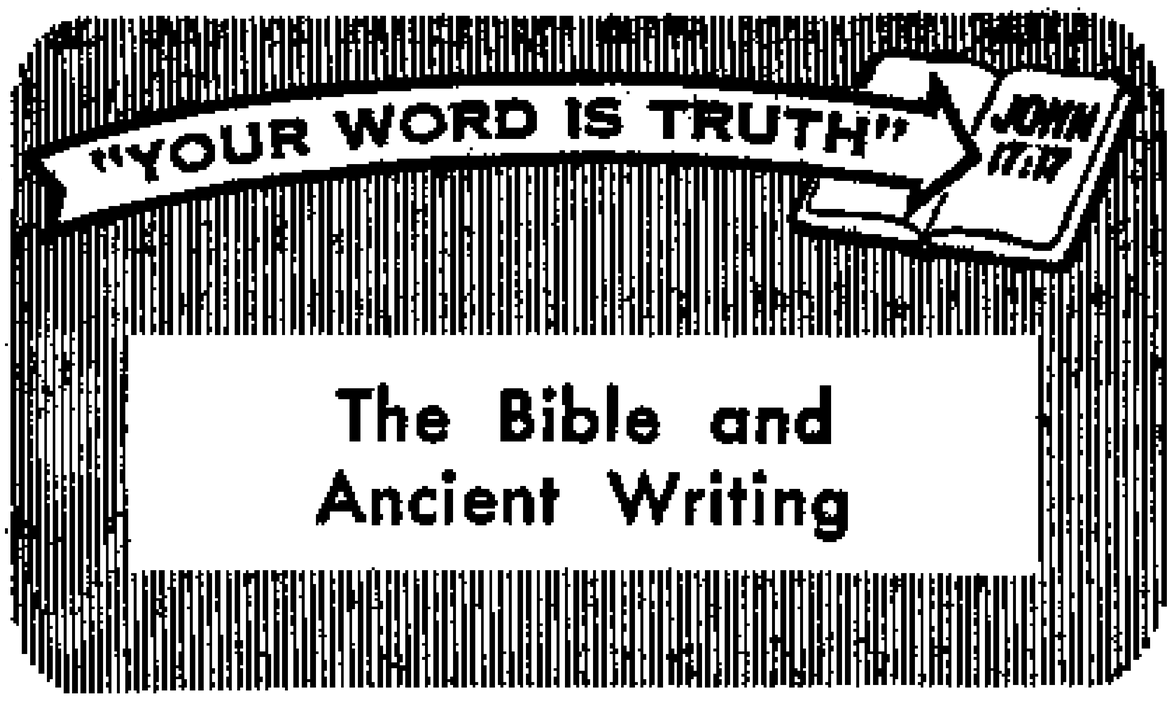
But how about a tour through the home? Already more than 5,000 of the Dutch Witnesses have taken the tour, so come and join us, please. Through this glass front door you enter into the lobby. The floor is made of square tiles of pieces of white marble in a bed of cement. Sturdy round pillars support the ceiling. From here we enter into the kitchen, dining room and laundry area, where loving hands take good care of the physical needs of the family. From another side of the lobby you come into a room where printing is planned for the future. Here also magazines and other literature are being shipped all over the country.

In the center of the building a beautiful staircase, made of concrete covered with black limestone, brings you to the second floor. The rest of the stairway to the other two stories is made of beautiful French marble. The Kingdom Hall is located on the second story with a seating capacity of 220 people. The wooden paneling is really attractive. Fluorescent lighting makes for good reading. On this floor you will also find the spacious service department and five bedrooms.

Shall we go to the third floor now? Here is what the Bethel family calls the cozy corner, and they really love it. This is because the library is situated here. The floor is covered with a thick green carpet, and some beige upholstered chairs invite you to come, sit and read. Do you feel at home? Adjoining this is the translation department. Because only a glass wall forms the partition, it seems like they are sitting right in the library. On this and on the fourth story the other bedrooms are located, making a total of twenty-seven.

From the top floor you have a splendid view of the Schiphol Airport and, looking down, you see alongside the length of the building what will be in a few years an express highway. People traveling there will see this center for preaching the good news of God's kingdom in this land.

We as a family are very happy in our new quarters and we sincerely hope and pray that Jehovah will continue to add more people so that nations will keep on going up to the mountain of His house.



THERE was a time when critics of the Bible insisted that Moses could not have written the first five books of the Bible. They held the view that writing had not yet been invented when Moses lived. However, today well-informed persons know that writing was done about 3500 B.C.E., which, according to the Bible, would be 2,000 years before Moses' time or in the very lifetime of Adam!

Among the ancient forms of writing was the cuneiform system, which is said to go back to the middle of the fourth millennium before our Common Era. It is called cuneiform because of its being "wedge-shaped." Men wrote it with a wedge-shaped pen or stylus, which they pressed on small tablets of soft clay that they later baked. Cuneiform writing lasted until the beginning of our Common Era and was adopted by many different peoples of various races. It is quite likely that Moses was familiar with it, as it was used in Egypt in his day; even as Abraham must have been familiar with it, since it was used by Mesopotamians in his day.

Vying with cuneiform writing in antiquity is hieroglyphic writing. Peculiar to Egypt, it was originally used by the priests and for formal inscriptions, as upon monuments. In time it appeared on all manner of surfaces and in particular on papyrus scrolls. Because of the cumbersomeness of the hieroglyphic system Egyptian priests developed hieratic, "sacred" writing, which resembled hieroglyphic much as modern handwriting resembles print. Later "demotic" or "people's" writing for ordinary purposes came into use.

Modern authorities on writing, many of whom, it should be remembered, are influenced by the evolution theory, say that man first employed picture writing, using crude illustrations to tell a story. This, they say, was followed by a superior form of pictographic writing, known as ideographic writing. In this form of writing illustrations are used to represent ideas other than the picture itself. Thus in pictographic writing a round circle may stand for the sun. But in ideographic writing it may stand also for heat, or light, or the day, or the god of the sun.

After pictographic and ideographic writing are said to have come transitional forms in which the foregoing classes of writing were combined with symbols standing for sounds. Then came syllabic writing, of which the later cuneiform was a good example. And finally, according to their theories, the alphabetic writing was developed.

It does not necessarily follow, however, that writing developed from cruder forms to more complex and expressive forms. The Bible gives strong evidence that the first man Adam wrote, for at Genesis 5:1 it refers to "the book of Adam's history." And since the once-perfect Adam apparently was the writer of this "book," it is reasonable that its writings were well expressed and clearly understood; not at all crude and unintelligible. It is even possible that Adam used a form of alphabetic writing. However, it is probable that the various classes of ancient writing were largely contemporaneous, even as today Chinese writing exists alongside alphabetic writing. One did not necessarily evolve from the other.

In this connection, it is interesting that an authority on ancient writing, David Diringer, wrote in his book *The Alphabet —A Key to the History of Mankind:* "Non-alphabetic systems of writing are not always earlier in time than the forms of alphabetic scripts. It would appear that various kinds of writing sometimes develop contemporaneously in different or even in the same parts of the world. Some of the crudest forms of writing are in use to this day and indeed have come into use long after alphabets were firmly established and widely used." Thus, some hold that 'it would be misleading and inaccurate to represent these various stages as epochs of progress in writing.'

It is interesting that many authorities credit the alphabet to the Semites of Palestine, who were descendants of Noah through his son Shem. Regarding these Semites professor of languages Charlton Laird says: "Our alphabet is Semitic; where the Semites got their notion of a letter and the letters themselves we do not know." Apparently this God-fearing family did not have their language confused at the tower of Babel as did the other peoples. (Gen. 11:6-9) They would, therefore, have continued to use the language of Adam and, perhaps, a form of writing similar to his.

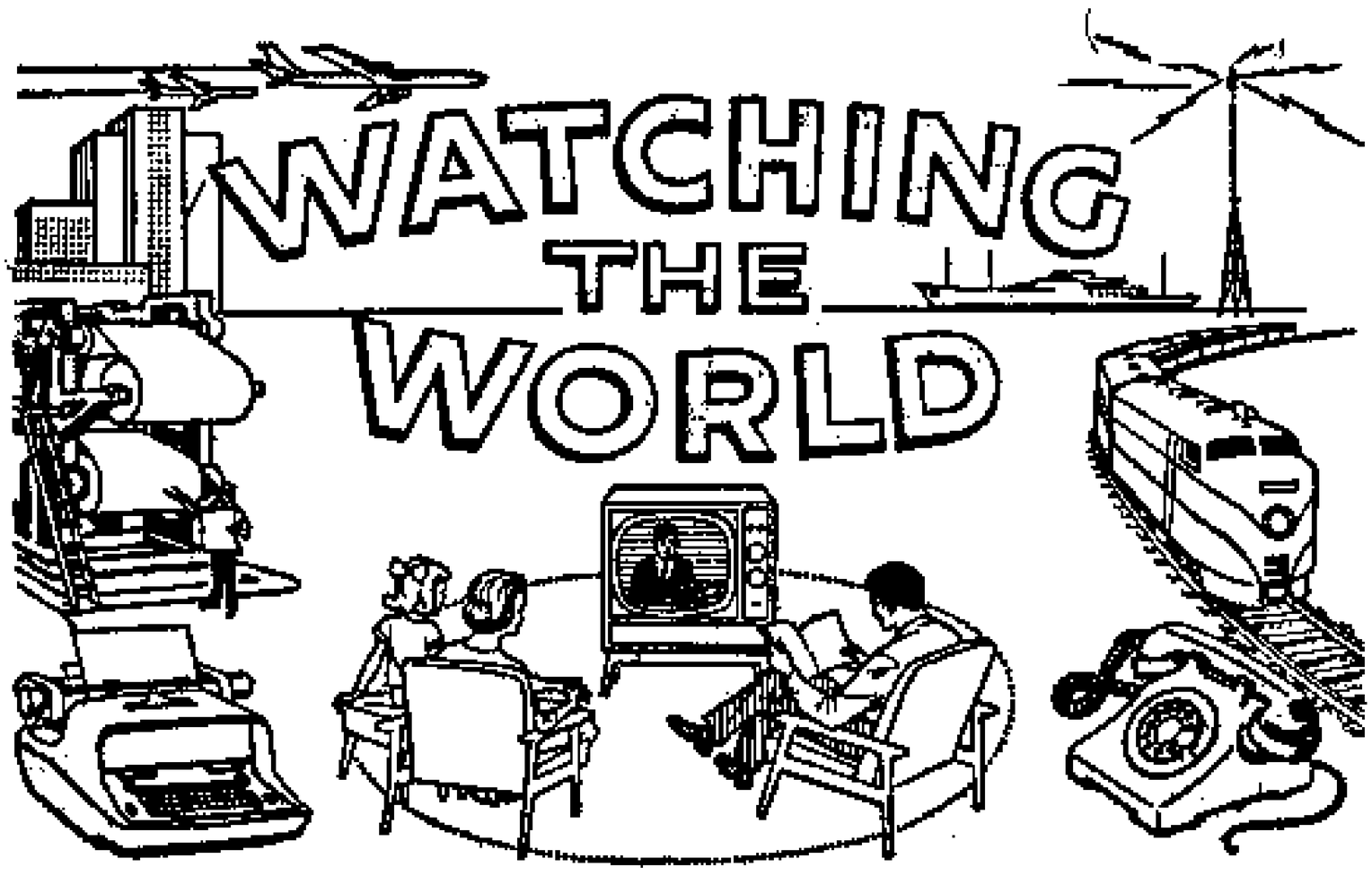
Also of interest is the observation of the late Stephen H. Langdon, American Assyriologist and for nine years director of the Oxford and Field Museum Expedition in Mesopotamia and therefore well qualified to speak on the subject. According to him, alphabetic writing in which long vowels were accurately pointed goes back to the time of Moses, and he argues that "the pre-Mosaic literature also existed in alphabetic script."

That writing was common in the time of Moses the Bible itself shows. Thus at Exodus 17:14 we have Jehovah's command to Moses to write: "Write this as a memorial in the book and propound it in Joshua's ears." Biblical chronology dates this writing at 1513 B.C.E.

Slightly earlier must be dated the references to writing found in the Bible book of Job and which show that writing was taken for granted at that time: "O that now my words were written down! O that in a book they were even inscribed! With an iron stylus and with lead, forever in the rock O that they were hewn!" "O that I had someone listening to me, that according to my signature the Almighty himself would answer me! Or that the individual in the case at law with me had written a document itself! Surely upon my shoulder I would carry it; I would bind it around me like a grand crown."—Job 19:23, 24; 31:35, 36.

That writing was a common art in ancient times is also evidenced from an early Israelite document that has come down to us. It is the Gezer calendar of the time of King Solomon. "It is a small limestone tablet inscribed with the irregular hand of a schoolboy and contains a list of the successive phases of the agricultural year from season to season. The discovery of this schoolboy's exercise witnesses the extent of literacy in the reign of Solomon." —*Sondervan Pictorial Bible Dictionary,* p. 904.

There can be no question about it, writing is an ancient art. The increase of knowledge concerning early peoples has confounded Bible critics who at one time questioned their ability to write.



Thant Sounds Warning

◈ Has the United Nations a future? In May United Nations Secretary-General U Thant appeared deeply worried about the future of the organization. He voiced concern, because the great powers in the earth were behaving as though the United Nations no longer existed. Thant said the UN is in danger of becoming nothing but a debating society and he hoped that the member nations would take it more seriously. He stated that the events of the first five months of 1965 have "tended to undermine the position of the U.N. as the primary agency for maintaining international peace." If the drift to ignore the UN in the settlement of disputes should continue, he said, the UN "will provide merely a debating forum, and nothing else." Bible prophecies too hold no bright future for it.

Adult Example Needed

◈ Editorially, the newspaper *Daily Item*, Wakefield, Massachusetts, on April 26, stated that adults worry a lot about the morals of teen-agers, although, perhaps, it would be well for them to turn their concern to themselves. The report says that a recent statistic revealed that the rate of increase in illegitimate births by women over 40 is higher than that of teen-age girls. "While illegitimacy was increasing 108 percent in teenagers, it was rising 200 percent in women over 40." This is pretty grim information. Until the morality of the older people improves there is little likelihood that that of the youngsters will take a turn for the better.

A Fish Story

◈ Dr. Richard A. Boolootian of the University of California was left "flabbergasted" when he opened up a common type starfish and discovered another fish inside, alive, swimming around and perfectly comfortable. This was incredible. So he opened other starfishes and they all had a living fish in them. Each starfish had a little pearl fish about five inches long, in the abdominal cavity, only one fish to an abdominal cavity. The scientist was at the Einewetok atoll in the Pacific when he made his discovery. Sea life in these parts is phenomenal, he said. Are not all God's works?

Suicide Wave

◈ A hard rural life, plus despair over poor crop forecasts and cold weather, has led to a wave of suicides in northern Japan. Some twenty-five Japanese have died in this way. In one case a mother was said to have killed her infant son to reduce the demand on the family's meager food supply. The tragedies are said to reflect also the hardships of Japan's abrupt change from a predominantly rural pattern of life to an urban one.

No More Passports

◈ The five member states of the Arab Common Market, namely, Iraq, Jordan, Kuwait, Syria and the United Arab Republic, made a preliminary step to the elimination of the need for passports and other restrictions on travel among themselves within a maximum period of five years. According to *Arab News and Views* for March 15, these nations resolved to abolish entry visas among themselves and to grant a one-month residence permit renewable to any national of the five states. They will also be given priority for employment. However, the agreement provides that the states have the right to refuse entry to any person on political, security or health grounds.

Bird Talk

◈ Dr. T. Farkas, professional officer of the Transvaal Provincial Division of Nature Conservation, reared a "kalkoentjie" (Cape Longclaw). He said that an extraordinary friendship developed between him and the bird. When building a nest, the bird would fly toward him with the material and then head for the nest, suggesting that he should help in the building. One morning the bird flew so near that her wings nearly touched his hair. So he followed her. She led him to where a group of workers had broken open a termite mound. "When I reached the spot," he says, "my longclaw was already greedily devouring the termites. It was perfectly clear to me that her behaviour, coupled with her call, was a direct invitation to me to participate in this pal-

atable meal." He declined the invitation.

Latin Foment

◈ The population of La Paz, Bolivia, numbering some 400,000, braced itself against unsettled labor conditions in the nation. Metal shutters clattered down on store fronts, businesses dismissed employees. Most industries in the capital city remained paralyzed. Some 2,000 Bolivian strikers were routed by police, who used tear gas and rifle butts. A provisional cease-fire agreement was arranged between the military junta and striking tin miners and factory workers. On May 26 a two-man presidency was set up in the nation. The workers in La Paz ended their strike. It is hoped that things will return to normal.

In Colombia a state of siege was declared by the government on May 21, following widespread student disorders. Public demonstrations were banned. Riots broke out in at least four cities in eleven days. The students were demonstrating against the landing of United States troops in Santo Domingo.

Illegitimacy High

◈ A report from Caracas, Venezuela, published in the *Sunday News*, May 23, says that Venezuela is plagued with illegitimacy. Some 49 percent of its children are illegitimate. The press report further says: "Most of Venezuela's poverty-stricken mothers are unwed. They have an average of eight children, sometimes fathered by eight different men." Parents of Venezuela's famous Prieto Cuervo quintuplets did not get married until the quintuplets' birth drew international attention. The majority of Venezuelans profess the Roman Catholic religion.

A Spanish Black Pope

◈ The powerful Roman Catholic 36,000-member Jesuit order appointed a new superior general on May 22, the 57-year-old Spanish priest Pedro Arrupe. He has led the Jesuits in Japan since 1958. He is called the "black pope" because of his unadorned black robes.

Unholy Business

◈ Not far from the summer residence of Pope Paul VI, 15 miles south of Rome, stands the Capuchin Monastery of San Francesco. Once St. Francis of Assisi lived there. Roman Catholic people considered this to be quite a holy spot until recently. A dead man by the name of Pierino Scali and $64,000 worth of contraband cigarettes on the property led Vatican sources to express the belief, on May 12, that some Capuchin monks might be involved in a vast tobacco-smuggling racket. On May 19, a bearded monk, Fra Antonio Corsi, 41, was charged with complicity in manslaughter and hiding a body. Previously he was accused of smuggling $64,000 worth of contraband cigarettes. The cigarettes were smuggled into Italy from Singen, Germany, and falsely directed to Rome. Some 34 freight carloads of cigarettes have been smuggled in from Switzerland. The cigarettes were trucked to the monastery to hide them until they could be moved to the market. The Vatican daily *L'Osservatore Romano* felt the Italian newspapers were giving the affair too much attention. The pope also was reported "very irritated" by it all. Tobacco is a government monopoly in Italy and cigarette smuggling is a big business. It appears that the monks wanted some of the profits.

Ships Disappear

◈ It is hard to believe that something as large as a ship can disappear in this day of electronic communication. But every year fifteen large cargo vessels disappear at sea, it was announced on May 12 by Capt. John M. Waters, Jr., attached to the U.S. Coast Guard headquarters in Washington. These fifteen mysterious losses involve the loss of some 600 crew members also. Two factors seem to contribute to the sudden disappearance of large freighters. These factors are inability to determine the approximate position of the lost vessel and the abruptness with which some vessels go under for a variety of reasons.

Diplomatic Relations

◈ No two nations could have been farther apart in 1945, at the close of World War II, than Israel and Germany. In the passing twenty years a healing has taken place. The two nations have restored full diplomatic relations between them. The announcement was contained in a joint one-sentence communiqué, dated May 12. This was only four days after the 20th anniversary of the German surrender in World War II, during which the Nazis killed about six million European Jews.

A Spiritually Sick World

◈ While names of some 65 percent of the American population appear on the rolls of churches and synagogues, yet the nation's clergymen admit that the nation is living in a morally and spiritually "sick" society. The clergy say that the illness goes much deeper than rising crime rates, sexual immorality, juvenile delinquency, racial inequality or breakdown of family life. These are merely "symptoms" of the disease. The "real illness lies in the individual." It lies in his failure to do right. The Jersey *Journal*, for April 21, which published the remarks of various clergymen, quoted one Protestant minister as saying that a fast-growing number of so-called "solid citizens" are afflicted with "an absolute self-concern and an utter disregard for

their fellow man." A United Church clergyman, on May 3, laced into morals in Canada. He suggested that Canadians are in danger of becoming a nation of prostitutes. He noted that more than half the girls who came to him to arrange marriage were pregnant teenagers. What force has religion been in their lives? In Glasgow, Scotland, April 29, preachers spoke of "a spirit of weariness throughout the Church of Scotland which was evident in most of the congregations."

Terrorism in Thailand

◈ The peace-loving people of Thailand were shocked by reports of an outburst of assassinations of rural officials and banditry within their borders. Security officials voice concern, because the rash of assassinations resembled those in South Vietnam in 1958, which preceded the wide Vietcong rebellion. Thai peasants, however, are more prosperous than those in Vietnam. More than 80 percent of them own their own land. According to official Thai figures, there was an 80-percent increase in armed robbery in the first quarter of 1965 over the corresponding period in 1964. These are serious times for all people.

Penguin Clocks

◈ Penguins were taken hundreds of miles from where they had been captured and released. Somehow the birds set out directly to the sea and from the sea found their way back to their own nest site. How do these birds manage to keep from getting lost? The sun appeared to be the means by which the birds directed themselves, because without sunlight they wandered aimlessly. But as soon as the sun would show itself, the birds took off in the right direction. A built-in time sense and a biological clock would adjust to all the sun's moves. Scientists are anxious to find out just how these biological clocks work, to aid men who live in the frozen wastes of Antarctica. But the birds are not talking.

Automobile Highlights

◈ There were 7,745,492 passenger cars produced in the United States during 1964, falling just short of the record 1955 figure of 7,942,132. Factory sales set a record: 9,292,275. Total motor vehicle registrations reached a new high of 86,193,000 during the past year. Families owning more than one car rose. Multicar homes totaled 10,100,000, or 22.9 percent of all car-owning households. Nearly $13,000,000,000 in motor vehicle taxes was collected from motorists during 1964. Americans drove a total of 838,000,000,000 miles and used 67,000,000,000 gallons of motor fuel.

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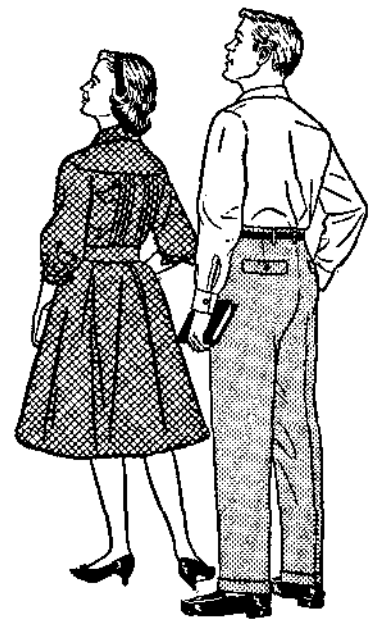

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Awake!

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Surgery Without Blood Transfusions PAGE 8

A Visit with the Pygmies PAGE 13

Vietnam—a Dangerous Powder Keg PAGE 17

JULY 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume XLVI | London, England, July 22, 1965 | Number 14

Read Carefully Before You Sign

IT HAS happened to many persons, and it could happen to you too. A salesman may call at your door and offer to demonstrate a vacuum cleaner or some other appliance, assuring you that there will be no obligation to buy. When finishing and about to leave, he may say something to this effect: "By the way, would you please sign here. It is just for the record, so that I can let the boss know how many demonstrations I have conducted." Many persons have quickly scribbled their name—sometimes just to get rid of the man. Would you do so?

Some of those doing so have later discovered their signature to be very costly. The dishonest salesman simply has to fill in the terms of a contract in which the signer agrees to buy the appliance for a given amount—which, of course, is an exorbitant price that the salesman inserts. It is next to impossible to prove that the contract was filled out after the signature was affixed to it. So the signer may be required to pay. If he refuses, his salary can be garnisheed, so that the amount due is taken from his wages.

When a person appreciates the importance of his signature—to what it can legally obligate him—he becomes very cautious about signing anything. He reads carefully before he signs; and more than that, he keeps a copy of all signed documents in his own personal file. Exercising this precaution can save one many hundreds of dollars.

A brochure from a Better Business Bureau tells about one of its employees who has a desk full of cheap watches, none of which work. They come from persons who have had their wages garnisheed for refusing to pay for them. The trouble that each of these persons experienced resulted from failing to take notice of what they were signing.

The salesmen from whom these people obtained their watches usually did business in a parking lot, at a bus stop or in a bar. "Wear it home," they would invite. "No charge. Just give me a buck or so, and bring the watch back tomorrow if you don't like it." Then came the "receipt," as the salesman called it: "Just sign here." It even happened that one man who signed for a friend who was busy starting the car ended up having his own wages attached! According to a Better Business Bureau, one of the most common complaints is from customers who thought they had

signed a "receipt" or something of the sort, but in reality had been tricked into signing a blank contract.

Many other persons experience a financial tragedy because of failing to read carefully the fine print. Only afterward do they discover that they have signed up to pay exorbitant interest rates, or that what the salesman promised is really not provided for in the contract. For example, one family was induced to sign an inflated $1600 contract for house repairs, with the promise that they would receive a $100 check for every person in that area who, after seeing their home, placed an order for similar improvements. Later, however, the company salesman denied any knowledge of such a promise, and the family was stuck with paying the entire price.

ARTICLES IN THE NEXT ISSUE

- Appreciating God's Inspired Word.
- New Faces for an Old Bean.
- Religious Freedom Upheld in Medical Treatment.
- Indoctrination and You.
- Good Reasons for Keeping Clean.

One should remember that it is what is on the paper that one signs that counts; not what a salesman promises, or what he says is there. Beware of anyone who explains, "That's only there for special conditions," or "Pay no attention to that because we never enforce it," or "This clause doesn't apply to you." Do not accept such explanations. Have the contract changed before you sign it, and keep a copy of it.

Another thing to watch for are blank spaces in a contract, or illegible writing or figures that can be doctored up later. It is a common practice of some, after you sign, to fill in these blank spaces with terms that alter the contract altogether. The numbers can easily be changed. One woman customer complained that her contract was for $360, but it came through as $560. Here is an example of where having a carbon copy in legible form can save you from being cheated out of hundreds of dollars.

When entering a hospital, a person is often required to sign certain forms. Here, too, one needs to be careful as to what is signed. One patient in a New York hospital was asked to sign some papers for the hospital records. She refused because the papers contained no provision for her objection, on religious grounds, to taking blood transfusions. (Lev. 17:14; Acts 15:29) However, the woman was persuaded to sign when she was assured that other papers covering this matter would be brought around later. But the promised papers were never brought, and, because she had signed, the hospital had written permission to administer whatever treatment they deemed necessary.

In another instance, a form was brought around for an elderly patient to sign. It granted the hospital permission to perform any operation required, but since it did not contain a 'no-blood-transfusion' clause, she refused to sign. At that she was shown another form, and told this was the one she wanted. After signing, it was discovered that she had signed a form identical to the previous one. By this deception the hospital obtained legal authority to administer a blood transfusion!

This emphasizes how careful one must be. Never forget that your signature holds you legally responsible to fulfill or submit to all the provisions of the contract you sign. So in order to avoid being cheated, or forced to submit to what is in violation of your principles, do not sign anything unless you clearly understand what it obligates you to do. Do not let anyone hurry you into signing. Take your time and read carefully—even the fine print. And always remember to get and keep a copy. This may save you much trouble and a great deal of heartache.

Do You Have TIME for GOD?

Why is it vital to take time to learn and to do his will?

MANY men, even when not at their secular work, are so busy taking care of a garden, polishing the car, playing golf or reading the newspaper, that they fail to take time for God. Women, too, are frequently so busy taking care of their family, engaging in community activities or attending social affairs that they feel they have no time to spare for personal reading of God's Word and for discussing its teachings with ministers who may call at their home from time to time.

On the other hand, there are those who do attend church. But frequently the interest of even these persons extends no farther than the time they spend in church on Sunday morning. They find time for television, movies, plays, boating and other forms of recreation, including the reading of some of the best-selling books, but when it comes to personal reading of God's Word and considering how to put its principles to work in their life, they have no time. If they have a Bible, it usually is not read because there are always other things that seem to be more important. They are "too busy."

Responsibility for a certain amount of this apathy rests upon Christendom's churches, for they have substituted illogical traditions and dogmas, empty ceremonies, money-raising socials and interest-deadening sermons for the vibrant truths of God's Word. They thus help to blind people to the great treasures of wisdom in God's Word, causing them to become indifferent toward God.

Commenting on the boredom that is so evident among many church attenders, Canadian clergyman J. M. Schroeder said: "Boredom comes when a man must try to hear with relish, what for want of relish, he hardly hears at all. By this definition there is certainly much boredom in religion these days. The businessman on a Sunday morning whose mind is on golf can scarcely disguise his lack of interest in the sermon he is compelled to hear." Not having become well acquainted with the Bible, the disinterested churchgoer mistakenly associates what it contains with the bone-dry sermons he hears in church.

For their members, Christendom's churches have much to keep them busy, but imparting an accurate understanding, an appreciation and a trust in God's Word is not part of their program. Note what was reported in the Scottish *Daily Express* of May 14, 1963: "Church members were told in Edinburgh yesterday that their congregations are 'cluttered up' with social circles, drama clubs, men's clubs and women's guilds. 'We're all very busy—but are we very busy with the right things?' demanded Glasgow accountant Mr. George R. Green in his inaugural address as president of the Congregational Union of Scot-

land. . . . Mr. Green's comment on church organisations was: 'Their relation to the main purpose for which the church exists is rarely examined. . . . In many cases the effort of keeping our organisations going is absorbing our whole time and producing very little result.'"

These people who are so busy with church social affairs that they have no time for God are the losers. They are losing out on the wise instructions God has set down in his Word for solving as well as avoiding many personal problems that cause no end of mental anguish. They miss out on the hope-inspiring promises in his Word of a new era of peace and justice. Faith in such promises quiets the heart in this nervous age of nuclear weapons. They fail to learn what God requires of a person in order to escape the disaster He has purposed to bring upon the present wicked system of things. All this is also missed by the indifferent persons who are too busy with weekend pleasures to have time for God.—Zeph. 3:8.

In this seemingly mad world, reasonable persons would like to have something that would have a stabilizing influence in their life, something that they could rely on to show them the right course to follow, something that would give them good counsel on domestic problems. God's written Word can do just that. Its instructions, counsel, laws and wise observations can help you to make decisions that are for your best interests. Its warnings can save you from many personal tragedies, especially the one that is coming with the great war in which God has purposed to bring to an end this wicked system of things. But to benefit from what God has put in his written Word for you, you need to give it your attention. You need to take time to listen to what he has to tell you.

Seeking God When in Need

When in great need of his help, it is proper to turn to God in prayer, but does God answer the prayers of those who turn to him only when they are in trouble and who are too busy for him all the rest of the time?

In the Bible, at Proverbs 15:29, we are told: "The prayer of the righteous ones he hears." This does not mean persons who are simply righteous in their own eyes, but persons who are righteous because they seek God and strive to do his will. Such persons are willing to spend time to learn what Jehovah God's will is by studying the Bible. They are anxious to be taught by him through his Word.

The ancient inhabitants of Jerusalem were at one time too busy in materialistic pursuits and religious activities not sanctioned by God to have time for him. They too neglected the studying of his written Word, giving it no place in their lives. God forewarned them that when trouble would come upon them and they turned to him in prayer he would not hear them:

"Because I have called out but you keep refusing, I have stretched out my hand but there is no one paying attention, and you keep neglecting all my counsel, and my reproof you have not accepted, I also, for my part, shall laugh at your own disaster, I shall mock when what you dread comes, when what you dread comes just like a storm, and your own disaster gets here just like a stormwind, when distress and hard times come upon you. At that time they will keep calling me, but I shall not answer; they will keep looking for me, but they will not find me, for the reason that they hated knowledge, and the fear of Jehovah they did not choose." (Prov. 1:24-29) In view of this statement to the nation of Israel, the person who has no time for God is in danger of not getting a hearing ear from him when in time of

trouble. He is in danger of being a victim of the disaster that is coming upon the world of mankind at God's coming war of Armageddon.—Rev. 16:14, 16.

Listen to Your Creator

Do not make the mistake of being so busy that you have no time to listen to your Creator. His written Word is a treasure-house of knowledge that you can draw upon for wise guidance. It gives you guiding principles so you can have peaceful relationships with other persons. Its moral laws can protect you physically and mentally. Its marriage counsel shows you how to have a happy marriage. It illuminates the way to gain good relations with your Creator and to be a recipient of his gifts. The wisdom of God's written Word can be a source of real happiness for you.

"My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you. Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is more precious than corals, and all other delights of yours cannot be made equal to it. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy." (Prov. 3: 1, 2, 13-15, 18) This wisdom is lost to those who are too busy to let God instruct them.

Having no time for God was very dangerous for the people who lived in the days of Noah. They were so preoccupied with materialistic matters that they had no time to listen to the good counsel God could give them through his representative Noah. They did not want to hear that preacher of righteousness when he pointed out to them what is good and what is bad in the eyes of Jehovah God. Although an effort was made by Noah to warn them of God's purpose to bring an end to their whole system of things, they would not listen. They had things that they considered as being more important for their attention. When the great Flood swept over them, any frantic prayers they might have offered then were useless. It was too late to turn to God. "They were eating, they were drinking, men were marrying, women were being given in marriage, until that day when Noah entered into the ark, and the flood arrived and destroyed them all." —Luke 17:27.

The present generation is in the same dangerous situation as that ancient generation, for it too faces a great catastrophe at God's hands. "Just as it occurred in the days of Noah, so it will be also in the days of the Son of man." (Luke 17:26) With the present system of things facing destruction in God's day of vengeance, this is a dangerous time for persons who have no time for God. Instead of ignoring him and his Book of instructions as so many people are doing, give heed to what he has to tell you. Do not lose out on the wisdom that he has put in his written Word for your benefit.

When Jehovah's witnesses call at your home, do not be too busy to discuss God's purposes with them. Do not be like the people of Noah's day who were too busy to listen to Noah. Remember that God has time for those who have time for him. Such ones he instructs through his Word and organization and is more willing to hear their prayers. "Jehovah is near to all those calling upon him, to all those who call upon him in trueness. Jehovah is guarding all those loving him, but all the wicked ones he will annihilate." (Ps. 145: 18, 20) Allow him to instruct you, and you will know the way to life in his righteous new order.

SURGERY *WITHOUT* BLOOD TRANSFUSIONS

IT WAS September 18, 1964. The place was St. Barnabas Hospital in New York City. A forty-year-old patient with a damaged aortic valve was wheeled into the operating room. Awaiting him was a twelve-man operating team consisting of four surgeons, two medical doctors, a blood specialist, two anesthetists and three technicians. It was a case for open-heart surgery but, instead of blood, the heart-lung machine contained a saline solution to which had been added glucose, dextran and other plasma substitutes.

A report on the operation relates what happened: "The surgery began. The patient's chest wall was opened. Then the sac surrounding the heart was incised. At each step, the medical team rapidly sutured, clamped or cauterized each bleeding point immediately to keep blood loss to a minimum. Tubes were inserted into the upper right chamber of the heart and into the aorta. The tubes were connected to the heart-lung machine. [The pump was started and the circulating blood was diverted from the heart into the machine.] The aorta was opened. Tiny tubes were placed in the two coronary arteries so that the machine could pump blood to the heart muscle itself. Then the damaged aortic valve was cut out, and the man-made one sutured into place. The tubes were removed, the aorta was closed, the chest was closed and finally the skin.

"The operation was over. It had been done exactly as all such operations are, except for these differences: The medical team worked with split-second precision to stop all bleeding at each step; the operation was performed with no wasted motions because each second counted. . . . And not a single drop of transfused blood was given,"* either before, during or after the operation, thereby making medical history. Before the operation it appeared that the patient did not have much more time to live, because of a toxic condition. Today he is back at work, strong and healthy.

Hemostasis

Here was a practical example of *hemostasis*. The term comes from two Greek roots, *haima*, "blood," and *stasis*, "halt," and refers to stopping of blood loss. It requires great care with many little things.

To begin with, there is the matter of first ascertaining the coagulating ability of the patient's blood. From 20 to 33 percent of persons in the United States have blood below par in this respect, and this lack results in more blood loss.

An aid in these cases has been found to be injections of the female hormone estrogen. The fact that women never get hemophilia (although they alone act as carriers, transmitting it from their fathers to their

* New York *Journal-American*, April 11, 1965.

sons), led to the discovery of this use of estrogen. Its use cuts down on the need for ties and sutures during surgery. It seems that estrogen affects the platelets, increasing their number and activity, and these platelets are one of the keys to coagulation of the blood.—*Hemostasis and the Effect of Estrogens,* Excerpta Medica Foundation (1962).

Another aid, a simple one, is for the patient to eat plenty of peanuts ahead of time. Purely by accident it was discovered that peanuts are very beneficial to persons suffering from hemophilia, a disease in which the blood does not clot.—*Nature,* Vol. 185, p. 469 (1960).

To conserve the blood supply during an operation a skilled surgeon exercises great care, but at the same time works as expeditiously as possible. Wherever possible, he avoids a previous incision. Why? Because operations generally result in internal adhesions, and if these are cut through when operating again, there is added blood loss.

He also avoids extending the incision any farther than absolutely necessary. The shorter the incision the less loss of blood, of course. True, it is easier to operate if there is the convenience of a large exposure, but a surgeon concerned with conserving blood will deny himself this convenience.

Among the devices that make for hemostasis or halting blood loss is cautery, or the use of a high electric current instead of a knife, as cutting this way tends to seal the smaller severed blood vessels automatically. And to save blood the careful surgeon makes the greatest possible use of sutures or stitches, ligatures to tie blood vessels, hemostats or clamps, as well as cotton, cloth or a foam product wherever necessary to stop the flow of blood. He even places clamps on each side of the larger blood vessels before making the incision, thereby precluding needless loss of blood.

While all such devices are well known to the profession, they are not used as conscientiously as they might be. It is much easier to transfuse a little extra blood than to take all this added care. But surgeons who have been willing to operate on patients who had religious scruples against using blood tell that they have learned much by their trying for 100-percent hemostasis. A leading New York thoracic (chest) and cardiac (heart) surgeon and one of the original pioneers in closed- and open-heart surgery—the surgeon in charge of the operation described at the beginning of this article—Dr. Charles P. Bailey, tells that he has operated on upward of thirty of Jehovah's witnesses, many of them serious cases. He has never refused to operate because of the patient's objection to blood nor has he lost a single one *because* of it. In fact, of all the Witness cases, only one, an infant, died. And his was a case of transposition of the greater arteries; an operation of such hazards that in all the world there have not been a dozen successful ones thus far.

Hypothermia

The foregoing are not the only ways that a surgeon can use to achieve hemostasis. Among other very effective methods is that known as *hypothermia.* The term comes from two Greek words or roots, *hypo,* meaning "under, beneath, less than normal," and *therme,* meaning "heat." Hypothermia is based on the principle that the "rate at which chemical reactions proceed is dependent on temperature. . . . Since the reaction rate is diminished by falling temperature, the metabolic rate of cells of the living organism is reduced as the temperature falls. In particular is the flow of oxygen essential to keep up the body's metabolic process, and for oxygen

the body depends largely upon the red cells in the blood."* In other words, slow up the metabolic process by reducing the temperature and you need less oxygen, and so, in turn, less blood. At the same time the lower temperature slows the flow of the blood. Hibernation of the lower animals might be said to be a natural example of hypothermia.

Hypothermia has been used for some thirty years now. At first only on rare occasions, and then more and more until in the late fifties its use became quite widespread.

There are several types of hypothermia employed today, such as profound or deep hypothermia, local hypothermia, and moderate and general hypothermia. While both profound and local hypothermia have their uses, it is the moderate and general hypothermia that has the widest application. It is "general" in that the temperature of the entire body is reduced and "moderate" in that it is reduced only about 12 degrees Fahrenheit, from 98.6 to 86.

There are various ways in which this reduction of the body's temperature can be induced, some preferring to immerse the patient in a tub of cold water. But among the most simple, practical and popular is use of the hypothermic or "ice" blanket. It resembles the electric blanket except that, instead of wires of electricity running back and forth in it to warm the body, it has coils through which water is pumped to cool the body gradually. The patient is placed between two of these, and by means of controls, the temperature is lowered so gradually that there is little if any shivering, let alone the danger of fibrillation or fluttering of the heartbeat, as is sometimes the case in profound hypothermia. This procedure is handled by nurses, usually beginning at six o'clock in the morning, and by eight the patient is ready for the operation. Of course, there is the usual need of sedation, either by means of barbiturates or opiates.

When the patient is rolled into the operating room he remains on one of these blankets. An electrical graph recorder connected with a rectal thermometer shows at all times the exact body temperature of the patient. In hypothermia there is no limit to the length of time that an operation may take. Furthermore, because of the reduced metabolic rate there is so much less need for any transfusion; and any substitutes such as saline-sucrose, dextran or PVP are wholly adequate.

Consider a typical case history. In 1958 an accountant was urinating blood for some time before he consulted his physician. X rays revealed that he had cancer of the bladder, a malignant tumor the size of an orange. Because of his putting off going to a doctor his blood count was down to 3.2 grams of hemoglobin (normal is 14.5). As he had religious scruples against blood transfusions, he had difficulty in finding a surgeon and a hospital willing to handle his case. He finally found Dr. Philip R. Roen, a member of the American College of Surgeons and today a fellow of the New York Academy of Medicine. Because of Dr. Roen's empathy and his confidence in hypothermia he readily agreed to take the case. The operation lasted two hours, and in about two months the patient was back at work. In spite of the seriousness of the operation, he survived it upward of five years, dying about a year ago at the age of sixty.

According to the surgeon that performed that operation, hypothermia has many merits and apparently is neglected simply because of the extra work it entails in preparing the patient and while operating. The principles governing hypothermia in surgery are taught in all medical schools, but seem to be forgotten or ignored by

* *International Anesthesiology Clinics* (1964), p. 803.

most surgeons upon entering their practice. It is especially indicated for all poor-risk patients as well as for those having high fevers.

Giving somewhat similar testimony as to the value of hypothermia is the aforementioned Dr. Bailey. He tells that there are not a few cardiologists who are of the opinion that hypothermia should be used far more than it is. Among those that do appreciate its value are those at the Neurological Service at the Toronto, Canada, General Hospital.—*Annals of the New York Academy of Sciences,* Vol. 80 (1959).

A favorable report on hypothermia is also found in an article appearing in the *Surgical Clinics of North America,* February 1964. Among other things, it had the following to say: "Moderate hypothermia . . . permits reduced perfusion rate and still supplies physiologic needs. . . . There is an increasing quantity of evidence that hypothermia is of value in stress states. . . . The pulmonary complications that sometimes accompany open-heart surgery are not present when it is used. Hypothermia not only reduces oxygen needs of the tissues, . . . but it also directly depresses the activity of the entire adrenal gland."

No question about it, hypothermia may often spell the difference between life and death for a patient needing extensive surgery and it is of special value when operating without blood transfusions.

Plasma Substitutes

Among the things that have made possible all this surgery without the use of blood transfusions have been plasma substitutes. The medical profession prefers the term "plasma substitutes" to "blood substitutes" because none of the substitutes are able to supply the body with oxygen as can blood. Among the oldest and most time-honored plasma substitutes is simple saline solution, salt and water. At times sucrose or "sugar" is added to the saline solution. A complex mixture more closely resembling or simulating the body fluids that has come to be in much favor, and deservedly so, is Ringer's lactate solution.

A modern synthetic solution that is highly regarded in certain eastern United States hospitals is PVP, standing for polyvinyl pyrrolidine. It is a product of the plastics industry.

Then there is gelatin in certain forms, which, dissolved in water, is preferred by some surgeons. It can serve as a plasma substitute because its molecules are of such size as not to seep through the walls of the blood vessels into the surrounding tissue. There is also sucrose or the "sugar" and water solution, long used for intravenous feeding. Some surgeons prefer it for priming their heart-lung machines.

What rapid progress has been made in this regard can be seen from an item appearing in the United States Joint Blood Council's statement regarding the indications for blood transfusion, published in 1962. It stressed the importance of blood and, among other things, stated that "open-heart surgery and other major surgical procedures would not be possible without large supplies of blood." But only two years later, in 1964, there appeared in *The American Journal of Cardiology,* a report by a team of surgeons at the Baylor University Medical School, Houston, Texas, telling of the performing of more than 450 open-heart operations using as a primer in the heart-lung machine only a 5-percent sucrose solution. As a result more and more leading medical institutions in the United States and Canada are now priming their heart-lung machines with sucrose or similar solutions. And not without good cause.

They get better results from these plasma substitutes than from whole blood, as Dr. Mustard, of the Sick Children's Hos-

pital in Toronto, Canada, stated when arranging for an open-heart operation on a child without the use of blood. These plasma substitutes have a number of advantages: They cost far less, can be used immediately, requiring no delay for typing, and do not induce hemorrhaging, which often occurs when large amounts of whole blood are used. Also, patients recover more quickly from their operations, and their kidneys and other internal organs function much better, if such solutions are used instead of blood. It should be added that among the things that have made possible the use of the heart-lung machine without blood has been the changing of them so that they need only one and a half pints to prime instead of eight or more.

Perhaps the most useful of all the plasma substitutes is dextran,* which is being used world wide, in particular the more recent low-molecular-weight dextran. Surgeons report using it scores of times with "gratifying results" in various types of operations in which they had formerly used whole blood. Particularly do some recommend it in lieu of the one-pint whole blood transfusion. Arguing also in favor of dextran are its ever-increasing medicinal uses, as in clearing up clots in the veins of the legs, as well as gangrene in the extremities.

The Blood-Transfusion Risk

As indicated in the foregoing, among the reasons that some surgeons have shown such readiness to accept patients who have scruples against blood transfusions has been their empathy and confidence in their own medical procedures. However, there is yet another powerful reason why these have been so willing to cooperate. And what is that? Their appreciation of the risks involved in blood transfusions.

On this matter several university professors of surgery said: "One must certainly consider when he prescribes whole blood that an illness may be inflicted which is far worse than the retarded recovery which is assumed but not proved to attend failure to replace all preoperative red cell deficits and all operative blood loss. Since certain complications are unavoidable after transfusion, one's only means of prevention of transfusion morbidity is to avoid transfusions . . . The only way by which death from serum hepatitis can be eliminated is to avoid transfusions." —*Complications of Surgery and Their Management* (1960), Drs. Artz, Hardy and Wilson.

Because these grave risks accompany blood transfusion we find surgeons, such as Dr. Philip Thorek, clinical professor of surgery at the University of Illinois College of Medicine, stating: "I'm scared to death of blood." And on another occasion, "In doing major surgery I use blood in many cases but also feel happier when the operation can be performed without a transfusion."

Yes, the medical profession is becoming ever more keenly aware of the risks involved in blood transfusions. At the same time it is making great strides in operating without blood.* Part of this progress is no doubt due to the refusal of the witnesses of Jehovah to take blood. Thus, according to the *American Journal of Cardiology* for June 1964, the fact that the heart-lung machine can now be primed without blood resulted from the willingness of a group of surgeons to follow "a medically unsound course of treatment . . .

* University of Minnesota surgeons have used dextran instead of blood hundreds of times in their heart-lung machine for open-heart operations.

* For example, in the *Sinai Hospital Bulletin*, Detroit, Mich. (1963-Winter), appeared the statement: "Our trepidation has diminished in assuming responsibility for members of . . . Jehovah's Witnesses."

because of the sincerity of their patient in not wanting blood."

A Challenge

That team of surgeons faced a challenge and met it triumphantly. A similar challenge faces each surgeon when confronted with a patient who has religious scruples against using blood. Use of methods other than those he is accustomed to may require greater patience, more skill and involve a certain added risk. He may therefore probe with questions to find out how strong the patient's convictions on the matter are. Some, finding that the patient is firm in his request, say they cannot operate without blood. That may be; they may not have used other procedures enough to have confidence in their ability to handle them. In such cases it would be wise for the patient to look elsewhere rather than insist that the surgeon do something that he feels is unwise or that he lacks the desire to do.

But there are surgeons who are willing to help, who are willing to respect the religious convictions of their patients, and their number is ever increasing. Many have operated on Jehovah's witnesses and they are acquainted with their religious objections to blood transfusions. They know that, generally speaking, these patients do not expect them to do the impossible. Furthermore, they have found that they are quite willing to sign a statement absolving the surgeon and the hospital, not of all responsibility for their work, but of responsibility for complications that may arise from not using blood. So these surgeons, having checked and satisfied themselves that they are dealing with such a person who is sincere in his religious convictions and who is reasonable in what he expects of his surgeon, are willing to do all they can to help. The good results of their efforts have made clear that surgery is possible without blood transfusions.

A VISIT WITH THE Pygmies

By "Awake!" correspondent in Cameroun

IT WAS hot and sunny, a typical morning during dry season in equatorial Africa. We set out with our companion along the road, cutting through the forest on our way to the next village, where we were looking forward to telling the inhabitants about the good news of God's kingdom. It was quiet except for the buzzing of insects and the occasional cry of a bird heard from the branches of the trees towering high over our heads on both sides of the road. As we continued along, enjoying the natural beauty that surrounded us, we became aware of a sound coming from somewhere deep in the forest. It sounded like someone singing. "What is that?" I asked our companion. "Why, those are Pygmies," he answered. Pygmies! I was delighted.

Like many people I had often heard about Pygmies but had never had the privilege of meeting them. A multitude of questions sprang to my mind. There were so many things I wanted to know. Our friend smiled. "The best ones to answer your questions," he said, "are the Pygmies themselves. See there in the clearing at the side of the road—that is their encampment. Those small dome-shaped huts are

their sleeping quarters. The singing we hear must be from those who have gone down to the stream to draw water."

When we entered the encampment we were greeted warmly. Our companion was no stranger to these folks. He had lived most of his life in this region and was well known to the Pygmies as the man who preaches about Jehovah. The very word Pygmy brings to mind something small, and this was true of our amiable hosts. They were certainly small in comparison to ourselves. It made me think of a line of poetry I learned in my childhood where an elf, when asked by a curious little girl why he was so small, answered, "I'm just as big for me . . . as you are big for you." Their average height was about four feet five inches to four feet eight inches tall. We were told, however, that there are some Pygmies that are somewhat taller than this but that the tall ones were more the exception than the rule. I could see immediately that their small stature was not all that distinguishes the Pygmies from their Negro neighbors; their skin is more brown than black and their tightly curled hair has a brownish color.

Way of Life

As we spoke to the *doyen* or eldest male of the encampment we learned many things. "We are men of the forest," he said. And with these few words he described in a nutshell the way of life of the Pygmies who live in nomadic bands, or in communities along the roadways in the rain forests of the Congo, Gabon, Central African Republic and here in Cameroun.

Yes, the forest is truly their home. It provides building materials for their huts, their food, toys for their children and, in many cases, their clothing. It is for this reason that the Ba-Mbuti Pygmies who live in the Ituri rain forest of the Congo call themselves "children of the forest" and consider the forest as their parent. They often sing songs whose theme is "the forest is good, the forest is kind." The Pygmies feel quite as much at home in the forest as you do in your own hometown and, although they engage in trade and social intercourse with neighboring Negroes, they rarely integrate and so have been able to keep their identity as forest dwellers.

Pygmy Women

The woman in the Pygmy community plays an important role. She builds the small dome-shaped huts that serve as sleeping quarters for herself and her family, she gathers and prepares the roots, fruit and edible leaves that form an important part of the Pygmy's diet, and she also cares for the children. During all the time she is busy caring for her various duties her *lèlè* or baby is right with her. He sits comfortable and safe on his mother's hip in a broad leather sling.

When a camp site is chosen, it is the women who immediately set to work building the necessary sleeping huts, as the men are busy preparing for the hunt. The size of the huts depends largely on the building materials at hand. They are usually about four or five feet high. The basic structure is formed from bent saplings and this is thatched with broad forest leaves arranged in several overlapping layers so that the hut is quite water resistant. The door is a low opening left on the side, and sometimes a small passage leads from the

door to the inside of the dome. Even the Pygmies must stoop to enter. To furnish her home the Pygmy woman gathers more leaves, which she arranges to make a soft bed. In just a few hours all the huts are built and the women have reason to be proud of their handiwork.

One elderly woman invited us to come inside her hut and see for ourselves. We had to crouch to get in, but, once inside, we could see it was well constructed and quite suitable for its intended use.

Reputed Hunters

These "men of the forest" have a well-established reputation as hunters. Their extraordinary agility permits them to move swiftly through the forest in pursuit of game. Even those Pygmies who have given up the nomadic life in favor of life in established communities still live largely from the hunt. They often leave their villages for months at a time to go into the forest in search of game. At such times the whole family is likely to come along and each has his special work to do.

The men spend many hours preparing and keeping their weapons ready for the hunt. Such weapons vary greatly from one band of Pygmies to another. Some have learned to use guns, but many seem to prefer the traditional weapons of their ancestors. Some Pygmies carry small bows with arrows that are poisoned with Strophanthus, which can kill a small animal with a mere scratch. Others use nets made from vines. These nets are usually about four feet high and often more than a hundred feet long. Still other bands of Pygmies use spears and various forms of traps. With these weapons they hunt antelopes, monkeys, birds, buffaloes, and even elephants.

When hunting small game no special ritual is followed, but this is not the case when the hunt is for larger game such as buffaloes, gorillas or elephants. Before going after such big game many bands of Pygmies observe special rites and ceremonies. For almost a week a ritual dance called *"djengui"* is organized. During these ceremonies the witch doctor invokes dead ancestors to find out if the hunt will be successful or if it will be dangerous.

If the hunt for one of these bigger animals, and especially for an elephant, has been successful, it is a time for rejoicing and hard work. Meat is cut up and dried, and there is much dancing and singing in the encampment. Demonstrating their usual generosity, the Pygmies invite Negroes from neighboring tribes to come. There is meat for everyone.

When game has been frightened away and the nearby vegetables begin to get scarce, it is time for the Pygmies to move on. The huts are abandoned and the whole band migrates through the forest to a new camp site.

In Search of Honey

Not to be overlooked is the important place that honey occupies in the Pygmy's life. In the legends about their ancestors it is said that when the first Pygmies migrated to the rain forests of Africa, weary and hungry, it was wild honey that saved them from starvation. Today when strangers visit an encampment they are offered honey as a sign of welcome. When a Pygmy has to spend many days in the forest, he likes nothing better than to have a good supply of honey with him.

But where do they get the honey? We saw for ourselves. Three men were going into the forest that very afternoon to get honey and they invited us to come along. There was no path where we entered the forest. Our three Pygmy friends went ahead of us, cutting aside vines and leaves

as they went along to leave us an easier passage, but, even so, it was all we could do to keep up with them. Happily the tree in question was only about half a mile from where we entered the forest and we soon arrived. At first glance the tree looked just like any of the other tall gray trees that stood around. It was only when one of the men pointed out a dark hole in one of the branches that I became aware of the bees.

After a brief discussion the Pygmies decided the tree with its smooth gray bark was too high and too dangerous to climb, so they would chop it down. The decision made, each one began to busy himself in preparation for the work at hand.

The first man gathered some sticks and leaves to light a smudge fire to keep the mosquitoes and small flies away. The second lit his small pipe, which had a short stem broadening out until the part held in the mouth was as big around as the bowl of the pipe. Satisfied with his pipe, he began to sharpen his ax, holding the blade over the fire until it was hot, then filing it to a sharp edge. The head or blade of the ax was made from a piece of flat car spring sharpened at one end and tied with a vine to a handle made from a thin sapling cut close to a strong branch. The blade was inserted in the trunk and the branch served as the handle, forming an ax that looked like a short-handled hoe with the blade turned sideways. The third man cut a vine long enough to encircle the tree and his own body. With the help of this vine he climbed up about eight feet to where the tree was not so thick and began to chop. Each man took his turn chopping, until finally the enormous tree fell.

There were bees everywhere! A few strokes with the ax opened the hollow branch, and there was the honey. The Pygmies escaped without being stung, but our friend came away with a very swollen top lip. The honey was superb!

Religion

Their living so close to the handiwork of God, it is not surprising that Pygmies are religious people who believe in a Supreme Being who created the earth and sky. Some Pygmies have adopted the religions brought to Africa by missionaries; others have kept to the traditions and superstitions of their ancestors.

Among the latter group especially reigns a terrible fear of death and dead persons. If there has been a death in the encampment, it is not uncommon for the entire band to abandon the encampment, leaving only two persons behind to cover the body with the materials of his hut. This done, the two make haste to rejoin the rest of the band in their new camp site. No child is permitted to look upon a dead person. Why this fear? Not knowing what the Bible teaches, they believe that death is a person and that if he sees you he will surely take you away. To avoid being recognized by "death," the two who are left behind to care for the dead are protected by a special "charm."

We enjoyed our visit with the Pygmies. It was interesting to learn of their way of life and a joy to share with them our hope of living forever in Jehovah's new order of things where death will be no more. There have been some from among these kindly people who have been delighted to learn of this hope from the Bible. To them, too, is opened up the unspeakable privilege of being among those mentioned at Revelation 7:9, 10, persons "out of all nations and tribes and peoples and tongues [who are] saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' "

VIETNAM
—A Dangerous Powder Keg

TINY South Vietnam, with a population of a little more than fifteen million, has become a dangerous threat to the peace of earth's three billion people. Like a small flame that can grow into a devastating forest fire, the war going on there has the potential of engulfing the entire world in a frightful nuclear holocaust. Understandably, world leaders are striving to limit the war to southeast Asia and to find some formula for stopping it.

The roots of the Vietnam conflict go back quite a few years. When Japanese troops were in the process of wresting it from the hands of the French in the early 1940's, native guerrilla groups began operations against them. The two Communists who are now leaders of North Vietnam, Ho Chi Minh and Vo Nguyên Giap, headed some of these groups. They called themselves Viet Minh.

Following World War II and while other national groups were squabbling among themselves, the Communist Viet Minh began taking over the country. On September 2, 1945, they proclaimed a republic and began an effort to push out the French who had returned to Vietnam. This effort continued until July 20, 1954, when a conference of eight nations discussed, in the Swiss city of Geneva, the Indochina question. It was finally agreed to partition Vietnam near the seventeenth parallel, with the Viet Minh receiving North Vietnam. It also was agreed that all-Vietnamese elections would be held before July 20, 1956.

In accord with the Geneva Conference, North Vietnam requested talks with South Vietnam on arrangements for holding national elections. The Geneva Conference called for such talks to be held after July 20, 1955. South Vietnam's Premier Ngo Dinh Diem rejected the request, and then insurgents, known as The National Liberation Front of South Vietnam, began guerrilla actions against the Diem government, which actions have developed over the passing years into the war that is now threatening the peace of the world.

Role of the United States

The United States became interested in the problems of Vietnam after World War II when the French were trying to combat the Communist Viet Minh. Through the French it gave military and economic aid to the South Vietnamese. Then when the French pulled out, the United States continued its aid and steadily increased its influence in the country. Now the American commitment involves a steadily growing part in the war against the rebels whom the South Vietnamese deprecatingly refer to as Viet Cong. More than three billion dollars in economic and military aid has been sent to this small country during these years of United States' involvement.

Although the United States participated in the Geneva Conference, it has not encouraged the successive South Vietnamese governments to carry out the Geneva

agreement regarding national elections. It has backed governments such as the hated Diem regime that do not have the popular support of the people. Regarding this, Bernard Fall states in his book *Street Without Joy:* "It takes all the technical proficiency our system can provide to make up for the woeful lack of popular support and political savvy of most of the regimes that the West has thus far sought to prop up. . . . What makes the difference between defeat and victory in Revolutionary War [is that] the people and the army must emerge on the same side of the fight. . . . In South Viet Nam that essential condition did not yet exist as of early 1963." Regarding this matter of popularity, Drew Pearson in the Honolulu *Star-Bulletin* of February 24, 1965, reported: "When Sergeant Eddie Anderson of Kansas City, wounded in Vietnam, was asked what was the basic trouble over there, he replied, 'I guess the Viet Cong is more popular with the people of the country than our side is.' This is about the frankest diagnosis that has come out of Southeast Asia in a long time. Other fragmentary information indicates that it is the truth."

Fear that communism will spread throughout Asia is the principal reason why the United States has committed itself so deeply in the Vietnam conflict. The New York *Times* of May 9, 1965, pointed this out when it reported what President Johnson said in one of his speeches on Vietnam: "Mr. Johnson said the aim of the guerrilla war was not only the conquest of South Vietnam, but a desire 'to show that American commitment is worthless.' " He added: "Once that is done, the gates are down and the road is open to expansion and endless conquest." This view is called the theory of the falling dominoes. When several dominoes stand on end and near one another, the fall of one causes all of them to fall. Similarly, the fall of South Vietnam to the Communists would, it is feared, pave the way for the fall of all Asia, from India through Japan and the Philippines.

However, not everyone agrees that the theory holds true with regard to Vietnam, as was pointed out by Professor McT. Kahin. According to the New York *Times* of May 16, 1965, he stated in a public debate: "So long as Southeast Asian governments are in harmony with their countries' nationalism, and so long as they are wise enough to meet the most pressing economic and social demands of their peoples, they are not likely to succumb to communism." Where the spread of communism is a real threat is in countries that have unpopular, corrupt governments and dire poverty. This has been a problem in Vietnam. The magazine *U.S. News & World Report* of January 11, 1965, observed that one of the problems in Asia is "poverty—poverty the like of which does not exist anywhere else in the world, poverty so grinding that statistics on family income are meaningless. . . . Unless we can find some way to really help Asians, we're in trouble of the worst sort. We're getting richer and they're getting poorer."

The United States is determined to prevent a Communist takeover in South Vietnam and is willing to send as many of its own troops there as may be necessary to do this. Because of the apparent impossibility of crushing the insurgents militarily, due to their having the support of the people and having help and sanctuaries in neighboring countries, President Johnson said that "in the long run, there can be no military solution to the problems of Vietnam. We must find the path to peaceful settlement. Time and time again we have worked to open that path. We are still ready to talk, without conditions, to any government. We will go anywhere, dis-

cuss any subject, listen to any point of view in the interests of a peaceful solution. I also deeply regret the necessity of bombing North Vietnam. But we began those bombings only when patience had been transformed from a virtue into a blunder—the mistaken judgment of the attackers." By intensive bombing raids, the United States has hoped to persuade the Viet Minh to negotiate a settlement of the dispute.

Opposition to United States' Policy

The Communist nations are, of course, vehemently opposed to the American policy in South Vietnam. The North Vietnamese paper *Hoc Tap* of September, 1963, observed: "South Vietnam can be liberated only by force. To that end we must smash the reactionary administrative machinery and the imperialists' mercenary army. This revolution can and should be decided only by revolutionary action, using the force of the masses to defeat the enemy forces; it cannot be settled by treaties and agreements." Expressing the view that the United States government also holds with regard to the significance of the conflict in Vietnam, General Giap of North Vietnam said: "South Vietnam is the model for the national liberation movements in our time. . . . If the special warfare that the U.S. imperialists are testing in South Vietnam is overcome, this means that it can be defeated everywhere in the world."

Within the United States there have been many protests against American policy in Vietnam. Twenty-five hundred clergymen requested President Johnson to stop the bombing raids. One hundred and thirty-four professors urged an end to the escalation of the conflict. Hundreds of university students have protested American participation in the war and a number of United States senators are urging the U.S. administration to pull American forces out of Vietnam. There are, of course, many other Americans strongly in favor of the Vietnam policy.

The United States would like to get out of Vietnam but without losing face and without losing South Vietnam to the Communists. But it finds itself in a very costly and dangerous dilemma. If it pulls out, that would confirm the Communist ideas about revolutionary wars and might open the way for the spread of them. If it stays in, the war is likely to drag on for years, being a costly drain of men, money and materials. The war is now costing almost two million dollars a day. So a negotiated peace is very much desired. As an encouragement toward that end, President Johnson has promised to institute a one-billion-dollar program for developing southeast Asia, which program would include North Vietnam, if the Viet Minh will negotiate a settlement of the conflict.

Religious Factors

What is not generally known is the role played by certain religious factions in much of the trouble. In 1954 when the country was split into North and South Vietnam, hundreds of thousands of Catholic Vietnamese found themselves in the section dominated by the Communist Viet Minh. Since bishops in two major Catholic provinces had built up armies to fight the Viet Minh along with the French, Catholics had good reason for feeling that they were not particularly welcome in North Vietnam. So they moved into South Vietnam, where they received special privileges under the rule of the Catholic Ngo Diem.

During the closing years of World War II when Vietnam was under Japanese control, Diem was in exile, living at the Maryknoll Catholic Seminary in Ossining, New

York, in the United States. How he gained power after returning to Vietnam is described by the progressive Catholic magazine *Ramparts* of January–February 1965: "Diem would have been merely another emigré politician had he not won the favor of an intensely loyal and influential group of Americans. When Diem assumed power in 1954, he was perhaps better known in the U.S. than in Vietnam. Not the least among his American followers was Cardinal Spellman."

Describing how he built up a Catholic dictatorship in South Vietnam, David Halberstam, a New York *Times* correspondent in Vietnam, wrote in the September 14, 1964, edition of that paper: "In forming a government in a country eroded by division and jealousy, he created an apparatus in which jobs in the secret police network and the command of key divisions went to Catholics. . . . More than two-thirds of the province chiefs were Catholics."

Although the Catholics wielded overwhelming governmental control in South Vietnam, they represented only 9 percent of the population. The major portion of the population, 65 percent, is Buddhist, and the remainder are of various other religions. As might be expected, a great amount of animosity was generated between the Catholics and the Buddhists because of the injustices and oppressions of the Diem regime. Buddhist demonstrations spearheaded the crisis that finally toppled that corrupt government.

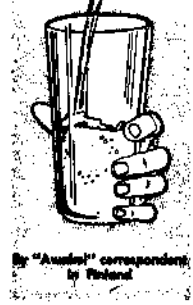
The instability of the governments that rose and fell in quick succession after the fall of Diem was due in large part to the friction between the Catholics and the Buddhists. The Buddhist objection, in some instances, was lack of satisfactory representation of the Buddhist majority in the government. The administration under Phan Huy Quat, a Buddhist, brought a certain amount of stability to South Vietnam, but it was not liked by certain Catholics. In fact, the New York *Times* of May 10, 1965, reported that a new Catholic political organization had been formed with the tacit approval of the Catholic church. In bitter terms it denounced the Quat government as being soft on communism, and he finally resigned.

Despite American support, the South Vietnamese government controls only about one-quarter of the territory in South Vietnam. As in any war, the situation is fluid, changing from day to day, but in March, the magazine *U.S. News & World Report* observed: "The Communists are now isolating the South Vietnamese provinces, hiding easily from attack, maneuvering at will, dominating most of central Vietnam while readying for an all-out assault." In these areas The Liberation Front collects taxes and recruits soldiers. It might, therefore, be said that South Vietnam has two governments.

There is really no feeling of attachment by the people in the countryside for the government in Saigon. The tradition in Vietnam is for local rule by chiefs rather than a national government. Significant too is that 85 percent of the people live in the countryside, and this is where the insurgents freely operate, promising the peasants land of their own and freedom from absentee landlords. Americans are accused of being aggressors, foreigners who have taken the place of the French colonialists.

There are definitely two sides to the story about Vietnam. It is good to know them both. No matter what view a person may take of it, the awful fact remains that the war in Vietnam is like a flame on a fuse of a powder keg the explosion of which could wreck the world.

"A GLASS OF MILK, PLEASE"



By "Aunties" correspondent in Finland

"HERE'S your breakfast, Heikki, and don't forget to drink your glass of milk!"

"Oh, Mom, why can't I just have a cup of coffee like you and Dad?"

"Milk is rich in food value, Heikki, and that's what you need as a growing boy. So it's good for you to drink your milk."

"What Mother tells you is right. It's far better for a growing boy to drink milk than coffee. . . . I have an idea. How about our making a trip out into the country to learn a little of what's behind our having milk at the table every day? What do you think of that?"

"Oh, Dad, that sounds exciting; I'd like to do that. When can we go?"

We'll have to make arrangements first, but I know a man who has a dairy farm. I'll telephone him and arrange for us to go out there as soon as possible. But right now you can start thinking about what questions we should ask when we get out there."

"I'll do that, Dad."

Visiting a Farm

Arrangements completed, father and son are on their way to the farm.

"We're almost there now; in fact, that must be the farm over there. Do you see that large cow barn?"

"That's probably the farmer waiting outside for us."

"I think so. Let's go over and greet him. And, Heikki, remember to thank him for letting us come out here to look over his dairy farm."

"Hello!"

"Hello and welcome! I'm sure glad to have you and your son come out here and visit us and see a little of what takes place here on our farm."

"We appreciate this very much. As I told my son, there's a lot more to know about milk than just that it's something we have on our table."

"That's true, and I'll be glad to tell you something about it. Let's start by going over to the cow barn."

"Well, what do you think about such a row of cows? Have you seen so many before?"

"No, not really like this! Just what I've seen in pictures. Does our milk come from these cows?"

"That's a little difficult to answer, but it could be. In any case, the milk is gathered from many places before there is enough to meet the demand of a big city. A city like Helsinki needs about 475,000 liters (125,000 gallons) a day."

"How often do you milk the cows?"

"Usually twice a day, in the morning and in the late afternoon, and it's quite important, as far as production is concerned, to milk them at the same time every day. Do you have any idea of how much milk we get from one cow?"

"No, but it must be quite a lot, I guess."

"Yes, indeed. Now if you will think of a one-liter milk bottle (about 1.1 quarts), you can imagine it better. Last year, on

the average, each cow gave about 5,000 such bottles of milk! That's something, isn't it?"

"Yes, it is. Does one cow really give that much? Dad, what if we got that much milk?"

"Well, that would probably be a little too much for us. But now, son, while we're talking about how much milk each cow produces it would be interesting to know how much butter that would mean."

"Last year we had an average of close to 208 kilograms (close to 460 pounds) of butter per cow. But some cows do much better than that. There are cows giving more than 9,000 kilograms (20,000 pounds) of milk, and one cow I read about gave more than 546 kilograms (more than 1,200 pounds) of butter last year."

"It certainly must require a lot of work to reach such high production figures."

"It definitely does. It might easily mean twenty or thirty years of careful planning, always choosing the best stock for breeding purposes, taking into consideration the percentage of butterfat as well as the quantity of production. And it means the investment of a great deal of money. The price of one breeding animal may run up to ten thousand Finnish marks (more than $3,000)."

"Is the fodder of much importance as far as production is concerned?"

"Yes, very much indeed. For this reason it's possible to get advice to ensure that a cow having a high production also gets the right kind as well as the right amount of fodder. The aim of this is to keep the production high over a long period and with a high fat content."

"Dad, ask what is done to the milk after milking the cows."

"Yes, that's a good question. It would be interesting to know what is done to ensure that only good-quality milk reaches the consumers."

"As you can see, we're using a milking machine; and, of course, we make sure that it is cleaned thoroughly after each use. Not only that, but we also make sure the cows are clean. The milk is taken up here to be strained, and then it runs down over a cooler that cools it down quickly, so that it will keep. The milk is taken daily to the dairy for further treatment. Farmers are interested in delivering milk of high quality, because they are paid accordingly. Any other questions?"

"No, but we sure have been glad to be here and see what takes place on the farm. Now we can appreciate some of the work that has to be done here so that we can have milk every day."

"It has been a pleasure to have you here. But let me suggest that there's a lot more to the preparation of milk than what you've seen here, so if you want to visit a dairy to see what takes place there, I would recommend that."

"Thank you very much; that's a good suggestion. We would like to do that. And thank you again for letting us come here."

Visiting a Dairy

The day comes for father and son to visit the dairy. Arriving at the dairy, the father talks to the one in charge:

"My son and I were visiting a dairy farm recently and found it so interesting and we were advised to visit a dairy also."

"It will be a pleasure to take you on a tour. How about starting over here where the milk is received?"

"Fine. I'm very interested in knowing what is done to all the milk that comes to the dairy."

"The first thing we do is to weigh the milk so that the farmer can be paid according to what he sent. Likewise the milk is tested for fat content as well as grade of purity."

"How can the purity of the milk be tested?"

"It's done by what we call the methylene blue test. We take a certain amount of milk and then add methylene blue of standard strength (in the proportion 1 to 10), which gives the milk a blue color. If there are many bacteria in the milk, then the bacteria will soon make the blue color disappear and the milk will look normal. If there is only a small quantity of bacteria, it takes a long time for the blue color to disappear. So milk that still has a blue color after 5½ hours at 38 degrees centigrade (100° Fahrenheit) is considered here as first-class milk. Let me say that more than 99 percent of the milk received here is of this grade. The best way to ensure first-class milk is to have the milk cooled down as quickly as possible after it comes from the cows."

"What is done to the milk that is to be used for drinking?"

"It is cooled down to 2 or 3 degrees centigrade (36° or 37° Fahrenheit). Then to get the desired fat content of 3.9 percent, which is normal for drinking milk, we add skimmed milk. Milk normally averages about 4.3-percent fat when received. Now as the milk proceeds on its way it's purified and homogenized. To accomplish this it's put through this device that rotates at a speed of 4,500 revolutions per minute."

"What is homogenizing? This is something that I've never understood."

"You might remember having seen your mother turning the milk bottle around so as to mix the cream that had collected on the top back into the milk."

"Yes, I remember that."

"Well, when milk is homogenized, the fat globules in the milk are broken up to the extent that no cream layer forms on the top of the milk."

"I've also heard that milk is pasteurized, but what that actually is I don't remember now."

"In pasteurizing the milk, which takes place here, the milk is heated to from 72 to 75 degrees centigrade (162-167° Fahrenheit) for a period of 10 to 15 seconds and then immediately cooled down again. This ensures that the milk keeps better and that any disease germs are killed. So today most of the milk used for drinking is pasteurized. In this way the spreading of epidemic diseases by means of milk is avoided."

"Now, of course, not all the milk is consumed in the homes as milk. There are a lot of other things made from it."

"Yes, although we here in Finland have a sort of world record in milk consumption, 283 liters (close to 75 gallons) per person a year, still, of course, many other products are made from milk, such as butter, cheese and milk powder. You no doubt have had chocolate milk, haven't you?"

"Yes, I like that!"

"Well, this is a refreshment drink made from milk. Then, of course, there are the different kinds of sour milk. But what is it you think of on a hot summer day?"

"Ice cream!"

"Yes, and this is an important product made from cream and milk. Here in Finland we eat one and a half liters (about three pints) of ice cream per person a year."

"Dad always tells me that it's good for me to drink milk. Why is that?"

"Well, first of all, considering that our consumption of milk and milk products as a whole is so high, it forms an important part of our entire nourishment. In Finland we receive as much as 36 percent of the calories, 37 percent of the proteins, 84.4 percent of the calcium, 70.8 percent of the vitamin A, 67 percent of the vitamin B_2 and 16.9 percent of the vitamin C that we need from milk and milk products. These figures, of course, differ from country to country. Likewise through milk

you get a lot of important minerals that the human body needs, such as sodium, potassium, calcium, magnesium, phosphorus and iron. Milk contains all these, except iron, in large quantities. For children, calcium is of special importance as building material for the growing bones and it's important also for your teeth and nails. You have heard of vitamins, haven't you?"

"Yes, I have."

"It has been explained that milk contains all the known vitamins. And milk is an outstanding protein food. The proteins in milk are said to be biologically valuable because they contain a large quantity of all the vital amino acids that make up high-grade proteins. Milk sugar or lactose is another important part of milk; it makes up about 50 percent of the dry matter in skimmed milk. It's a kind of sugar that is not obtainable from any other foodstuff. This sugar is considered important, especially for small children, as far as digestion is concerned."

"That is a lot of information about the food value of milk. What is this we have here?"

"This is where the milk is packed, either in bottles or cartons. How do you get your milk?"

"We get it in bottles. But what is the difference?"

"It's more a question of what one prefers. The bottle has its advantages, but it needs cleaning and is used a number of times. The cartons can be thrown away after use. Some housewives prefer cartons even though they cost a little more, because they don't need to bring empty bottles back to the store. Here about 50 percent of the milk is placed in cartons, 20 percent is bottled and about 30 percent is sold in bulk."

"It looks as though we are getting to the end of our tour."

"Yes, and it has been a pleasure to take you around. I hope you appreciate milk now even more than you did before."

"We surely do, and thanks a lot for the tour."

Back home at the table next morning, father says: "We really learned something on our tour of the farm and the dairy, didn't we, Heikki?"

"We sure did! I never thought of all that when I saw a bottle of milk before."

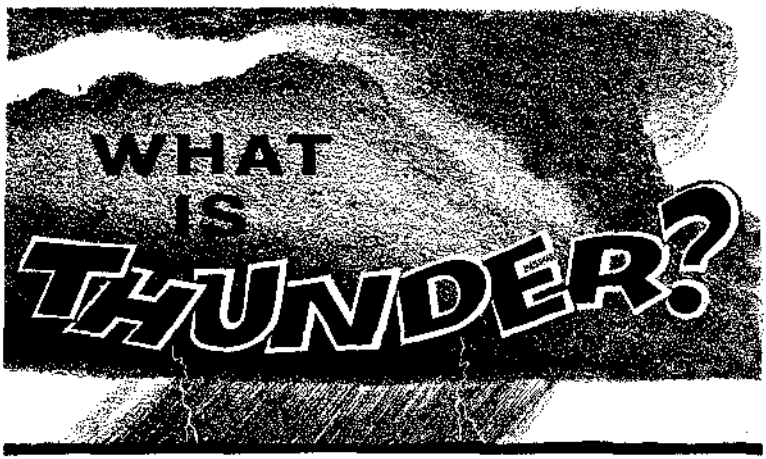
"It certainly is interesting to see how big a role milk plays in our daily food intake and to see how we use it in so many ways. But here comes Mother now with the breakfast."

"Here's your food, Heikki. But you should have something to drink. What would you like to have?"

"A glass of milk, please."

Special Dispensation

● The July 1964 issue of *Air Travel* reports: "Catholics traveling on Trans World Airlines flights on Fridays and other days calling for abstinence from meat may now eat meat under a special dispensation granted to the airline. The dispensation, granted by the Holy See at Rome, dispenses the obligation of abstinence by Catholic travelers, crew members and employees whenever and wherever they are served meals by TWA." Catholics might well draw more than one conclusion from this notice: Either that they ought to travel by TWA, or that the requirement of abstinence from meat was not too important anyway. But the Holy Bible shows that the requirement is not something trivial, because adherence to religious regulations that require one "to abstain from foods which God created to be partaken of with thanksgiving" mark one as a person who has fallen away from true Christian faith.—1 Tim. 4:1-4; Gen. 9:3.



ABOUT two hundred times every year in tropical lands such as equatorial Africa, Java and Panama great masses of black clouds appear on the horizon and move across the sky. Lightning shoots out of the clouds, sometimes striking trees, and there is a tremendous noise. With every flash of lightning a great sound of thunder fills the heavens overhead. In other parts of the world thunderstorms are common but less frequent, and in the very cold regions of the far north they are rarities. There is possibly no other display in the heavens that is as fear-inspiring as a thunderstorm with its flashing bolts of lightning and sky-filling noise of thunder.

In ancient times people were so impressed by the sound of thunder that they felt certain that it was caused by the action of certain gods. Norsemen believed that every sound of thunder they heard was caused by a great hammer in the hand of their god Thor. They regarded Thor as the god of thunder and lightning, and they worshiped him under the symbol of a hammer. A hammer of wood or iron was suspended in their temples and representations of it were carved on gravestones in much the same manner as many people in Christendom do with the cross.

The impressive sound of thunder in a thunderstorm was thought by the Greeks to be caused by their god Zeus. He was, therefore, called thunderer or mighty thunderer. Because the lightning that shoots out of clouds was thought to be caused by him, the Greeks had the practice of fencing off spots that had been struck by lightning and dedicating those spots to Zeus.

Among Indians on the American continent, a great number of views were held as to the cause of thunder. Like the Norsemen and Greeks, they thought that thunder was caused by invisible spirits or gods. The Yuchi tribe imagined that it was the noise made by a great black snake with rattles on its tail and on whose back a supernatural being rode. Cherokee Indians thought that thunder was the noise of two boys playing ball in the sky. Other Indians claimed that thunderbirds caused thunder when they flapped their wings. Ancient Indians in the country of Peru used to worship thunder as a god and made sacrifices at places where lightning struck. This god is still worshiped in Peru by Catholic Indians under the name Santiago or Saint James.

Unquestionably, the mighty, sky-filling sound of a great rumble of thunder is exceedingly awesome. When lightning strikes nearby and the thunder caused by it sounds like an explosion, even adults can be greatly frightened. With immense power being indicated by the sound of thunder, it is not difficult to see why some peoples have been moved to regard it as a god or as being directly caused by a god. In ac-

tual fact, however, thunder is the result of certain actions in the earth's atmosphere that are as natural as the blowing of the wind. It is not caused by the hammer of Thor, the ball playing of two boys in the sky or the flapping of wings by a giant bird. Instead it is caused by lightning.

When lightning shoots out from the black clouds of a thunderstorm, it produces a great amount of heat that is so hot that air in its path is violently moved away from it. This air is heated thousands of times hotter than what is required to melt an iron cooking pot or a steel knife. As the heated air moves violently away from the path of the lightning and then moves back again behind the lightning, thunder is caused. The tearing sound that accompanies lightning as it streaks through the atmosphere is caused by this violent moving of the air.

As a heavy charge of electricity rises from the earth and meets the lightning from the clouds, there is an explosion, causing a sudden sound of thunder. Lesser explosions are caused when lightning forks, resulting in lesser sounds of thunder.

This natural reaction to forces in the atmosphere takes place in about 44,000 thunderstorms every day around the world. Most of these storms are in the tropics, where heat, moisture and winds are just right for causing thunderstorms more often than elsewhere.

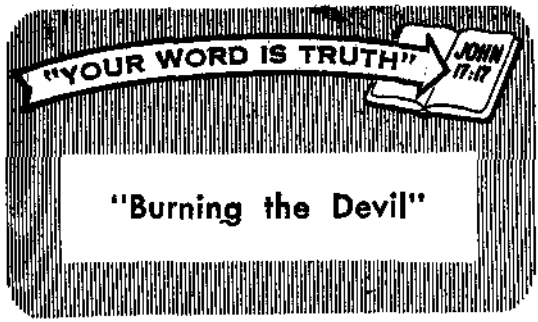
Although thunder is a natural occurrence, operating according to laws established by God long ago, there were unusual occasions in the past when man's Creator, Jehovah God, directly caused it for a special purpose. When he brought miraculous plagues upon the Egyptians to force them to release the Israelites from slavery, he took control of the hail, lightning, thunder and storm clouds. "So Moses stretched out his rod toward the heavens; and Jehovah gave thunders and hail, and fire would run down to the earth, and Jehovah kept making it rain down hail upon the land of Egypt." (Ex. 9:23) By exercising direct control over these forces, Jehovah timed them with the stretching out of Moses' rod.

Later at Mount Sinai, where the law covenant was made with the Israelites, Jehovah caused lightning and thunder, to indicate his presence upon the mountain. This direct causing of thunder by Jehovah God was not a regular thing, but was miraculous. It served his purpose for special occasions. However, the many thousands of thunderstorms that occurred daily all over the world in the time of the Israelites, as they still do today, were the results of natural causes.

When a thunderstorm rolls overhead and lightning shoots out from it, accompanied by sky-filling thunder, do not entertain a superstitious fear of it. Thunder is a natural occurrence throughout the world, just as is the rising of the sun and the flowing of water in a stream. As a person has no need to fear the sound of the wind blowing in the trees or raindrops pattering on a thatched roof, so he has no need to have superstitious fear of thunder.

Popular Position

◆ In the Pottstown (Pennsylvania) *Mercury* of September 10, 1964, the following letter to the editor was published: "Now I know why the ushering job in Pottstown churches is so popular. It's because ushers can stand out on the sidewalk and smoke cigarets and miss the service. Did you ever notice these men loafing around? They have big conferences in front of every church."



"Burning the Devil"

IF YOU were a newcomer to Guatemala City, arriving at precisely six o'clock on the evening of December 7, you might think some modern-day Nero was busy setting the city ablaze.

However, a closer look would show that the flames came from heaps of trash stacked in front of each residence, and that they had been simultaneously lit at six o'clock. If you asked a native Guatemalan what was going on, he would likely reply, *"Están quemando el Diablo,"* meaning "They are burning the Devil."

This practice among the devout Catholic population in Guatemala is connected with the following day, December 8, considered to be the day of the "Immaculate Conception" of Mary, the mother of Jesus. This Roman Catholic doctrine holds that "the Blessed Virgin Mary from the first instant of her conception was by a most singular grace and privilege of Almighty God . . . preserved from all stain of original sin." The connection between this doctrine and the ceremony of "burning the Devil" is that in memory of Mary the people feel a desire to 'purge their guilt, to put away the satan that everyone has deep inside of him, to destroy through fire, a sort of spiritual panacea, all the sin and evil that have been accumulating in one during the 365 days of the year.' A Catholic priest, on being asked if there were some religious justification for "burning the Devil" on this date, replied that in the immaculate conception is seen the 'triumph of man over the demon.'

One immediate result of this rite that is not so practical is the hazard created by the many fires. Foreseeing this, the fire department warned the inhabitants to take certain precautions, such as not to make huge mountains of trash, not to use kerosene or gasoline for igniting the trash, and not to allow children to jump over the fire. Motorists were cautioned to drive slowly, avoid populous sections, and to park as far from the fires as possible. Despite these warnings, many children were seen playing with the fires, some setting off firecrackers. This resulted in a number receiving serious burns, or even maiming members of their body. One five-year-old boy lost his left hand as the result of a firecracker explosion while playing with the fire in front of his home.

From the spiritual viewpoint, are there any practical results? Has any real change taken place in the personalities of those who have participated in the "purging" rite? When finally the last vestiges of ashes and smoke have gone with the wind, what is the net result? The net result is that the people continue on in the same routine of life they had previously, and absolutely no difference in morality or spirituality is noted. There is no sudden shedding of all that is bad in favor of doing what is good.

This brings up the question as to whether the ceremony is according to the will of God. Does it have a basis in God's Word of truth, the Bible? Clerics may claim it is religiously justified, but the fact is that there is no authorization for it whatever in the Bible. This tradition has become popular folklore, true, but it did not originate either in the Hebrew Scriptures or in the teachings of Jesus Christ and his followers, which teachings are recorded in the Christian Greek Scriptures.

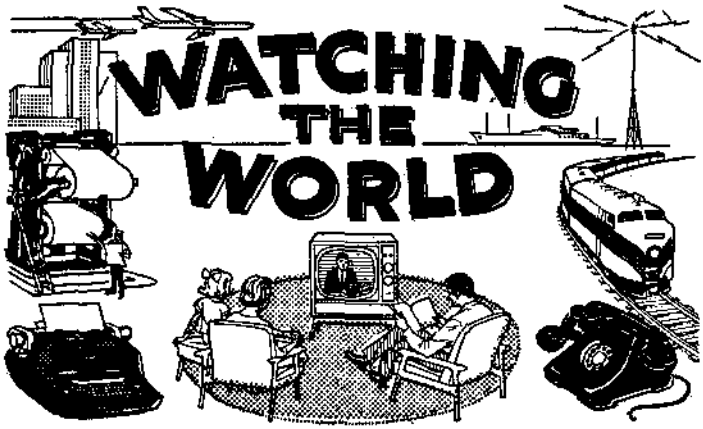
Further, the doctrine of the "Immaculate Conception," to which "burning the Devil" is linked, is likewise not a Biblical doctrine. Although suggested early in the development of the Roman Catholic Church, it became a matter of controversy through the centuries. It received strong opposition on the part of prominent authorities within the Catholic church itself, such as "Saint" Thomas Aquinas, "Saint" Bonaventura, and Leontius of Byzantium. The Council of Trent in 1546 C.E. did much to pave the way for its final acceptance by stating in its decree on original sin: "It is not its intention to include the Blessed and Immaculate Virgin." Favorable statements from later popes culminated in the official incorporation of this doctrine into Catholic liturgy in the nineteenth century by Pope Pius IX, about eighteen centuries removed from the days of Jesus and the apostles, who taught no such doctrine!

God's infallible Word of truth, the Bible, shows that Mary was a descendant of the sinner Adam. Romans 5:12 declares that "through one man [Adam] sin entered into the world and death through sin, and thus death spread to *all* men because they had *all* sinned." The apostle Paul said: "There is not a righteous man, not even one." (Rom. 3:10) Mary was no exception, though greatly privileged to bear Jesus. She was a sinner by birth. Hence, when Jesus was born, his being perfect was not due to Mary's being perfect, without sin. It was due to the miraculous power of Jesus' father, Jehovah God. His holy spirit could produce a perfect child even though Mary was imperfect. Since God was the father, His perfect characteristics would be dominant in Jesus, making Jesus perfect. Mary was a sinner and herself in need of redemption. She showed she recognized herself as such when she fulfilled the law of purification after Jesus was born, for she presented a sin offering, showing she was not without sin.—Luke 2:22-24; Lev. 12:6-8.

No mere mortal is able to light a bonfire and purge away sins or gain a victory over demons. It is the shed blood of Jesus Christ that cleanses from sin. "Unless blood is poured out no forgiveness takes place." (Heb. 9:22) It is faith in the shed blood of Jesus, not a superstitiously kindled fire on December 7, that gains a person a standing before God. Also, demons are invisible spirit creatures, beyond being "burned" by earthlings. True, there is a symbolic lake of fire mentioned in the Bible as reserved for the Devil and his demons, "the everlasting fire prepared for the Devil and his angels" (Matt. 25:41), but it is God who will put them there, not man. However, when the Bible states that "the Devil [and his demons] who was misleading them was hurled into the lake of fire" (Rev. 20:10), it does not mean a literal fire. The Bible clearly describes that this is symbolism, for it states: "This means the second death, the lake of fire." (Rev. 20:14) So the lake of fire is a symbol, a strikingly illustrative way of saying that the Devil and his demons will be annihilated.

When we allow accurate knowledge from God's Word of truth to be our guide, then we can achieve a true basis for our belief and can appreciate the grand provision God made for salvation. But to reduce Biblical faith to superstition, with or without clergy backing, means that one is robbed of the accurate knowledge needed to withstand demonic propaganda emanating from "the one called Devil and Satan, who is misleading the entire inhabited earth." —Rev. 12:9.

How precious is the truth of God's Word and the veracity of Jesus' statement: "The truth will set you free"! (John 8:32) Free! Yes, free from enslaving superstitions such as trying to "burn the Devil."



UN Charter Shifts

◈ The Senate of the United States agreed, on June 3, to two changes in the United Nations Charter. The amendments would increase the membership of the Security Council from 11 to 15 and the Economic and Social Council from 18 to 27. To date 72 of the required 76 nations have ratified the amendments.

Water Shortage

◈ Many persons in New Delhi, India, were without their cup of tea on May 30. They also did without a wash, because of a water shortage that has gripped the capital city. The water shortage has an even more drastic effect. Several hospitals have had to halt all but emergency operations because they did not have enough water to sterilize instruments.

Bloodless Heart Surgery

◈ Six-year-old Terry Wilson was released from hospital in Edmonton, Canada, after undergoing bloodless heart surgery. Dr. John Callaghan said that he had performed fourteen similar operations before he was confident that the operation on Terry's heart could be completed successfully without blood transfusions. Instead of blood, a mixture of sugar and water was used in a heart-lung machine, a key apparatus in heart surgery. The three-hour operation, which took place this spring, closed a hole in the boy's heart. According to the Vancouver *Times*, June 1, Dr. Callaghan said that the operation, to repair the hole and clear a blocked valve, was no more dangerous than normal procedures. It went as "smooth as silk without any complications whatever." The defective heart was discovered more than a year ago, but nothing was done because doctors insisted on using blood. But the Wilsons, who are Jehovah's witnesses, declined such help because blood transfusions are a violation of God's law.

Change in Coinage

◈ The first major change in American coinage since 1792 is in the making. President Johnson asked Congress, on June 3, to approve a bill that would eliminate silver from dimes and quarters and sharply reduce it in the half dollar. These coins would contain copper and nickel. The reason for the change is said to be the growing world shortage of silver. There will be no change in the silver dollar, but there are no plans to mint any more.

Litter Bill

◈ It cost about $10,000,000 just to clean up the rubbish along the United States highways, streets and recreation areas during the three-day Memorial Day weekend. The same amount will be spent for the Fourth of July and Labor Day weekends, which proves that waste, indifference and carelessness are expensive habits.

The Home and Crime

◈ A recent Federal Bureau of Investigation report from Washington showed that major crimes had increased by 13 percent across America last year. Rape and assault accounted for the biggest part of the increase. The majority of these crimes were committed by young people. The broken home has proved to be one of the greatest contributors to crime among the youngsters. The next reason given by law enforcement agents is lack of discipline. Instead of being disciplined when they do wrong, children often get bribed to do right. A prominent district attorney pointed out that you can check the records a long time in a lot of states and you will seldom find a case where a youngster who has had consistent parental attention, supervision and home discipline has wound up in prison. Lee O. Teague, agent in charge of the FBI in Oklahoma City, stated: "We know that one of the principal factors affecting crime rates is instability of the family and family breakdown. Thus, a divorce is one of these primary factors." Warden R. H. Page at the Oklahoma State penitentiary said that during 1964 his institution received 1,786 new prisoners. Of this number, 1,161, or 65 percent, came from broken homes.

Space Feats

◈ At 1:13 p.m., on June 7, U.S. astronauts James McDivitt and Edward White splashed down in the Atlantic Ocean in their capsule Gemini 4 after a 1,700,000-mile journey through space. White "walked"

in space for 20 minutes, with the help of his space gun. Theirs was a 62-orbit, 98-hour voyage. Dr. Charles A. Berry, chief flight surgeon to the astronauts, said the mission proved that man could maneuver outside a space capsule without vertigo and disorientation. He also said that the mission knocked down a lot of straw men that had been raised about the effects of weightlessness on prolonged flights. The flight cost $50,000,000. Since 1961, when the United States started putting men in space, cost of manned flights has totaled almost $10 for every American. By 1969, the cost will rise to more than $100 for every man, woman and child in the United States, or some $20,000,000,000. But do any of these space "firsts" solve man's real needs on earth? Space acrobatics are spectacular, historic and expensive somersaults, but could not billions of dollars and rubles be used for a better purpose on earth?

Catholic Riches

◈ A recent squabble between Italian authorities and the Vatican revealed some interesting aspects regarding a carefully guarded secret—the wealth of the Roman Catholic Church. *Parade*, a Sunday newspaper magazine, May 23, says: "Its portfolio of securities is estimated at $5.6 billion [$5,600,000,000], compared to the portfolio of the Church of England which is worth approximately $580 million. The Vatican is an international financial power using such bankers as the Rothschilds, Hambros, Samuel Montagu, and the Morgan Guaranty group in this country [U.S.]. In Italy it has interests in Il Banco di Santo Spirito, Il Banco di Roma, La Societa Generale Immobiliare, Sogene, and through them extensive holdings in hotels, transportation companies, mills, etc. Its complete wealth in terms of real estate, art treasures, etc., is unrivaled by any other church."

May Disasters

◈ A cyclone that ripped across East Pakistan May 12 took 12,033 lives. With information still unobtainable from some areas, it was feared that the death toll might reach 30,000.

Near Fukuoka, Japan, a gas explosion killed 186 miners in one of the worst mine disasters since World War II. Not far from Dhanbad, India, an explosion, on May 28, killed 200 coal miners, and another 200 were trapped. On May 17 a gas explosion near Tonypandy, Wales, ripped a coal mine to shreds, killing 31.

An avalanche on the snowy slopes of Zugspitze crashed down on Garmisch-Partenkirchen, Germany, a mountain ski resort, on May 16. At least 24 persons died.

A ferryboat crossing the Shire River at Liwonde, Malawi, capsized on May 24. About 150 Africans are believed to have drowned.

On May 20, a Pakistan airlines jetliner crashed while approaching the Cairo (Egypt) airport, killing 121 persons aboard.

The National Safety Council in the United States stated that in the closing days of May, Americans were dying on the highways at the rate of more than five an hour. Who is there to deny that we live in frightful times?

African Exports Drag

◈ Export products of most African countries are products of primitive agriculture, which represents 85 to 90 percent of these nations' economies. Agriculture means five products: ground nuts, cocoa, coffee, cotton and timber, including tropical hardwoods. Surveys of Africa's economy show that these countries must find a way to earn more with exports. But the fact is that as the volume of exports gains at only half the rate of industrialized nations, the price of their products has been falling. So on the basis of value, African nations are falling behind in the export race.

Food Shortages

◈ During the mid-fifties India was almost self-sufficient with respect to food. But in the early 1960's she has begun to have annual food deficits that still continue. The country now consumes half as much of the United States' wheat production as does America itself. Some day India may consume as much U.S. wheat as Americans.

As recently as 1961 Communist China exported rice, but in recent years she has had to import grain. There is no longer land to bring under cultivation in the regions that need it most. This is a new phenomenon in the history of man, said Lester R. Brown, a staff economist of the U.S. Department of Agriculture. On May 19 he said that specialists in the field of food production are substantially less optimistic than they were a few years ago about the continuing race between world population and world food supply.

The Jobless

◈ Unemployment in America was at the lowest since October 1957. Employment in May rose to 72,400,000. Out of a civilian labor force of 75,000,000 workers, this picture of the unemployment situation is seen: Jobless men, aged 20 years and over, number 1,300,000. Jobless married men number 807,000. Jobless women, 20 years and over, total 940,000. The number of persons who in May had been unemployed for 15 weeks or more came to only 804,000, or slightly more than 1 percent of the labor force. Unemployment of teen-agers of both sexes totaled 1,100,000 in May. Man, made in God's image, is meant to be a worker. Therefore, much as he enjoys relaxation, he is not completely happy unless he has work.

Syphilis on Increase

◈ A generation or so ago venereal diseases were hush-hush, too delicate a subject to put in type. The situation today has changed. Health educators have felt that airing the disease before the public would have a warning effect. The idea worked for a while. Venereal diseases dwindled. But when penicillin came into use, syphilis no longer was news and the public became complacent. Suddenly there it was again in all its ugly forms and on the increase especially among the young adults. Every year some 23,000 cases of early syphilis are reported to the public health services. Of these, 45 percent are persons under 25 years of age and 17 percent are persons less than 20 years of age. By-products of late syphilis are complete mental and physical disability. The U.S. government estimates there are 18,361 patients with neurosyphilis in state institutions for the insane. Girls should remember that after an attack of gonorrhea they may be barren for life. How much better to live by the Bible's high moral standards.

Cost of Ecumenism

◈ Since the day Jesus Christ commissioned his disciples to "make disciples of people of all the nations" (Matthew 28: 19), preaching, teaching and baptizing believers were considered primary duties of Christianity. Today, however, many clergymen doubt whether gaining new members is the primary goal of Christianity. They feel that the Christian's work is to serve men rather than convert them. According to *Time* magazine for May 14, Dr. Gerald Jud of the United Church of Christ said: "Old evangelism tried to get everybody inside the ark. Today the church is trying to get the significance of God's love to people outside the ark." But if they were succeeding, would not those on the "outside" want to get in? Many Protestants believe that it is hard enough to keep the baptized on its rosters.

Among U.S. Roman Catholics conversions have dropped from 146,212 in 1959 to 126,209 last year. Catholics say ecumenism is the major cause for this drop; they appear to have lost their zeal to bring others into their church. Priest John A. O'Brien of Notre Dame University's Bureau of Religious Research stated: "Catholics seem to have overlooked the importance and necessity of continuing the convert apostolate to the individual."

However, *Time* says: "One traditional means of evangelism that still works is person-to-person contact, in homes or offices, made by Christians who witness to their faith." Jehovah's witnesses use this apostolic method.

Are you guided by

FACT or by Fancy?

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ATTENTION!

Time is running out! If you wish to share in the "Word of Truth" District Assemblies of Jehovah's Witnesses this summer, and have not already attended, consult the list below and make your arrangements NOW! You will be glad you did.

CANADA

July 22-25: **Peterborough, Ont.**, Peterborough Memorial Community Centre. Rooming: 109 Ware St., Peterborough, Ont.

July 29–August 1: **Brandon, Man.**, The Wheat City Arena. Rooming: 834 10th St., Brandon, Man.

August 5-8: **Kitchener, Ont.**, Kitchener Memorial Auditorium. Rooming: 85 Ottawa St. S., Kitchener, Ont.

August 12-15: **Quebec, Que.** (French), Cambrai Curling Club. Rooming: 215 rue Anna, Quebec, Que.

August 19-22: **Calgary, Alta.**, Stampede Corral. Rooming: 804 12th Ave. SE., Calgary, Alta. **Saint John, N.B.**, Thistle Curling Club. Rooming: 185 Mount Pleasant Ave., Saint John, N.B.

August 26-29: **London, Ont.**, Grandstand, Western Fairgrounds. Rooming: 1587 Caledonia St., London, Ont. **Sydney, N.S.**, Sydney Academy Auditorium. Rooming: Alexandra St., Sydney, N.S.

UNITED STATES

July 22-25: **Wailuku, Maui**, Maui War Memorial Center. Rooming: 346 North Market St., Wailuku, Hawaii 96793. **Lubbock, Tex.**, Fair Park Coliseum. Fairgrounds at Avenue A. Rooming: 129 Temple Ave., Lubbock, Tex. 79415.

July 29–August 1: **Fairbanks, Alaska**, Nordale School. Hamilton & Eureka Sts. Rooming: **Box** 1004, Fairbanks, Alaska 99701. **Honolulu, Oahu**, McKinley High School Auditorium. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Chattanooga, Tenn.**, Engel Stadium, 5th & O'Neal Sts. Rooming: 4901 Midland Pike, Chattanooga, Tenn. 37411. **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive. Rooming: 3602 Curtiss St., Corpus Christi, Tex. 78405. **Memphis, Tenn.**, Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. **Odessa, Tex.**, Ector County Coliseum, 42d St. & Andrews Highway. Rooming: 321 N. Adams Ave., Odessa, Tex. 79761.

August 12-15: **Buffalo, N.Y.**, Memorial Auditorium, Main & Terrace. Rooming: 415 Minnesota Ave., Buffalo, N.Y. 14215. **Minneapolis, Minn.**, Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn. Rooming: 3715 Chicago Ave. S., Minneapolis, Minn. 55407. **Nashville, Tenn.**, Municipal Auditorium, 417 4th Ave. N. Rooming: 1400 Meridian St., Nashville, Tenn. 37207. **St. Petersburg, Fla.** (English and Spanish), Bayfront Center Auditorium-Arena, 400 1st St. S. Rooming: 1695 42d Ave. N., St. Petersburg, Fla. 33713.

August 24-29: **New York, N.Y.** (English and Spanish), Yankee Stadium, 157th St. & River Ave. Rooming: 77 Sands St., Brooklyn, N.Y. 11201.

For rooms or further information write

at the rooming address in the city nearest you

Awake!

Appreciating God's Inspired Word

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Good Reasons for Keeping Clean

PAGE 24

AUGUST 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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LOVE HAS EYES

LAST February there was a pair of stunned parents in the town of Haworth, New Jersey. Stunned at what? Stunned at learning that their sixteen-year-old son was picked up by the police because of operating a gambling casino right in their own basement. Stunned also were the parents of the some fifty teen-agers that were regular patrons of this gambling den. "They thought their children were skating, sledding or other things like that," the police chief reported.—*Newsweek*, March 8, 1965.

What accounted for it all? Obviously those parents had been blind to what was going on in the minds and hearts of their children. And why had they been blind to these things? Could it have been because of their lack of mature, unselfish, parental love; because of their being so concerned about their own immediate interests and pleasures that they neglected becoming confidants of their children? That could well have been.

Although there is a saying that love is blind, it is also true that love has eyes, that it helps one to see many things that he otherwise would not be able to see. It all depends upon what kind of love it is. Erotic love, based solely on physical attraction, often blinds a person, causing him to become infatuated with one of the opposite sex. But the love that manifests itself in an unselfish interest in others is not blind, not even to their faults. It sees those faults even as others do, but it views them in a different light, sympathetically, yes, and with empathy, as if such were one's own faults. It therefore mercifully hides them from others, even as God's Word shows: "Love covers a multitude of sins." "Love covers over even all transgressions."—1 Pet. 4:8; Prov. 10:12.

Since love covers over the faults of others, it is able to see the good in other persons. It does not let a few faults blind it to the good qualities in persons. It sees their possibilities, their potentials. Basically, love is inclined to be trusting—not that it is gullible—but certainly it is not unduly suspicious.—1 Cor. 13:4-8.

Love has eyes also because it is not blinded by pride, prejudice or greed. It is able to see fine qualities in others, not looking down on them because they may have a foreign accent, a different skin color or be lacking in education or "culture."

Since "God is love," he, above all else, has eyes to see the good that resides in his imperfect creatures. (1 John 4:8) He could see the loyalty of his servant Job,

and so when Satan the Devil charged that very prosperous Job served God solely for what he got out of it, God took the side of Job and gave Satan free rein to prove his contention. Job remained loyal in spite of all that Satan could do, thereby proving Satan false and God true. Satan, because of selfishness, took the wrong, the negative, view of Job; God, because of his love, took the right, the positive, view. —Job, chapters 1, 2 and 42.

Jesus Christ, the Son of God, imitated his heavenly Father in this, even as in so many other respects. Because of his love he also had eyes to see good in people, in those that his self-righteous contemporaries looked down upon and despised, such as the tax collectors, the harlots and the Samaritans. Even among the Pharisees he was able to see when one was sincere and so chose him to be his apostle to the nations, the apostle Paul.—Matt. 9:9; Luke 7:36-50; 18:10-14; 19:2-9; 1 Tim. 1:12-16.

Yes, love has eyes that see deeper than what appears merely on the surface. It can see when a person is really trying and working against odds and so gives him credit for it, not judging solely by the actual results. It can enjoy a child's or neighbor's efforts to entertain and please even though he is no virtuoso or genius. It might be said that one of the things that characterizes a really good teacher is this faculty of seeing possibilities in students because of love.

Love has eyes also in other ways. On the one hand, it sees the many opportunities that daily present themselves for doing good, for being helpful to others; and, on the other hand, it has eyes to see the many little kindnesses that others render. Are you a husband? Love will enable you to see both the many little opportunities you have to bring happiness to your wife by expressions of affection and appreciation in word and action and the many efforts of your wife to make herself and her home attractive and pleasing to you. Are you a wife? Love will help you to see and appreciate the many ways, large and small, by which your husband gives proof of his loyalty to you, and it will also make you sensitive as to the state of his health and your many opportunities of cooperating with him.

The same principle applies to parents and children and their relationships with one another. Love will enable parents to see both their many opportunities to train their children in the right way and their opportunities to spend time with them, choosing such hobbies and recreations as their children can enjoy and share. (Deut. 6:6, 7) Love enables parents to see when their children are disturbed, discontented, perplexed, troubled and heading for trouble. And love will enable children to see what sacrifices their parents are making for them and their own opportunities to be helpful to mother in the kitchen as well as in the rest of the house and to assist father in caring for the many things that he must do.

In particular does the principle that love has eyes apply to the Christian minister. It will enable him to see his many opportunities for doing good at his place of worship, such as greeting the lonely, comforting the depressed, welcoming the stranger and sharing one's Bible, Bible-study aid or songbook with one who may be without it. And it will keep him active in the field ministry, for love enables him to see the great need for spiritual food on the part of so many and will impel him to do all he can to satisfy those who are conscious of their spiritual need.—Amos 8:11; Matt. 5:3.

Truly far-reaching are applications of the principle, Love has eyes!

APPRECIATING GOD'S INSPIRED WORD

IT IS cozy beside the log fire. The embers glow in friendly warmth, and from time to time lively sparks shoot out into the screen. Evenings here in the mountains are cool, it is comfortable indoors, but the time has not been wasted. There has been fine opportunity for reading and study, and John Jones and family have put their time to good account. Oh, yes, let us introduce them. On the other side of the fireplace from John is his wife, Mary, and seated around in front of the fire are their three children, Mark, Ruth and Thomas. Eager students all! They are surrounded by Bible translations, which they put to good use, and other Bible-study helps. But let us move closer and listen to the conversation.

The group has just completed a family study of the Watch Tower Society's book *"All Scripture Is Inspired of God and Beneficial,"* and John Jones is taking his family through a review of some of the high points. The discussion has turned to the comforting topic of a new order without death.

"You know," observes John, "the Revelation emphasizes this grand hope twice, both at chapter 21, verse 4, and at chapter 7, verse 17, and in each place it uses identical words, stating that God 'will wipe out every tear from their eyes.' "

It is Mark's turn to speak. "Here the Greek Scriptures are actually giving support to the Hebrew Scriptures," he declares. "This is shown by the cross-reference in the margin of my large-print edition of the New World Translation Bible. From Revelation 7:17 it refers us to Isaiah 25:8. Let me read it. . . . 'He will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces.' And see what the next verse says!—'And in that day one will certainly say: "Look! This is our God. We have hoped in him, and he will save us. This is Jehovah. We have hoped in him. Let us be joyful and rejoice in the salvation by him." ' "

"A wonderful promise!" exclaims Ruth. "And did you all notice in Revelation chapter 7, verse 9, that 'a great crowd' from all mankind is to share in the fulfillment? What a happy prospect—instead of tears, everlasting life on a paradise earth!"

Mother chimes in: "The thrilling thing to me is the way both Hebrew and Greek Scriptures support each other in underlining these promises. The Bible is truly a grandly harmonious book throughout, from Genesis to Revelation."

"And this grand harmony," remarks John, "is due to the Bible's outlining one theme—a theme that highlights Jehovah's great purpose."

Young Thomas asks, "What is that theme, Daddy?"

"It must be something in connection with Christ," suggests Ruth.

John Jones agrees. "Yes, it is. In fact, it is suggested in the very words that both Jesus and his forerunner, John the Baptist, used in starting out their respective ministries. Do you remember how they announced themselves?"

"I think I do," answers Mark. "Wasn't it something like, 'Repent, for the kingdom of the heavens has drawn near'?"

John commends his son: "Very good, those are the exact words at Matthew 3:2 and 4:17. But much began to be spoken concerning God's kingdom long before the days of Jesus. The Greek Scripture writers who wrote of Jesus and his ministry quoted repeatedly from the ancient Hebrew Scriptures, where prophecy upon prophecy had pointed forward to God's coming kingdom by the Messiah, Christ. In fact, the very first prophecy in the Bible is a Kingdom promise. Do you remember where we find that prophecy, Ruth?"

"Why, yes, Daddy! At Genesis 3:15."

"And, Thomas, do you remember what this prophecy tells us?"

"Yes, Dad—it is about the Seed of God's woman in heaven bruising Satan and his seed, and that includes wicked rulers and people here on earth."

"Very fine, my son. And so, through the first prophecy in the Bible, given nearly six thousand years ago, we begin to understand that God will bring forth a Seed from his wifely organization of heavenly, angelic creatures, to wipe out Satan and all his works, and reestablish righteousness in all the universe, including earth. So, how may we describe the theme of the Bible? Why, this way—the sanctification of Jehovah's name through the Kingdom Seed."

Ruth pipes up: "But, Daddy, I don't see any mention of a 'Kingdom' here in Genesis 3:15."

"True," John agrees, "but a notable 'Seed' is mentioned, and very soon in the Bible record we find many references to a Kingdom linked with this Seed."

"I suppose," comments Mark, "that the famous promise to Abraham about his seed becoming like the stars for multitude enters into this picture."

"Yes," explains John, "and not only was Abraham promised a 'seed,' but he was told by Jehovah, here at Genesis 17:6, that 'kings will come out of you.' That was about thirty-nine hundred years ago."

Mother adds her comment: "And we all remember Jacob's inspired promise that the scepter of kingly authority would not turn aside from Judah. That's at Genesis 49:10."

John continues: "And then, 3,000 years ago, Jehovah made a Kingdom covenant with David, saying: 'I shall certainly establish the throne of his kingdom firmly to time indefinite.' Can anyone tell me where we find those words in the Bible?"

Mark answers: "Well, I remember that Second Samuel tells of the reign of David . . ." At which Ruth joins in: "I have it —chapter 7, verse 13. Jehovah is speaking to David about his son: 'He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite.' "

"Up to this point," father explains, "we can plainly see that the Hebrew Scriptures develop the theme of a Kingdom that will honor God's name. But do the Greek Scriptures hold to this theme?"

"Surely they must," suggests Ruth.

"And surely they do," affirms John Jones. He turns to young Thomas: "Now, Junior, you have the large first edition of

the *New World Translation* there, and you have learned how the marginal references lead us from one scripture to other related ones. You already have 2 Samuel 7:13 located, I see. Now, in the margin alongside, do you see a reference to the Greek Scriptures?"

"Yes, Daddy, Luke 1:33."

"Well, Thomas, that carries us through another thousand years, down to Jesus' day. Why not turn to it, and read it for us? And you may as well read verse 32 as well as verse 33."

Thomas has the place: "This is about Jesus, and it says: 'This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, and he will be king over the house of Jacob forever, and there will be no end of his kingdom.' "

Mother speaks up: "So in the light of the Greek Scriptures, the millenniums-old Kingdom promise becomes clear! Jesus is the Kingdom Seed. But I wonder if the Hebrew prophets throw more light on this? For example, Luke here gives a cross-reference to Daniel 7:14."

Mark hastens to turn up the reference. "Ah, yes," he comments, "in this chapter it speaks of 'someone like a son of man.' 'Son of man'—that's one of the expressions used in the Greek Scriptures in referring to Jesus, isn't it? This is what it says: 'And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin.' That must mean an everlasting Kingdom over all mankind!"

"Very true," affirms Mary Jones. "These marginal cross-references are becoming very interesting. And here's another one —from Daniel to Revelation 11:15."

"May I read this one?" asks Thomas. His clear, young voice sounds forth: "And the seventh angel blew his trumpet. And loud voices occurred in heaven, saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king for ever and ever.' "

"Well read!" says his father. "And note that, in verse 18, the scripture tells *when* this happens—at a time when 'the nations became wrathful' and mankind is 'ruining the earth.' Does not this clearly indicate our day, with its world wars and earth-wide commotions?"

"With most people so afraid about the future, how glad we can be to have this real hope of the Kingdom!" exclaims Mary. "But may I carry this chain reference study just one step farther? Here, at Revelation 11:15, is a reference to Psalm 145:13. Ruth, would you read it for us? And I suggest you start from verse 10."

Ruth reads with warm expression: "All your works will laud you, O Jehovah, and your men of loving-kindness will bless you. About the glory of your kingship they will talk, and about your mightiness they will speak, to make known to the sons of men his mighty acts and the glory of the splendor of his kingship. Your kingship is a kingship for all times indefinite, and your dominion is throughout all successive generations."

Her mother takes up the psalmist's words: " 'The glory of the splendor of his kingship'! How those words should stir in all of us the desire to explain the wonderful truths of Jehovah's kingdom by Christ to all whom we meet!"

John Jones smiles around at his family. "This voyage of exploration through the New World Translation of the Bible has certainly been interesting," he comments. "What a marvelous unity of theme is to be found in God's Word—all the way from

Genesis to Revelation! Indeed, the promise of Genesis 3:15 concerning the 'Seed' to bruise the serpent's head is amplified progressively all the way through to Revelation. And now we live in the climactic day when Christ hurls the Devil out of heaven down to earth. Yes, right now he is getting ready to destroy the Devil's 'seed' on earth, and to throw that old serpent and his demons into the abyss. All these thrilling events, my children, you find described in the closing pages of Revelation, at 12:1-12, and 19:11-16, and 20:1-3. Truly, we must marvel at the magnificent support the Greek Scriptures give throughout to the entire body of the Hebrew Scriptures. Indeed, our precious Bible is all one Book, inspired of God!"

A smoldering log falls to the grate, and dying embers remind the family that it is bedtime. But appetites have been whetted for further discussion on another night. Shall we at that time join John Jones and family once more at this cheerful fireside?

By "Awake!" correspondent in Hong Kong

WOULD you like to have an Oriental servant? Look around you. You may already have one, very little and very old, but very helpful. You may find him in the page you read or the ink on it, the bread on your table or the plywood tabletop under it, the wallpaper on your walls or the linoleum that meets it at the edge of the floor, the fire-fighting foam your fire department uses or the lifesaving streptomycin in your doctor's satchel. For these are only a few of the brand-new twentieth-century faces of one of the oldest Orientals alive today, the little soybean.

This little servant of man grows on a plant that may reach from one to six feet in height. The beans or seeds, rich in protein and oil, form in long pods, a pod usually containing two or three round or oval beans. As for outward appearance, why, the soybean may come in shades of yellow, green, brown or nearly black. The soybean is at your service.

If you want the soybean's past employment references before accepting him as your servant, here is one that says, "The oil, as well as other portions of the soybean, has been credited with saving much of the Oriental population from starvation at different times." The tiny old bean has been called the "cow of China" and "meat of the fields" because it has taken the place of milk and meat in Oriental diets.

Just how much protein is there in the soybean? Many varieties contain more than 40 percent protein, the protein resembling casein (the protein from milk) more closely than any other. Nutritionally the soybean has been said to have "more protein than beef, more calcium

than milk and more of a fatty substance called *Lecithin* than eggs."* Little wonder that in China, Korea, Japan and many other lands soybeans are the major source of protein and fat for human consumption.

In Hong Kong, where *dau-fu,* a coagulated curd made from soybean milk, forms a staple part of the diet of rich and poor Chinese alike, at least one doctor is known to advise non-Chinese patients suffering from blood deficiency or low blood pressure to include the common curd in their diets as a high-potency blood builder.

An Aid to Combating Disease

As a fighter against malnutrition, beriberi and pellagra, the ancient bean has taken on one of its new faces in Hong Kong, that of a specially processed soybean milk. Not that milk from the soybean is new in itself, but new scientific methods have been developed that draw more of the value from the bean, improve and smooth out the flavor and produce a modern-style soft drink that outsells all the internationally known "fizz and soda" coolers during Hong Kong's hot, humid summer.

The part that this soft drink, *Vitasoy,* has had in the near eradication of beriberi and pellagra, considered the biggest killers in Hong Kong before World War II, must have been a considerable one, though much credit must rightly go to a raised living standard. The fact remains that it is chiefly during the postwar years that the new drink has made protein-rich refreshment available to all, even the poorest burden-bearing coolie. The corresponding fact is that during those same years the Colony, which maintained two hospitals for beriberi and pellagra, has come to the point where many a schoolboy would not even know what beriberi was.

* *The World Book Encyclopedia* (Chicago; 1964), Vol. II, p. 557.

Migration to the West

Now then, if our little Oriental servant suits your ideas of helpfulness, maybe you would like to know where you can find him outside the Orient. You will not find it hard, because the fame and usage of the little bean that was the delight, the food and the medicine of Chinese emperors away back in the third millennium B.C.E. have spread out through all the world.

In the eighteenth and nineteenth centuries some of the seeds were taken to the Jardin des Plantes in Paris and the Royal Botanic Gardens at Kew, England, and soybean crops were grown sparsely in Europe and to a greater extent in the Balkan States and Russia. Then the seeds spread to the United States; an 1804 American record mentions cultivation of the soybean in Pennsylvania. Then the expedition ships of Commodore Perry in 1854 brought more varieties of soybeans to the United States from Japan. The United States Department of Agriculture took them up in 1898 and soybean acreages fanned out from southern to north-central states. They served as a much needed emergency crop when severe drought hit the corn-belt states in 1934.

During the two world wars the soybean plant, which had served mainly for livestock fodder and soap oil since Manchuria started exporting it on a large scale in 1908, turned a new and beneficial face to its new users in the form of edible oils to replace the drastically reduced supply of fats whose sources were cut off by war. It was largely because of this that the United States production of soybeans shot up from 17,000,000 bushels in 1931 to nearly 200,000,000 in 1943; and now each year the United States grows, mainly in the north-central states, more than 600,000,000 bushels, putting the country ahead of the soybeans' native land, China, in production of that versatile legume.

A Versatile Servant

With increased soybean production and easing of the need for edible oils came greater versatility, the discovery of a multitude of new faces for the ancient bean. During the mid-1930's it showed up in soap works, paint and varnish factories, linoleum and oilcloth industries and in the inkmaker's laboratories. After that it branched out into the production of non-sputtering margarine and shortening, salad oil and dressings.

Soybean flour has become a meat binder in sausage, has given white bread improved taste and longer shelf-life as well as higher nutrition, has gone into grease-inhibiting doughnut mixes, flakier pie crusts and richer graham crackers.

Soybean grits have put more protein into pet foods, livened up cornflakes, improved the body of commercial soups and been used to make high-protein macaroni and noodles. They even helped in post-prohibition America when beer-drinking Americans found the foam on their beer falling flat. It seemed that the malt available for brewing purposes was not the same quality as pre-prohibition malt. But all they had to do was add some soybean flakes and grits, and up went the foam, the body and even the flavor.

But twentieth-century science, not content, went on to isolate soybean protein and use it to replace and improve on egg albumin as the aerating agent in delectable candies, nontoughening marshmallow toppings, melt-in-the-mouth icings that held up better in cake-top decorations and low-fat toppings, similar to whipping cream, that would whip up to three times their unwhipped volume, assume any degree of stiffness without turning to butter and keep for five to ten days at forty degrees Fahrenheit, or indefinitely if frozen.

One of the latest nutritional faces of the soybean in the United States is that of a high-protein meat substitute that can be flavored like bacon, chicken or beef, yet please the most fastidious dietitian who abhors anything that breathes any suspicion of cholesterol and any surmise of possible heart or arterial disease.

Alongside these new technical developments the more traditional soy products of the Orient have gone into the competition to attract the appetite. Soy sauce has been a salty must on Oriental tables since over a thousand years before the Common Era. Soy sauce is made from whole beans, and its dark color and flavor are due to the processing and aging. The Japanese, who keenly enjoy their soy sauce, also export large quantities. Soy sauce is now used by many Westerners, who like it for seasoning meats, vegetables, gravies, sandwich spreads, salad dressings, as well as rice and other foods. Soy sauce is now well accepted as an ingredient in Worcestershire sauce, forming up to 30 percent of the finished product.

Then there is soybean milk. Many a Chinese has never tasted any milk other than that of the soybean. In the United States soybean milk has been fed extensively to infants allergic to cow's milk. And in *Medical Science,* January 10, 1957, there is an account of the treatment of infant disorders with soybean milk. Soybean developers have even produced a buttermilk-type product said to have an agreeable characteristic flavor.

Moreover, even the humble bean curd *dau-fu,* as common as rice in the shops of Hong Kong, has been dressed up for American and European taste in the form of omelets, stuffing in peppers and as an ingredient in salads.

In Industry

Now does it seem that our tiny Oriental servant has surely exhausted his strength by this time with all his nutritional ser-

vices? Then let us look beyond the abundance of food he sets on our tables and into the lovely grained plywood tabletop itself. The huge plywood industry that gives us big uncut, unbroken stretches of expensive, grained wood surface as a thin slice on top of a "sandwich" of less expensive woods would not be possible without powerful bonding glues to hold the "sandwich" layers together. Yes, the soybean is used even to make glue! Soybean-base adhesives have been found to be ideally suited for use with many woods. Following on the heels of soybean glue came numerous other industrial applications, such as adhesives for washable wallpaper and emulsifiers for fruit sprays.

Look further at the fine glossy papers in your modern magazines, with their lifelike photoengravings to delight the eye. The availability of soybean protein during the development of the process for machine-coating paper from 1935 to 1944 played a large part in the development of this paper, the coatings of which must have an affinity for the ink films used in halftone engravings.

The lecithin that is a by-product of two of the processes for manufacturing soybean oil contributed to better soap lather, paints that brush and level better, stronger and longer-lasting rubber, longer-lasting lubricants, softer leather and improvements in the manufacture and sizing of textiles.

Soybean oil is used many ways commercially today. Perhaps you have opened up a can of sardines, tuna or other fish product packed in soybean oil.

The soybean properties that make beer foam better have also improved the fire-fighting properties of the foams your fire department uses to douse dangerous blazes. Yes, even the wonder drug streptomycin is cultivated in a thick broth made of soybean meal.

There seems to be no end to that for which the soybean can be used. Scientists believe there are still unknown substances in the soybean seed that can be used by man, but only through continued research may their identity and uses be known. Even now, it is said, with due credit to the Creator of this marvelous seed, that a more versatile plant than the soybean has never been known to science. If so much can be done with one plant's seed now, how much more can be done with seeds and plants in the peaceful New Order under God's kingdom!

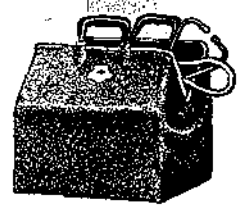
Truly the little bean that came from the Orient has proved a devoted and versatile servant to the whole human family. And now the strange and intriguing situation has arisen where North America, the former recipient of the all-serving Oriental bean, has become its chief supplier to the world, producing more than half the world's soybean crop and sending, in a recent year, one-fourth of its exports of soybeans back to the Oriental land of Japan.

How strange, indeed, that now the West should be asking the East: "How would you like to have an Oriental servant?"

Greatest Medical Catastrophe

✔ Writing in the New York *Daily News* of March 27, 1965, Dr. T. R. Van Dellen discussed influenza pandemics, or epidemics of unusual extent and severity, reporting: "There have been 31 recorded pandemics in the world since 1510; the 1918 episode was the greatest medical catastrophe in history. There were 20 million deaths within a 20-week period."

RELIGIOUS FREEDOM *Upheld* in Medical Treatment



" 'DO YOU mean to tell me that we can't give John Doe in Room 418 a blood transfusion during or after his stomach resection, simply because he says he doesn't want one? He can't dictate to us how we are to practice our profession!'

" 'Yes, that is exactly what I mean to say,' Dr. Wallace told his partner. 'We can't operate on him in the first place, just because we think he needs surgery. We must first have his permission to do so. The same rule holds for other procedures. If his religious teachings have convinced him that it is wrong to permit someone else's blood to be put into his body, we certainly have no right to go against his express wishes in that regard.'

" 'But isn't that an interference with our right to exercise freely our professional discretion?'

" 'Yes, John, I suppose it is, to a certain extent,' Dr. Wallace replied, 'but we are, of course, at liberty to refuse to perform the operation, if we think the conditions demanded by the patient are too restrictive. After all, we readily respect the wishes of another religious group which opposes abortions. The principle is just the same.' "

Thus *The New Physician,* May 1964, reported on a situation facing many physicians and surgeons today.

Unfortunately, however, not all in the medical profession have proceeded in such an equitable manner. Some of them have sought court orders to force patients to submit to blood transfusions. Such was the case on May 7, 1964. Mrs. Brooks and her husband had previously signed a document releasing their doctor and the MacNeal General Hospital from all liability that could result from not giving her blood transfusions and she was assured that they would not make any further efforts to try to get her to take blood.

In spite of these assurances the doctor, together with a number of others, including several assistant State's attorneys, appeared before the Probate Division of the Circuit Court of Cook County in Illinois, asking that a conservator be appointed for Mrs. Brooks and that he be authorized to consent to the giving of whole blood transfusions to her. A conservator was appointed who consented to the giving of blood, and the transfusions were given. This entire proceeding robbing her of her liberty was done without her knowledge or presence or the knowledge or presence of her husband or other members of her family, although, at the time, they were known to

be in the hospital as visitors and readily available.

An appeal was made to this court, asking, among other things, that an order be entered expunging the original order appointing a conservator, but the trial judge refused to grant any relief. However, on appeal, the Supreme Court of Illinois ruled in favor of Mrs. Brooks and all others who may in the future want the freedom to decide what kind of medical treatment they will accept. It stated that, although the transfusion had already been given, the case was not moot, that is, not futile, not serving any practical purpose, but was indeed one of substantial public interest; that it was desirable to have an authoritative determination for the future guidance of public officials and that there was a likelihood of a future recurrence of the question.

First Amendment Prohibits Forced Blood Transfusions

In its decision the Supreme Court of Illinois made it plain that, while governmental actions cannot be proscribed on the basis of the First Amendment to the Constitution unless they were demonstrated to have a coercive effect upon the individual, it was evident that here there was such a coercive effect. Drawing on history, the Court noted the reasons why the founders of the United States were so concerned with keeping Church and State separate, which concern resulted in the First Amendment's guarantee of freedom for the individual from governmental interference with his religious beliefs and practices.

"The point at which interference therewith may be constitutionally permissible," the decision went on to say, was well illustrated by the bill establishing religious freedom in Virginia, which, among other things, stated: " 'To suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty' and 'it is time enough for the rightful purpose of civil government for its officers to interfere when principles break out into overt acts against peace and good order.' "

The Court's decision further showed that a forced blood transfusion could not be justified on the premise that vaccinations are made compulsory, as they are given for the purpose of preventing the spread of a dangerous disease, and there was no question about a disease spreading if Mrs. Brooks did not get a blood transfusion. Nor could it be justified, the decision held, on the basis that the law of the land forbids the religious practice of polygamy, since blood transfusion was not a question of public morals as is polygamy; and it could not be likened to the law's forbidding the handling of poisonous snakes as is practiced by some religions, since that practice is against public welfare, whereas in this case it was not a matter of *public* welfare.

Coming to the heart of the matter, the decision said: "Applying the constitutional guarantees and the interpretations therefor heretofore enunciated to the facts before us, we find a competent adult who has steadfastly maintained her belief that acceptance of a blood transfusion is a violation of the law of God. Knowing full well the hazards involved, she has firmly opposed acceptance of such transfusions, notifying the doctor and the hospital of her convictions and desires, and executing documents releasing both the doctor and the hospital from any civil liability which might be thought to result from a failure on the part of either to administer such transfusions . . . No overt act or affirma-

tive act of appellants offers any clear and present danger to society—we have only a governmental agency compelling conduct offensive to appellant's religious principles. Even though we may consider appellant's beliefs unwise, foolish or ridiculous, in the absence of an overriding danger to society we may not permit interference therewith in the form of conservatorship established in the waning hours of her life for the sole purpose of compelling her to accept medical treatment forbidden by her religious principles, and previously refused by her with full knowledge of the possible consequences. In the final analysis, what has happened here involves a *judicial attempt to decide what course of action is best for a particular individual, not withstanding that individual's contrary views based upon religious convictions. Such action cannot be constitutionally countenanced.*" (Italics added.)

In conclusion the Supreme Court of Illinois stated that, "while the action of the circuit court herein was unquestionably well-meaning, . . . we have no recourse but to hold that it has interfered with basic constitutional rights."

Not a Matter of Suicide

Dr. Demange, in commenting on the decision of the Supreme Court of Illinois in declaring his action in the Brooks case illegal, among other things, stated: "If somebody wants to jump off a building, they have the right. You have a right to lead the type of life you want to and even choose death if you want to. On the other hand, it's my job to save lives—not let people die if there is a simple medical answer." But is the medical answer, blood transfusions, that simple and sure? According to the editor of the *Medical Times*, November 1964, "transfusion carries more dangers than most physicians realize."

Commenting in the same vein as Dr. Demange, Dr. E. A. Piszczerk, president of the Illinois State Medical Society, among other things, said: "Individuals have no right to commit suicide and the refusal to accept blood in such cases is almost tantamount to committing suicide." But note that expression "almost tantamount." It is not truly, absolutely tantamount or equal. In fact, no physician can be absolutely certain that the blood given will not kill the patient rather than prove lifesaving, such are the risks of transfusing blood.

This very same argument was made by the defense attorney, Mr. Riley, namely, that freedom of religion did not go to the point of allowing people to endanger their own lives. However, one of the judges, Walter V. Schaefer, far from being impressed by it, observed: "Mr. Riley, I can just see 100,000 Christian martyrs turning over in their graves when you make that statement. They had the option of worshiping Caesar or being thrown to the lions. Would you dare to argue that they were not in their right minds in making their decision to be martyrs?"

Did those Christians commit suicide? Their persecutors and ridiculers may have accused them of doing so. But let us remember that that was not the purpose of their dying, they were not tired of life, they did not want to end their existence, as does the suicide. They did not prefer death to life, but merely preferred death to being unfaithful to their religious convictions and it was their persecutors that forced this choice upon them. Mr. Riley's contention that freedom of religion does not allow a person to die for his convictions is in sharp disagreement with the words of the Founder of Christianity, Jesus Christ, for he, on one occasion, stated: "Whoever wants to save his life will lose it; but whoever loses his life for my sake will find it."—Matt. 16:25, 1950 Ed., margin.

The fact is that, throughout the Holy Scriptures are found accounts concerning men of faith who had to choose between God's law and this life. When God told Abraham to offer up his son, was not God putting his law ahead of the life of Isaac to test Abraham? There were also the three Hebrews faced with the fiery furnace, and Daniel faced with the lions' den; they could have avoided the threat of death, but again, God's law came first. —Gen. 22:1-18; Dan. 3:1-30; 6:1-28; Heb. 11:35.

And so with Jehovah's witnesses today. It is not a matter of letting them commit suicide. It is a matter of respecting their determination to remain true to their religious convictions and principles, as they are so plainly and repeatedly stated in the Scriptures.—Gen. 9:3, 4; Lev. 17:10; Deut. 12:23; Acts 15:19, 20, 28, 29.

Pertinent in this regard are the remarks of Dr. Edward Harris, chaplain of the University of Pennsylvania, as they appeared in *Surgery, Gynecology & Obstetrics,* April 1959: "One other thing I should like to say that pertains to the right of a Christian to take his own life. In terms of the Christian understanding of life we do not have such a right. Life comes to us as the gift of God and we hold it in trust to be used under God. But it does not seem to me that the question of suicide is at all pertinent to this case. The patient's decision very clearly is that he is willing to sacrifice his life for the sake of something which he holds to be more precious than life, a purpose greater than himself. And this very rightly has been distinguished from suicide."

Clearly, then, under the United States Constitution and particularly its First and Fourteenth Amendments, no governmental agency can presume to dictate what is best for a certain individual in the matter of medical treatments, and, in particular, not when such procedures run counter to dearly held religious convictions. For the guidance of doctors and hospitals, and for the protection of their patients, the Supreme Court of Illinois has made clear that the individual's right to choose the medical treatment he desires is safeguarded by law.

Air Pollution or Cigarette Smoking?

● When the Royal College of Physicians of London published their study of smoking and lung cancer, it was pointed out that Finland, basically a rural country with virtually no air pollution, has the second-highest lung cancer death rate in Europe. Significantly, what Finland does have is a great number of heavy cigarette smokers.

Psychiatrists on Suicide Lists

● "Studies in many countries have focused on the abnormally high number of suicides among physicians," reports the *Medical World News* magazine of July 3, 1964. On page 87 is an editorial excerpted from the *British Medical Journal:* "More than one in every 50 male doctors takes his own life—one out of each year at most medical schools. And 6% of all doctors' deaths under the age of 65 are from suicide—the same as from lung cancer." Then under the heading "Psychiatrists Head List," the excerpted editorial reports: "Among the specialties, psychiatry appears to yield a disproportionate number of suicides. The explanation may lie in the choosing of the specialty rather than meeting its demands, for some who take up psychiatry probably do so for morbid reasons."

INDOCTRINATION AND YOU

By "Awake!" correspondent in Laos

WHAT makes a man in a Communist prison or court voluntarily make untrue statements about himself that are so damaging that he is sentenced to death? Why is it that by these confessions he completely reverses his normal behavior?

As a result of experiments performed on animals in the early part of this century brain functions are better understood than before. Especially when applied to brainwashing techniques, many of the extraordinary and curious phenomena observed in people can be explained. For those whose profession is likely to invite attempts at thought control, the mechanics of indoctrination are interesting and can be helpful should one ever be confronted by such an episode.

Ivan Petrov Pavlov (1850-1936), a Russian biologist, found that when dogs were subjected to stresses more than their brain could handle normally an inhibitive reaction took place. This served as a protective device against brain damage. These same protective reactions appear to take place in the human brain and lay it open to suggestions no matter how absurd or foolish.

Factors That Lead to Stress

Normal brain function can be upset in many ways. Drugs can artificially cause emotional exhaustion. High fevers and fatigue contribute. The fatiguing experience of continued interrogation can bring on brain exhaustion and suggestibility. This interests the interrogator more than any information revealed under such duress. After all, what you are supposed to "confess" is usually already decided regardless of anything you actually reveal. Mental confusion and stress can be induced by constant questioning, provided it is intense enough.

One's physical condition plays an important part in resisting brain fatigue. A person debilitated by months of starvation is a far better candidate for indoctrination than a well-fed one. This is why a period of imprisonment with an insufficient diet usually precedes any effort at indoctrination. High fevers play havoc with normal brain function, as is observed during a delirium.

Strong emotions such as fear, remorse or anger aid in bringing an exhausted brain to final collapse. Of course, depending on one's temperament, brain disturbance may be induced very simply or only after some time. A person with a phlegmatic disposition resists breakdown longer than someone high strung. Successful brainwashing cannot be performed without the arousing of very strong emotion. The emotion need not be relevant but it must be dramatic.

It is this condition that helps doctors correct hysterical disorders.

With shock treatment the brain is made to have a controlled epileptic fit. Not just one, but many may be caused in just a few days. This brings the brain to a state of complete exhaustion, so much so that recent memory patterns and attitudes can be completely eradicated and often replaced by new ones. In controlled medicine this can work to some good; but brainwashing, though employing similar methods and principles, is fundamentally destructive.

The Brain Tries to Protect Itself

When reduced to a state of brain exhaustion one is unable to maintain normal intellectual operation. Judgment will be impaired. Fortunately, under normal conditions most people can relieve what would finally end in brain debilitation by resting between ordeals and avoiding continued stress. In wartime, however, this is not always possible. Persons suffering from brain collapse and changed behavior patterns are extremely numerous among those left in continual combat duty. In wartime, whole nations believe things without question, which things if presented under normal conditions would be laughed off as ridiculous. Loss of memory is a brain protective device brought into operation as a last resort when it has no other defense left.

If the brain is stimulated beyond its capacity it develops suppressions. It is like trying to multiply a million by a million on an adding machine with a capacity of only seven figures. When final confusion intervenes, previous mental patterns may disappear and new ones may be implanted, no matter how incredible. The victim may then recover believing the implanted nonsense as unquestionable fact.

If the shock to the brain is severe enough, or over a long enough period, the brain "slate" may be wiped clean as it were. In history, we have all seen examples of kind and generous men turning into beasts, committing the most atrocious crimes against humanity. They have been duly conditioned to it by intensified stresses that the brain was unable to handle. As a protective maneuver the disturbed brain withdrew all its defenses and became highly suggestible, accepting things that it never normally would have contemplated.

Proof that emotions and the protective devices of the brain are very powerful is furnished by examples of persons who run from hospital fires, even though they have been bedridden for years. Or, consider the person who after a severe fright finds his speech restored to him.

Pavlov, by his experiments, found that the brain, in its efforts at self-protection, goes through three stages. Under stress the brain first reaches the "equivalent" stage. The subject finds that his response to trivial matters and to important matters is about the same. He doesn't feel strongly about catastrophe anymore. For him there is no black and white, but all is gray. His feelings do not vary greatly.

Then he enters the "paradoxical" phase in which small things produce greater disturbance than big things. The individual's normal behavior is reversed and, as a result, his behavior seems irrational not only to an observer but even to himself.

In the third stage, the "ultra-paradoxical," there is a complete switch from positive to negative, and from negative to positive. The victim starts to take a liking to the person (such as the interrogator and what he stands for), whom he has previously loathed, and he may hate those formerly loved. He may begin to eat formerly nauseating things with

relish, and be ill when eating delicacies formerly enjoyed.

It is now that the victim can be effectively brainwashed. If he has previously abhorred Communism he can now be taught to like it. He is indoctrinated. Although the new ideas implanted at this time may diminish, they will nonetheless remain. In unusual cases, however, old ideas will persist in the brain if they have been instilled firmly enough. No known interference can dislodge them.

Contrary to common belief, it is the "normal," "average" person that is the most easily indoctrinated. Such a person is "normal" because he has been influenced already to such an extent by the community that he conforms to all its social standards, and behaves only in an "acceptable" way. His held opinions are often borrowed and usually do not come from independent intellectual thinking. Someone else, however, who has unconventional ideas and is not afraid of what others might think, is in fact much less suggestible. This is possibly one of the reasons why Jehovah's witnesses proved to be unsuitable candidates for brainwashing during the second world war.

One of the greatest dangers to one not wishing to be indoctrinated is to become involved. Interest or cooperation for one trying to protect himself against brain exhaustion and the dreadful potentialities that come with it, is a fatal mistake. Such an emotional involvement only hastens conversion. How sadly it is noted that hardened criminals, refusing to answer any questions no matter how trivial, are seldom convicted on ill-advised confessions. Those cooperating, however, have been known to have almost always finally broken down and signed the most damaging confessions, often not wholly true, to be mystified, when the seizure has passed, how they could have done such a thing.

Drums and Music as a Means of Instilling Ideas

Rhythms can also disrupt normal brain function if carried to excesses. Many persons attending a religious revivalist meeting are successfully converted by the aid of the emotional music used. Orgiastic dancing is so effective in creating hysteria and suggestibility that many religions use it to stimulate conversion. This aspect of religious phenomena was so pronounced in the Middle Ages that St. Vitus was made the patron "saint" of dancing.

Tyerman's Life of Wesley quoted by W. James in the *Varieties of Religious Experience* says: "Emotional occasions, especially violent ones, are extremely potent in precipitating mental re-arrangements. The sudden and explosive ways in which love, jealousy, guilt, fear, remorse or anger can seize upon one are known to everybody. Hope, happiness, security, resolve, emotions characteristic of conversion can be equally explosive. And emotions that come in this explosive way seldom leave things as they found them."

This perhaps explains one of the reasons why Lao Buddhists are so immune to conversion. They seldom get involved. Laotians have been taught that to show any emotion whatever is wrong and as a consequence, especially in religious conversion where forced efforts are not used, very few take a burning hold on a "new" religion. This is not what one might notice in persons of different religious orientation.

Inquisition Pioneered the Way for Stalin

Any reliable history of the Catholic Inquisition would provide details of an already established technique—including all the necessary steps to successful brain inhibition. Methods vary. During the inquisition one was shown torture instru-

ments, maybe watched persons burn alive —all to increase the fear and anxiety of the victim. Soon thereafter the brain would break down, suggestibility would result and the individual would be reduced to pliable cooperation.

Under Stalin the techniques of interrogation were perfected. Of course, a background of Catholic Inquisition was a foundation on which to build. Today bright lights might be used. Incessant questionings or filling out of endless forms day after day, arrest in the middle of the night, and so forth, all played their part in the diabolical effort to bring on brain inhibition.

What Can Be Done to Protect Yourself

How can we avoid the final stage of this process where normal judgment is undermined? It is not easy. The cynics and those with a sense of humor often seem to survive best. How many soldiers signed up during the war after hearing drums and bands playing rhythmically at recruiting stations, only to realize next day that somehow their judgment was impaired. It was then too late.

If something is not done to prevent the brainwashing from continuing, usually the brain will become so disorganized that it will surrender protectively without any reservations. Of course, making the new ideas stay put is another matter, but even if they decrease in strength, they nevertheless remain. Ordinary persons used to cooperating with what is socially acceptable and not being different are the most defenseless, unless some other aspect of their behavior is a strong enough prophylactic.

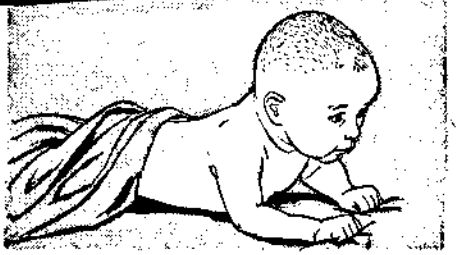
Humans do not break down under brainwashing techniques if they refuse to get involved. If they manage somehow not to cooperate in any way and make a conscious effort to think of something else, the intrusion on their normal brain function can be offset. A missionary in Shanghai prison for five years was able to maintain his emotional equilibrium by conducting Bible studies with people, all imaginary, and by continuing with the lessons until they finally matured. This may seem unusual, but if something akin to that is not done to keep the mind functioning normally, collapse will result. Others have recited mathematical tables or foreign verb declensions to stave off involvement in the offensive. One person translated well-known books into other languages to maintain normal prowess.

Many books have remarked on the incredible ability of Jehovah's witnesses to resist German indoctrination attempts during the war. A firm belief in some creed or way of life, based on an intellectual appreciation, not superstition, can, indeed, provide a formidable defense against those that would invade the God-given domain of our minds.

"PRAYERS IN SONG"

◆ In an article entitled "Is Religion Banned from Our Schools?" Clarence W. Hall, formerly executive editor of *Christian Herald* and now a senior editor of the *Reader's Digest*, wrote: "Into the nation's patriotic songs went expressions of national dependence upon God; some of the stanzas are actually prayers in song." What is true of such "prayers in song" in the United States is, of course, true about national anthems and patriotic songs of other lands as well.—*Reader's Digest*, February, 1965, page 51.

What Name for Baby?



By "Awake!" correspondent in Iceland

"OH, WHAT a wonderful boy!" exclaimed Aunt Jane, *clasping her hands.* "Look at those ruddy cheeks—isn't he a darling! Tell me, please, what is his name?" The young mother forgot her pride for a moment, hesitating before she answered: "Well, actually we haven't decided yet. *You see, at first we wanted to call him* Henry like his father, but we also thought of the name John, because it means 'Jehovah Is Gracious'; only there are so many bearing that name already."

Do you recognize the situation? Undoubtedly many parents will, to say nothing of aunts, uncles and grandparents. It can really be quite a dilemma for parents nowadays to select a good name for baby. Many names are beautiful in sound or meaning, but more often than not such names are overworked—as the name mentioned above, John, which has been bestowed on uncountable boys over the years. And the more rarely used names are in most cases not so beautiful or pleasant, and so they have not become popular. The problem of selecting names for the new generation is really a tremendous one, as can be appreciated when you think of the millions of new members born to the human family every year. Why, in the United States alone about 11,000 live babies are born every day!

Now, of course, not all parents find it difficult to find a good and fitting name for their child. Some wisely plan this beforehand, utilizing the waiting period to search for and select the boy's or girl's name they would prefer for the new family member; and, of course, there is no reason why this should not be planned as well as everything else in connection with baby's arrival. After *all, parents know sufficiently well in ad*vance that baby is to be expected at a certain time, and they ought to take into consideration that the name chosen for him will be both one of the first and most lasting gifts he will receive from them. Why, he is going to carry this name all his life, it being the one word representing him, standing for his personality, the sound of which will remind all his relatives and friends of him. Therefore it is just natural that parents want to exercise a little forethought, to make sure they choose a name he can be happy to bear all his life.

Origin of Names and Naming

On this background a little study of names, their origin and meaning, may well be appropriate. It is really interesting to find out what is behind the names we are giving our offspring.

It is generally agreed upon that the custom of bestowing individual names on people is universal and exists with all peoples and nations, being as ancient as mankind itself. True, some have claimed that

in Africa various tribes did not name their members, and the ancient Greek historian Herodotus has been taken as authority for this; but modern authorities disclaim the theory as without foundation. "Historical and anthropological research has failed to discover any people lacking names," says *The Encyclopædia Britannica.*

It all started when the Creator set the right example in naming his first earthly son "Adam," which simply means "Human" or "Earthling." Adam, in turn, followed suit by naming his beautiful wife "Eve," which signifies "Living One," in the feminine, "because she had to become the mother of everyone living."—Gen. 1: 26; 3:17, 20.

This was the original way of naming a person, to coin or form a brand-new name, containing a specific meaning, applying to its bearer and his distinguishing features. Of course, this was far easier to do with two outstanding, perfect, full-grown individuals like Adam and Eve, than when you are dealing with infants.

With the Jews this way of naming people was used in times of old, but later on it was largely discontinued, and the well-known custom arose of naming a child after some person, either a famous ancestor or some near relative. This was very common during the time of Jesus and the apostles, as testified to by the fact that many Jews then bore names of their forefathers, such as Jacob (or, James), Joseph, Simeon and Jude (or Judas, same as Judah). It is also well illustrated in the case of John the Baptist; when the time had come to circumcise the boy, the family wanted to call him Zechariah like his father, and objected strongly to the name John, because, as they said to the mother, "there is no one among your relatives that is called by this name."—Luke 1:59-63; 23:50; 24:10; Matt. 1:16; 13:55.

Going to other nations, ancient and modern, we find that similar methods of name-giving have been employed. With the Greeks of ancient times, for instance, the father gave the child its name about a week after its birth, and the firstborn son invariably was named after his paternal grandfather, while later sons had to be content with names of lesser relatives. Greek names also usually had a specific meaning, such as "Alexander," which means "Defender of Men," while the name borne by the father of Alexander the Great, "Philip," meant "Lover of Horses." Then as now nicknames were quite common, and sometimes they survived, while the original name was almost forgotten. Thus few will remember the Greek philosopher Aristocles, while they will recognize him at once by his nickname "Plato" or "Platon."

Another ancient people, the Celts, used to name their offspring in much the same way as the Greeks, only they preferred names denoting physical attributes, such as Kenneth ("Handsome") or Boyd ("Light"), while the Greeks had a taste for names referring to moral or intellectual qualities, such as Erastus ("Lovable") or Gregory ("Watchful").

The old Germanic peoples and tribes of northern Europe developed a special stock of words or parts of words used only for coining names. Thus it could be that the able Viking Hróðólfr ("Fame-Wolf") took the first syllable or part of his own name and combined it with other fitting words to name his sons; for instance, Hróðbjartr ("Fame-Bright"), and Hróðgeir ("Fame-Spear"). These names and others like them have survived down till this day, and, though you did not recognize them in the old form here given, you undoubtedly will do so when seeing them in their modern spelling, Rudolph (or, Rolf), Robert and Roger.

With the Romans an elaborate name system developed and in time it became

customary for a Roman to have three names. Of these, only the first one really was what we would call a given name nowadays, and it was often abbreviated in writing, such as M. = Marcus. The other two names identified his clan and family, but many of this class of names have been used since then as given names, such as Julius and Cornelius.

Bible Names

One of the richest sources of given names in the Western world, or, more precisely, in the lands of Christendom, has been the Bible. Names of apostles and men of faith became early favorites in most lands where the church was established, along with various non-Biblical names of "saints" or so-called "holy men." Today it is estimated that about half the people of the Western world bear Biblical names.

For the greater part these names out of the Bible are of Hebrew origin, as that is the language in which most of the Bible is written. However, there are names stemming from other languages as well: from Greek, in which language the so-called "New Testament" is written, and from Aramaic, a tongue very similar to Hebrew, spoken by Jews after the Babylonian exile; also from other languages spoken by the neighbor peoples of Palestine, from Arabic, Egyptian, Persian and Assyrian.

The old Hebrew names always meant something, even though it is not now possible to discern the meaning of all of them. They often followed a certain pattern, being made with prefixes and suffixes used over and over again. Examples of these are "Ab" (father), "Ben" or "Bar" (son), and "Melech" (king). Thus you get "Abram" (Father of exaltation), "Benjamin" (Son of the right hand), and "Ebed-melech" (Servant of the king).

God's own unique name, Jehovah, was also used in many names in an abbreviated form, as a prefix or suffix like the above-mentioned, as Jo-, Jeho-, Ja-, or -jah (-ia, -ias) or -jahu. It is said that 290 names in the Hebrew Scriptures contain The Name in one way or another. Examples include many well-known and popular names, such as Jonathan (Jehovah has given), and Nehemiah (Jehovah is comfort). The Jews used the word for "God," which in Hebrew is "El," in much the same way, and many of these names are identical except for the prefixes and suffixes. As examples can be mentioned constructions like "Elnathan" and "Jonathan," "Elhanan" and "Johanan," "Eliakim" and "Joiakim."

Although female names like Jochebed (Jehovah is glory) and Elizabeth (God is my oath) are found in the Bible, women rarely bore names constructed with a designation for God. They more often received names referring to their beauty and feminine attributes, taken from the realm of creation, such as "Tabiatha" (gazelle), "Jael" (wild goat, chamois), "Rachel" (ewe, lamb) "Susanna" (lily), "Esther" (fresh myrtle) and "Anna" (grace).

Speaking of women's names, it is far more difficult to find good examples of them in the Bible than to find a good name for a boy. It is not because men outnumbered women so much in reality, but most certainly they do in the genealogies or name registers of the Bible, where you very seldom find a female name. It has been counted that the Bible contains 3,017 men's names, against only 181 women's names, or about one female name to every seventeen male names!

Some of the names of the Bible have been extremely popular, and as a result thereof they have been adopted into many languages in forms that were easier for the speakers of the language to handle.

Outstanding among such names is the aforementioned John. It comes from Hebrew Jehohanan or Johanan, meaning "Jehovah Is Gracious." No doubt its two famous bearers, John the Baptist and John the son of Zebedee, the "beloved apostle" of Jesus Christ, played a great part in popularizing it. It is difficult to decide how many forms it has actually attained throughout the world, but here are some variants: Johannes, Joannes, Johann, Jean, Juan, Jan, Juhani, Jannik, Ian, Jón, John, Johnny, Giovanni, Jack, Hannes, Hans, Hasse, Jais, Jock, Jens, Jes, Ivan and Evan—besides the many feminine derivatives of it, such as Johanna, Jeanne, Jeannette, Joan, Jonna, Jóna, Janne, Jane, Janie, Juana, Juanita, Hansine and Yvonne—and then some! None of the names of the other apostles can compete with it, not even the very popular name of Peter, although it too has quite a few male and female forms now.

Another name might be cited as the absolute opposite of John in this respect, namely, the name Judas. Even though it is a short name with a good meaning attached to it (from Hebrew Judah = Praise) and was borne by a brother of Jesus and a faithful apostle, the traitor Judas Iscariot once and for all time with his vile deed spoiled the reputation of this name, so that parents still shun it.

So, What Name for Baby?

Yes, what name have you decided upon? A Bible name or something else? Maybe you are going to select a name pleasant in sound or beautiful in meaning, or you may be thinking of using a cherished name of one of your dear relatives—indeed, the possibilities are many.

But remember that, whatever name you select, your child has to carry it, so be sure it is not going to be a burden to him in later life. And if you live in a country where such matters are regulated by law, be sure to stay within the framework laid out by the law. Yes, plan this beforehand, so that you are actually bestowing a blessing upon your child, when you are handing him this long-lasting gift.

Communism Viewed as State Religion

WHEN Sven Aurén, special correspondent to the Stockholm *Svenska Dagbladet*, returned from a journey to Communist China, he wrote in the newspaper's January 15, 1965, issue: "It is hardly overdoing it when one calls Chinese Communism a State religion." The correspondent pointed out that in view of the homage given Communist leader Mao Tse-tung, he is like a pope. The writer saw a huge square filled with people and compared it to St. Peter's Piazza, saying: "Pictures of Marx, Engels and Stalin are sticking up like images of saints." As to a celebration in Congress Hall, he said it "had the character of High Mass with three thousand actors." There were songs to eulogize Chairman Mao as "our Great Teacher" and "our Grand Exemplar." The village in which Mao was born has become a place of pilgrimage for tens of thousands, he reports, "most of whom are exemplary workmen who are rewarded by letting them make this pilgrimage." In an unprecedented propaganda drive, he writes, "the press, the radio and other opinion-creating media are launching Mao's writings as Holy Writ . . . these writings are found in every prison cell. . . . China's new religion could not be more complete. Marx is the supreme deity, Lenin and Stalin were great prophets, but Mao is Marx's vicar in the earth. His writings are playing the role of Bible."

This observation is a most interesting one, but it is not new. Back in 1951 in the book *What Has Religion Done for Mankind?*, published by the Watch Tower Society, communism was discussed and was identified as the "Red religion." It has not changed. Though disclaiming belief in the God of the Bible, it has its own gods, political and military men whom it has deified.

GOOD REASONS FOR Keeping Clean

STANDARDS of personal cleanliness differ greatly from one country to another and even from one person to another. A person might regard himself as being clean according to the standards to which he is accustomed, whereas another person, used to different standards, would regard him as being dirty. Irrespective of the different personal concepts of cleanliness, there are good reasons for examining one's own standards of cleanliness with the desire of seeing how they can be improved.

Health-damaging organisms that can be seen only with the aid of a microscope flourish in unclean surroundings. These organisms can cause serious diseases in the members of a household, even taking the lives of some. Out of concern for their welfare a diligent effort should be made to improve the household's standard of cleanliness and to maintain it at a high level. Long-established practices in the home should be questioned to see if they can be improved. For example, do all members of the family use the same towel in the bathroom? If so, the practice is dangerous to their health.

Some German professors at the Düsseldorf Academy of Medicine examined a number of public rest rooms where only one towel was used for everyone. Some of the towels were so saturated with microscopic organisms that they could not count them. Half the towels had staphylococci organisms, which cause boils and wound infections. Others had colon bacteria, which can spread the diseases of dysentery, typhus and typhoid fever. As cleanliness in public rest rooms is improved by providing one towel for every person, such as individual paper towels, so cleanliness in private bathrooms can be improved by providing a towel for each member of the family and then replacing it frequently with a freshly laundered one. This helps to prevent sickness that one member has from spreading to the others. For the same reason each member should have his own toothbrush, and it should be kept in a place that separates it from contact with the toothbrushes of other members of the family.

Dirty hands are another means of transmitting diseases. They can transfer disease-causing organisms to the eyes, nose and mouth, thus making it possible for these organisms to gain entrance to the body. In public a person's hands touch many things that other people, some of whom may have sicknesses, have handled. Persons with colds get mucus that is filled with organisms on their hands. Wherever they place their hands, such as on stair railings, they leave some of these orga-

nisms. Other persons place their hands on the same railings, and when they put their hands on their face or handle food without first washing their hands they transfer those organisms into their own bodies. Oftentimes this results in their getting the sickness the other person had. The infection known as trench mouth can be picked up in this way as well as a number of other infections.

A person can safeguard his health by always being careful to wash his hands with soap and water before handling food and after using toilet facilities. If he has any kind of sickness he should wash his hands more frequently so as not to spread his sickness to others. When he blows his nose, for example, he should wash his hands before handling anything that could pass his cold on to other persons. When at a dining table, he should never, whether sick or not, handle a milk or water pitcher by the lip that is used for pouring. If he does, he will cause others at the table to drink the disease organisms his hands have picked up.

A definite sign that the standard of cleanliness in a home can be improved is the presence of bugs and rodents. They usually flourish in unclean houses, and they can be dangerous to the health of the family. Fleas carried on rats can transmit the deadly bubonic plague, which in the seventeenth century killed 15 percent of the people in London. A thorough, periodic cleaning of a house helps to combat mice and rats by removing some of their hiding places and revealing where traps can best be set. Storing foods they like in metal containers also helps.

Cockroaches are particularly fond of unclean homes and will flourish in them. In a four-room apartment in the American State of Texas exterminators removed 125,000 of them. Having them crawl all over one's food, plates, pots, and various eating utensils is unpleasant to see and dangerous to one's health. They have been accused of transmitting tuberculosis, cholera, typhoid fever, leprosy, intestinal disorders and polio. When food particles are left lying in cupboards and on kitchen floors, they are encouraged to take up residence in the house. By keeping the kitchen, cupboards and dining room clean of food particles and of things that have been spilled, the presence of cockroaches is discouraged. Periodic cleaning of dark closets in other parts of the house also helps to keep them away.

Flies are still another grave health menace in a home. When they are permitted to swarm about a house and crawl over the family's food as it sits on the table, the health of the family is being seriously endangered. Flies can carry on and in their bodies dangerous microscopic organisms that cause typhoid fever, sleeping sickness, trachoma, dysentery, polio and other diseases. If there is a privy in the backyard of the house that is not properly constructed so as to keep out flies or if human or animal waste matter is lying exposed on the ground or if garbage is stacked up in the yard, flies will breed in great numbers. They will form a regular circuit of flight between this filth they crawl on and the food in the kitchen or on the dining room table of the house.

The health of a family is protected when screens are put on the windows of the house so as to keep out flies and when the yard and privy are kept clean so flies cannot breed. Garbage should be kept in covered garbage cans until it can be disposed of by being buried or by some other means. Human wastes should never be left exposed to flies but should be buried or well covered. This was one of the commands that Jehovah God wisely placed upon the nation of Israel. "A peg should be at your service along with your im-

plements, and it must occur that when you squat outside, you must also dig a hole with it and turn and cover your excrement." (Deut. 23:13) This command protected the Israelites from fly-carried diseases and also prevented their camp from becoming a foul-smelling place that would be a dishonor to their God.

A good standard of cleanliness cannot be maintained in a house if chickens and pigs are allowed to wander freely in and out of it. Since they can track in disease-causing organisms and leave deposits of them in the excrement they drop in the house as well as bring in lice and other parasites, they should be kept outside. The doors of the house should be closed to them at all times.

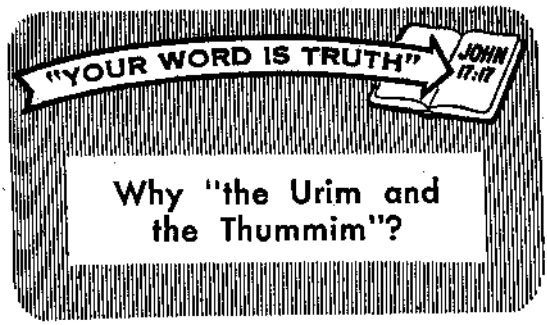
Frequent laundering of bed linen and clothing is necessary for maintaining a good standard of cleanliness. Bedbugs love to hide in unclean bedding and mattresses until nighttime, when they come out to feed on the blood of the persons sleeping on such beds. Although some persons have ventured the thought that bedbugs do not transmit disease organisms, others accuse them of transmitting thirty infectious diseases, including leprosy, smallpox, yellow fever and sleeping sickness. Dirty clothes and bed linen can also harbor lice.

When a person has a sore or any kind of sickness, he contaminates his clothing and bed linen with organisms that can transmit his ailment to persons that come in contact with them. Keeping them clean helps to protect other members of the household from getting his sickness and also helps him to get over it more quickly. Lack of cleanliness is frequently one of the reasons why the sickness of one member of a family spreads to the others.

Clothing, especially undergarments, quickly become filled with perspiration and body oils that give off a foul odor that grows worse the longer a person wears them. Changing of undergarments twice a week is not too often. Frequent bathing of one's body is just as important as changing undergarments. Although a person may not be able to smell his own body odors, other persons can. His lack of cleanness is as clearly evident to them as if he wore a sign announcing that he is unclean.

God's Word uses physical uncleanness many times as a symbol of spiritual uncleanness. It shows that Jehovah wants his people to be spiritually and physically clean. A pig that has been washed and that returns to its filth is used to illustrate the Christian who returns to spiritual uncleanness. (2 Pet. 2:22) Clean clothing in the book of Revelation symbolizes righteous acts. (Rev. 19:8) That in itself should impress upon Christians the need to wear clean clothing in order to represent God properly. The Hebrew Scriptures tell us that at the inauguration of the high priest of Israel, the high priest had to bathe before serving Jehovah at the altar. (Lev. 16:4) So bodily cleanness and clean clothing are things expected of persons who have embraced the clean worship of Jehovah. A body and clothing that are dirty do not well represent the spiritual cleanness of true Christianity.

For spiritual as well as for health reasons, cleanliness is worthy of pursuit. No matter what the local standard of cleanliness may be, there are good reasons why individuals should examine their personal habits for ways to improve. Cleanliness brings many benefits to those who are willing to practice it.



Why "the Urim and the Thummim"?

HOW well Jehovah God, the great Provider, looked after the highest interests of his ancient people Israel! He gave them the finest laws any people had, which, if heeded, would make them wiser than any other people on the face of the earth. They had God's written Word, to which he kept adding progressive revelations for many centuries. God also provided for the education of the people religiously, by the tribe of Levi and especially by its priests, who also served the people in their offering sacrifices. God further kept sending prophets, warning them when they became wayward. And not to be overlooked were the visions and dreams by which, at times, God revealed his will to Israel.—Lev. 1:2-5; 1 Sam. 28:6; 2 Chron. 36:15, 16.

In addition to providing for the spiritual interests of his people by these various means Jehovah God also gave them another aid, truly unique, "the Urim and the Thummim." These words are a transliteration from the Hebrew and literally mean "lights" and "perfections"; being in the plural of excellence. They are also referred to as "sacred lots."—Ex. 28:30, *Mo.*

The Urim and the Thummim were with the high priest, who on special occasions wore garments that have well been designated garments of "glory and beauty." At such times he wore, first of all, a flowing, linen checkered robe, most likely predominantly white. Over this he wore a blue sleeveless coat that fitted over him like a coat of mail. On top of this he wore *the* ephod, an apron-like garment of fine twisted linen, beautifully embroidered in gold, blue, purple and scarlet; the front and back of which were attached to each other at the shoulders by golden clasps. A girdle or belt held the ephod close to the high priest. Upon this ephod was attached a highly decorated "breastpiece of judgment" bearing twelve jewels and the names of the twelve tribes of Israel. Folded in the middle, it was but nine inches square. On the head the high priest wore a turban to which a gold band was fastened and upon which was inscribed, "Holiness belongs to Jehovah."—Ex. 28:4-39.

And where does "the Urim and the Thummim" come in? Just what it was is not stated in the record, but it must have consisted of some tangible objects, for we read that Moses, after bathing Aaron the high priest, attired him in these garments of glory and beauty and that, after placing the breastpiece upon Aaron, Moses "put in the breastpiece the Urim and the Thummim."—Lev. 8:7-9.

What was the purpose of "the Urim and the Thummim"? As seen from subsequent references to it, it was used for the purpose of obtaining answers from Jehovah to specific questions. Thus we find Jehovah mentioning it in his instructions to Moses regarding the appointing of Joshua as his successor: "It is before Eleazar the [high] priest that he [Joshua] will stand, and he must inquire in his behalf by the judgment of the Urim before Jehovah." That this was the purpose of the Urim and the Thummim is further seen from the reference to it in connection with Jehovah's refusal to be inquired of by unfaithful King Saul: "Although Saul would inquire of Jehovah, Jehovah never answered him, either by dreams or by the Urim or by the prophets."—Num. 27:21; 1 Sam. 28:6.

A practical application of the use of the Urim and the Thummim is recorded at 1 Samuel 23:6-12, where the unjustly outlawed David inquired of Abiathar, the son of the high priest Ahimelech, whom King Saul had slain. By consulting Jehovah by means of the ephod, David learned that Saul intended to come to Keilah, where David was, and that the landowners of Keilah would surrender David to Saul. So David and his six hundred men at once left Keilah. In view of this information's being given to David it appears that the ephod in question was not just an ordinary linen ephod such as all the priests wore, and even others on occasion, but *the* ephod with its breastpiece containing the Urim and the Thummim.—1 Sam. 2:18; 22:18; 2 Sam. 6:14.

ARTICLES IN THE NEXT ISSUE

- The Grand Harmony of "All Scripture."
- Courts Uphold Basic Freedoms.
- Catholicism's Influence in Italy Today.
- Should You and Your Children Be Vaccinated?

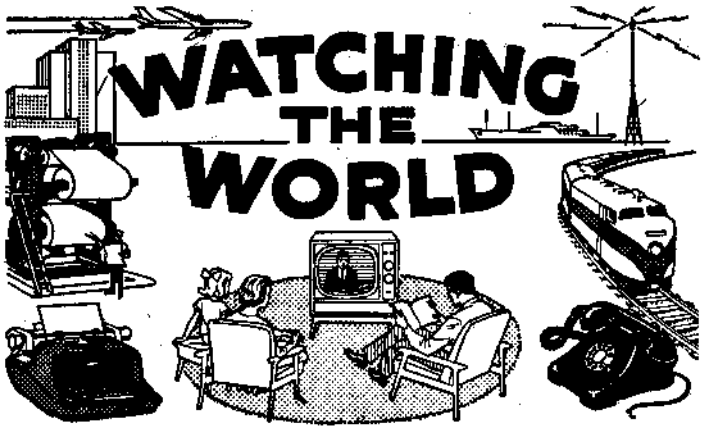
Apparently the Urim and the Thummim disappeared, together with the ark of the covenant, when Jerusalem was desolated and her temple destroyed in 607 B.C.E. This Jewish tradition is supported by what we read regarding it in the books of Ezra and Nehemiah. Therein we are told that the decision as to whether certain claims to priestly heritage would be recognized depended upon the arising of a priest who had the Urim and the Thummim.—Ezra 2:63; Neh. 7:65.

Why did Jehovah provide the nation of Israel with the Urim and the Thummim when he was using prophets and dreams in addition to his written Word to make known his will? One reason may well have been that prophets and dreams were used by Jehovah for special occasions whereas the high priest with the Urim and the Thummim was always present with the people.

Then too, the Urim and the Thummim, being with the high priest, served to unite the kingship and the priesthood. Jehovah God in his wisdom saw fit not to have both of these reside in the same person or hereditary dynasty as that would have presented too great a concentration of power in one individual, one imperfect human, that is. So Jehovah kept the two separate by having the one centered in the tribe of Levi and the other in the tribe of Judah. But to keep these two cooperating with each other, and especially to keep the king from becoming high-minded and independent of Jehovah's worship, Jehovah gave the high priest the Urim and the Thummim, it representing one of the chief glories of the tribe of Levi, even as intimated by the blessing Moses gave that tribe: "Your Urim and your Thummim belong to the man loyal to you."—Deut. 33:8.

By the very force of arms, it might be said, the priesthood was dependent on or at the mercy of the kingship, as can be seen from the fact that at times the priests were slain by unfaithful kings. But balancing things, the kingship had to come to the priesthood for answers to difficult questions, even as indicated in Jehovah's instructions to Moses regarding his successor Joshua and in the example of David.—Num. 21:21; 1 Sam. 22:11-19; 2 Chron. 24:20-22.

There is yet another significance of the Urim and the Thummim that is of interest to Bible students today. In that Israel's high priest foreshadowed Jesus Christ, the great High Priest, the Urim and the Thummim would picture that he consults Jehovah God directly regarding his word and will. He looks to God's word, which is always true, to guide him.



Witnesses Convene

◈ Dublin, for centuries a stronghold of the Roman Catholic Church, was the scene of the "Word of Truth" international convention of Jehovah's witnesses June 9-13. The assembly went off on schedule without any problem whatsoever. While 3,948 gathered in Dublin, 31,501 assembled in Edinburgh, Scotland. The next week over 12,000 gathered in Oslo, Norway. Similar conventions were also scheduled for Helsinki, Rotterdam, Charleroi, Vienna, Luxembourg, Basel, Berlin, and twenty-eight cities in North America.

Pollution Crisis

◈ In a report on June 22 the special City Council committee on air pollution claimed that just breathing New York City's air causes as much inhalation of benzpyrene, a cancer-inducing hydrocarbon, as would result from smoking two packs of cigarettes daily. The report stated that there is more sulphur dioxide in the air in New York City than in any other major city—50 percent more than in Chicago and twice as much as in Philadelphia. The report called the city's atmosphere perilous "not only to health but to life itself." Air pollution was said to be heavily implicated in 405 deaths that occurred during New York's influenza epidemic early in 1963. New York's air is fouled with a monthly soot-fall of sixty tons for every square mile.

Algeria In Change

◈ Mid-June, President Ahmed ben Bella assured the Algerians and the world that Algeria was "more united than ever before." Two days later, June 19, in predawn darkness, truckloads of Algerian troops stormed his hillside Villa Joly, overlooking the Mediterranean, and arrested him on charges of mismanagement, instability and uncertainty. Ben Bella's 33-month rule came to a swift end. The government had been taken over by a new Council of Revolution, led by commander Colonel Houari Boumedienne. As coups go, this was an efficient and bloodless one. As for the ousted 48-year-old president, a communique broadcast by the Algiers radio said, he will "have the fate reserved by history to all despots."

Microwave Phone Link

◈ The world's longest microwave telephone line went into full use on June 9. The 3,060-mile Central Treaty Organization line links Ankara with Karachi. From Ankara, it stretches across Erzurum in eastern Turkey to Tabriz and Teheran, then down to Isfahan and Yezd, across the great desert of southeastern Iran to Quetta in Pakistan and on to Karachi. This remarkable development consists of 88 relay stations at average intervals of 35 miles across jungles, deserts and mountains. The project cost $30,000,000.

Elephant Sausage

◈ Menus in Lusaka, Zambia, will soon be featuring new exotic dishes, such as buffalo goulash, hippo pie and elephant sausage. Zambia has a problem, namely, an overabundance of wildlife. In search for food, the animals have laid waste large areas. Many have died from starvation. The game-cropping program will cut down on the number of game, which, in turn, will give feeding areas a chance to recuperate and, in the process, by the end of the year will put 900,000 pounds of game meat on the market. This move is considered timely because most diets in the newly independent Zambia are desperately short of protein. The boneless meat is expected to cost the customer about 21 cents a pound.

Bored

◈ A published United Press International report, dated March 17, said that when the vicar of St. Bavo Cathedral in Haarlem, Holland, was halfway through his sermon criticizing young people, an elderly man in the congregation interrupted and announced that he was bored. A burst of applause followed. Subsequently the entire congregation walked out.

$325,000 Car

◈ Henry Ford once sold his Model T for around $400, and it got you there. Not fast, but eventually you arrived. Now a swanky successor built for President Johnson costs $325,000, or more! It is hard to believe how that much money could be spent on a single automobile. But on April 9 it

was learned that $325,000 has been appropriated for the president's car and $197,000 for a secret service car. Officials say that to plan, develop and build the Lincoln Continental that Johnson rides in at present cost about $500,000. So obviously the $325,000 model is a bargain to everyone but the taxpayer who must pay the bill.

Alcoholics Blamed

◈ The wisdom of moderation is highlighted in a study made by the University of Michigan. The school reports that an estimated 50 percent of fatal traffic accidents are caused by chronic alcoholics. This conclusion followed psychiatric investigation of 72 persons judged responsible for fatal accidents. Over a three-year period, the 72 had killed a total of 87 persons. The *Medical World News*, May 28, says that 36 of the drivers were alcoholics and prealcoholics. All but one of these, plus 31 percent of those who were nonalcoholics clinically, had been drinking to excess immediately before their fatal accidents.

Cow Slaughter

◈ It is estimated by India's Cow Servicing Society that 30,000 cows, bulls and bullocks are slaughtered in India daily. The society objects to this slaughter of cows and threatens that unless this slaughter is stopped nonviolent civil disobedience will follow. The cow is highly revered by the country's 400,000,000 Hindus. Lord Krishna, the supreme Hindu deity, they say, was a keeper of cows. There were days when Indians laid down their lives to protest the slaughter of cows. Article 48 of the Indian Constitution says the government shall "take steps for preserving and improving the breeds and prohibiting the slaughter of cows and calves and other milch and draft cattle." At the last count, in 1961, there were 175,671,000 cows in India. Politicians are reminded that not too long ago a Hindu leader ran against the late Prime Minister Jawaharlal Nehru on the issue of cow preservation. The Cow Servicing Society stated that cow preservation went far beyond religious considerations. It reminds India that its very economy is "a cow-based economy," that as it goes with cows so it will go with India.

Television for Gorillas

◈ Last year four gorillas were taken from their outdoor coops and confined indoors in the Bronx Zoo, New York. The gorillas became very cranky and began to bicker among themselves. Someone suggested a television set as a tranquilizer. A 16-inch television set was set up so that the gorillas could view the picture. The animals stared at the tube transfixed. The zoo's curator of mammals, Joseph A. Davis, Jr., said their personalities changed. Petulant brawling ceased; so did other symptoms of frustration—the pacing, the nervous thumb-twiddling, the yawning and stretching, the constant arguments. Only the biggest of the gorillas occasionally turned aside from the television set to his old habits. "My theory," said the curator, "is that he only behaved this way during the commercials."

Anti-Crime Measures

◈ In America and elsewhere crime, like a growing monster, refuses to be subdued. On March 13, in Philadelphia, the "city of brotherly love," the police began using trained German shepherd dogs to stem mounting violence in subways and elevated stations. In California, 3,000 uniformed highway patrolmen have been armed with shotguns as protection against what one state official called the public's attitude toward law-enforcement agencies. In Columbus, Ohio, the odds are about one in twenty that a major crime will be committed against its citizens or property in 1965. A survey of criminal statistics for England and Wales showed that one young man in six is found guilty of an indictable crime before he reaches the age of 21. The illegitimacy rate in London has also reached an all-time high, an estimated one in seven births. Soviet citizens are asking for better police protection and stricter law enforcement in the face of an increase in petty crime. One policeman stated that 85 percent of all hooligan acts in the Moscow region were committed under the influence of hard liquor.

Gold Madonnas Missing

◈ Priest Rudolf Rachbauer was told that the four doll-like solid-gold madonnas on the high altar in Muhlheim, Austria, did not seem the same. Sure enough, instead of gold they were bronze replica replacements. The gold ones were extremely valuable, as you can imagine. The police were notified. While the search was made for them, priest Rachbauer gave no less than six sermons condemning the thief and pleading for the congregation to "spew out the rat from your midst." The detectives found the madonnas and the thief. The gold madonnas had been sold to an art dealer for £1200 and four bronze replicas had been ordered for £120. Could the art dealer identify the thief? He surely could. The thief was none other than the priest himself. He used the money to buy himself a car and a house. Instead of facing trial for his thievery, he committed suicide.

Dollars for Defense

◈ Word from Washington has it that the United States government has spent $650,000,000,000 for defense since World War II—over and above the anticipated $10,000,000,000 a year expected in 1946. Imagine what good would have resulted

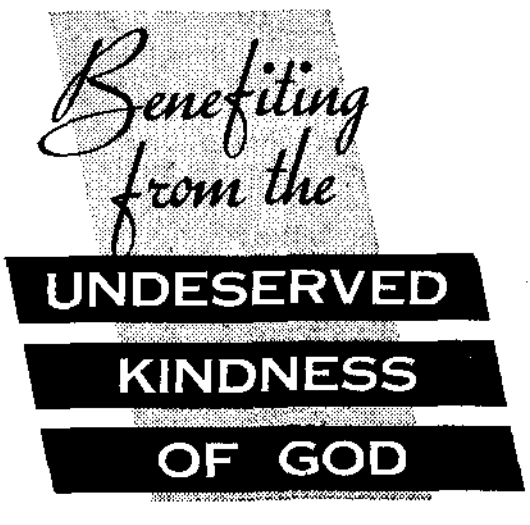
if these dollars had been spent for the building of hospitals to fight deadly diseases, highways designed to cut down on accidents, homes to make life more livable, retirement centers for senior citizens to enjoy their remaining years and schools to educate the next generation.

Religion Slipping

◈ Results of recent surveys of America's adults, when compared with similar surveys in 1962 and 1957, highlight what the clergy regard as a disturbing trend. Since 1957, the proportion of adults who say religion on the whole is losing its influence on American life has more than tripled. This major shift in public opinion has been accompanied by a downward trend in the proportion of those who attend church in a typical week. Younger adults, between the ages of 21 and 29, are far more inclined to discredit religious influence on society than are older persons. Men are more inclined than women to take a pessimistic view of religion's influence. Persons with college training are more inclined to think religion's impact is weakening than are those with less formal training. Reasons for this decline? Statistics reflect the trend toward secularization with emphasis on material rather than spiritual values. Religion's failure to solve moral, social and economic problems is given as another cause. Few young adults think churchgoing is necessary for fulfillment of life.

Crosses for Dogs?

◈ The little village of Chobham, near London, England, was in an uproar. An accountant erected a $270 cross in the local pets cemetery over the grave of his Great Dane Aristotle. The cross bore the inscription: "Here lies as noble a dog as ever walked. Until we meet again, dear fellow." Vandals cracked and broke the cross and removed it in separate pieces. The cemetery trustee has received anonymous letters saying it is sacrilegious to mark a dog's grave with a cross. A London lawyer, who wants to put a cross on his dog's grave, remarked: "A dog can be just as much a Christian as some humans." About this time the clergy entered the squabble. An Anglican vicar ruled: "A dog cannot be a Christian unless it has been baptized." Now, is not that a gem? What minister would baptize a dog? And what dog would request to be baptized? Of course, clergy have done crazier things, such as blessing military tanks, rifles and other instruments of war. A pitched battle now rages, and the sides are about evenly drawn between those who would put crosses on pets' graves and those who object.



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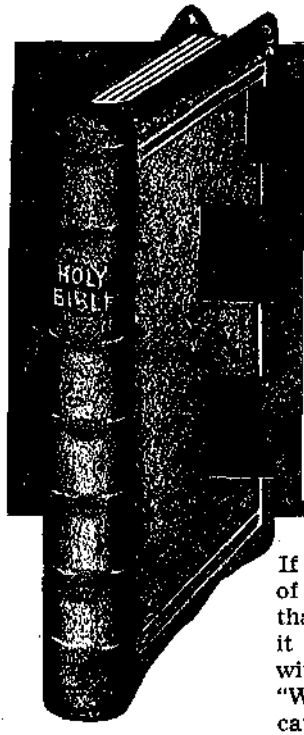

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AND FEJ
YOUR WORSHIP

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Awake!

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Catholicism's Influence in Italy Today PAGE 18

Should You and Your Children Be Vaccinated? PAGE 17

AUGUST 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our tim be unfettered by censorship and selfish interests. "Awake!" has no fetters. It rec *facts, faces facts, is free to publish facts. It is not bound by political ties; it is* pered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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JEALOUSY — Good or Evil?

'EVIL, of course,' some might answer. 'Why, jealousy is widely recognized as one of the most vile of emotions.' While that can be true, it must be recognized that there is a form of jealousy that is right and proper. A comparison of the two forms will be profitable in determining how correct our emotions are.

We have but to turn to the inspired writings of Moses to find an example of righteous jealousy. The perfect Creator declared: "You must not prostrate yourself to another god, because Jehovah, whose name is Jealous, he is a jealous God." Also, he describes himself as "a God exacting exclusive devotion" from his worshipers. (Ex. 34:14; 20:5) For Jehovah to be jealous about worship, or to exact exclusive devotion, is altogether fitting. He is the only true God; he has a proper claim on all our worship. Nor can any selfish motive be ascribed to God on this account, for it is in the interest of the peace and happiness of all his creatures that they worship their Creator. As the Creator, he knows what is in the highest interest of his creatures.

In line with this, devoted servants of God, such as the prophet Elijah and the apostle Paul, could properly express jealousy over the worship of professed servants of God. (1 Ki. 19:10) To the congregation that he had established in Corinth, which included persons Jehovah had accepted as part of the 'bride of Christ,' the apostle Paul wrote: "I am jealous over you with a godly jealousy." (2 Cor. 11:2) He was not craving their devotion for himself. Rather, because Jesus Christ the Bridegroom has the right to devotion from his Bride, the apostle could express proper concern over the congregation, which he had promised in marriage to the one Husband, Jesus Christ.

In contrast to perfect, godly jealousy, imperfect humans often express an emotion called jealousy that is in reality fear of losing something that they have or resentment toward a person who might take away the possession. But, you might ask, is it not human nature to be jealous about the object of one's love? True, but let us remember that we are dealing with fallen, sinful human nature. Jealousy can act like a corrosive acid that eats away one's vital organs. It can drive persons to depression, violence and even suicide. Properly this form of jealousy is soundly condemned in the Bible as "earthly, animal, demonic," a 'work belonging to darkness,' which Chris-

tians should abandon. (Jas. 3:14-16; Rom. 13:12, 13) In fact, Proverbs 14:30 warns us that "jealousy is rottenness to the bones."

Human jealousy is often based, not on fact, but on fanciful imagination. For example, a wife might notice that her husband appears to be giving extra attention to another woman who is quite pretty or who is a sparkling conversationalist. While there may be no basis for distrusting her husband, soon seeds of suspicion are found in the wife's heart, seeds that can grow into the malicious weed of jealousy, destroying her happiness and even her home. Or some husband might notice that his wife seems to enjoy talking with a particular man who has a striking personality or who has many interesting experiences to relate. Unless he controls his emotions, the husband could allow baseless jealousy to increase until he is reduced to a bitter dictator of his wife's actions. And yet his wife may have been completely faithful to him, having no romantic interest in the other man at all.

Jealousy is even used at times as an unchristian, underhanded tool. As an illustration, a young girl might be interested in a boy who does not openly return her attention. In order to increase his interest in her, she might dishonestly feign romantic interest in another boy. She hopes to use this third person as a fulcrum on which she will use jealousy as a bar or lever to raise the interest of the first boy toward her. Obviously this subterfuge is wrong, doing emotional harm to innocent persons; but jealousy often destroys right principles.

Of course, within the marriage union exclusive devotion is proper in certain respects. A married individual has the exclusive right to the marital due and the intimate expressions of affection from a marriage mate. This is a God-given right. (Gen. 2:24; 1 Cor. 7:3-5; Heb. 13:4) But this does not mean that married people can have no friends aside from their mates. Balance in appreciating what is proper association will greatly relieve persons who have a tendency to be jealous of their mates.

It is normal and proper to have love for your family and friends, but it has been said that in jealousy there is more self-love than love. When you see a loved one enjoying the company of another person, you should honestly admit to yourself that possibly that person has a personality trait or ability that you do not. Instead of resenting that, more happiness would be produced for all if you would join your mate or loved one in enjoying the knowledge, ability or personality of that other person. If married, you should realize that your mate loves, accepts and needs you, but that does not mean that you are perfect, with all knowledge and abilities. When you learn of things or persons that your mate enjoys, instead of competing and struggling to be possessive, why not join your mate in that one's enjoyment? In this way mutual love is built up, and it will also eliminate jealousy. Speaking of true love, the apostle Paul said: "Love is not jealous, it . . . does not look for its own interests . . . Love never fails."—1 Cor. 13: 4, 5, 8.

The apostle Paul listed human jealousy as one of the "works of the flesh." (Gal. 5:19, 20) Appreciating our imperfection, we should resist the human form of this emotion that runs contrary to true love. By being fully concerned about 'godly jealousy' or jealousy exercised in a way that God does and not getting carried away with base human jealousy, we can enjoy increased peace with God, family and friends.

The Grand Harmony of "All Scripture"

THE evenings are cool here in the mountains, and the Jones family appreciates the warm fireside as they relax after the day's activities. John Jones and his wife, Mary, have done well in rearing their family according to Bible principles. From Mark, the oldest son, to daughter Ruth—yes, right down to Thomas, the youngest, they can all hold their own when it comes to answering questions on the Bible.

It is Ruth who brings the conversation around to their previous topic of discussion. "You know," she says, "I saw something in the field this morning that reminded me of the Bible. You would never guess what it was—a spider's web!"

"A spider's web remind you of the Bible?" asks Mark.

"Yes," continues Ruth, "it looked so beautiful and symmetrical, with dewdrops glistening on all its threads. And then I got to reflecting that Jehovah, the Author of the Bible, is also the Master Designer of that beautiful web. . . . You know, I once watched a spider weave its web."

"Ugh," says Thomas, "I don't like spiders. But go on, Ruth."

"Well, first he spun a framework between the bushes—something that looked like the spokes of a wheel."

"And then—" prompts Thomas.

"Why, then he spun his way round and round and round, from spoke to spoke, making a beautiful spiral of shiny, sticky thread. But both spokes and spiral made up one shimmering, harmonious whole. It is this beauty and oneness that remind me of the Bible. You see, Jehovah first inspired the writing of the Hebrew Scriptures, over some eleven hundred years. And then on this framework of thirty-nine books he later spun the twenty-seven books of the Greek Scriptures, a perfect complement to the Hebrew Scriptures that preceded them."

"That illustrates things very well," remarks Mary Jones. "First the Hebrew Scriptures, and then the Greek. But how interdependent the two are—in fact, so inseparable that we must always regard them as being one composite whole, the complete, inspired Word of Jehovah God."

"Very true," continues her husband, "for it was Jesus who opened up the minds of his disciples 'fully to grasp the meaning' of the Hebrew Scriptures; you remember, it's at Luke 24:45. Then those disciples drew heavily on the Hebrew Scriptures for proof texts and arguments in their writings. That is why we find many parts of the Greek Scriptures hard to understand without a background knowledge of the Hebrew Scriptures."

"Oh, yes," says Ruth, "that reminds me of the time I came across 'Melchizedek' in Paul's letter to the Hebrews and had to trace him back to Genesis, chapter 14, and Psalm 110 to find out what it was all about."

Mark breaks in: "And talking of the book of Hebrews, how is it that we have come to understand Paul's applications

here of the Law of Moses, its covenant, the tabernacle, the priesthood, the blood and the mediator?"

Mother replies: "Why, only by studying out the greater part of Exodus, Leviticus, Numbers and Deuteronomy."

"That's very true," says father. "And so we appreciate how well the Greek Scriptures support the Hebrew Scriptures in showing us the fulfillments of the many details. This also helps us to understand Christ Jesus' office, *not only as King, but* also as God's great High Priest in heaven."

The warm fire has made young Thomas a little drowsy, so father rouses him to read a scripture from his Bible, Hebrews 8:1: "Now as to the things being discussed this is the main point: We have such a high priest as this, and he has sat down at the right hand of the throne of the majesty in the heavens."

"How do we understand this?" asks John Jones.

Mark is quick to reply: "This is another reference to the Hebrew Scriptures, this time to Psalm 110. I recall reading in the book *'All Scripture Is Inspired of God and Beneficial'* that there are at least five quotations of verse one of this psalm alone in the book of Hebrews. Thomas, you may recall what Psalm 110:1 says."

To make sure, Thomas locates the text in his Bible and reads it: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.'" "Yes," he adds, "David is here speaking in a prophecy about his Lord, Jesus Christ, in heaven after his resurrection."

"Well spoken, Thomas," says Mary, and continues: "It was to these same words that Jesus referred—and here it is, at Luke 20:41-44—when he asked his opposers, 'How is it they say that the Christ is David's son?' If those Jews had compared the Hebrew Scriptures with what they observed in Jesus, they should have been able to answer."

"And note Peter's famous speech at Pentecost," adds Mark. "Here, as recorded in Acts, chapter 2, he makes a number of quotations from the Hebrew Scriptures, and then relies on Psalm 110 for the clinching argument of his talk. He shows that Jesus, now at God's right hand, has poured out the promised holy spirit. After quoting this psalm, he concludes, at Acts 2:36: 'Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled.'"

John Jones summarizes the matter: "So if we did not have the prophecies of the Hebrew Scriptures, it would be very, very difficult to understand all these passages in the Greek Scriptures. Why, the 110th Psalm alone is quoted by Bible writers Matthew, Mark, Luke, Peter, Paul and John. What an abundant support this is for the Hebrew Scriptures!"

Mother now comments: "I've just been looking here at Romans 10:11-21, about the importance of obeying and proclaiming the good news. Look!—three different quotations from Isaiah, and others from Psalms, Joel and Deuteronomy."

To which Mark adds: "And here at Galatians, chapter 4, about the symbolic drama involving Sarah and Hagar—how could we ever understand the import of Paul's remarks without reading the background information about these two women at Genesis, chapters 16 to 21?"

"And what about James' references?" asks Ruth. "In his letter he speaks of the exemplary qualities of Abraham, Rahab, Job and Elijah. To get the full benefit, we really have to study out these Bible characters. And that takes in the Bible books of Genesis, Joshua, Job and First and Second Kings."

"It's the same," continues Mark, "with Jude's references to Cain, Enoch, Sodom and Gomorrah, Korah and Balaam. Here, also, it's essential to be familiar with the background information in the Hebrew Scriptures—at Genesis and Numbers."

"Then there are the references," says Ruth, "in Peter's two letters, to Noah's day, the angels that sinned, Sarah's adornment and God's promise of 'new heavens and a new earth.' We truly need Genesis and Isaiah's prophecy to elucidate these."

"You children have it 'down pat,'" remarks John Jones. "And since the Greek Scriptures do indeed give all this support to the Hebrew Scriptures, does it not indicate that we too should give careful study to the Hebrew Scriptures, as well as to the Greek? . . . And now let's review! First, Thomas, what do we call the first five books of the Bible?"

"That is the Pentateuch," Thomas replies, "and it was written by Moses."

"Very true," John Jones remarks, "and what other people of ancient times had anything to compare with the writings of Moses? A dynamic record, indeed—practical, thorough and complete for the needs of the nation of Israel. And it sets out principles that Jesus observed when on earth, and which continue to be an invaluable guide for all Christians till this day."

"Next," says Mark, "we have the historical books from Joshua through to Esther. Here we can note how each book builds on the preceding ones in developing the Kingdom theme of the Bible. Truly this is a record that is both inspired and inspiring!"

"And here we must include my favorite, the book of Ruth," mother adds, "beautiful and meaningful, and essential too in identifying the line of descent to Messiah."

It is Ruth's turn: "Then there is that superb example of ancient Hebrew poetry —the book of Job. What a clear focus it gives us on the issue of integrity and on God's sovereignty!"

"And we must not forget all the other 'writings,'" says Mark, "Psalms through to The Song of Solomon. These are inspiring in their admonition and encouragement, and what heights of grandeur they reach in portraying Jehovah's royal Son, and in giving foreglimpses of his kingdom! No wonder that the book of Psalms, with its emphasis on praise to Jehovah, is most frequently quoted in the Greek Scriptures!"

Young Thomas joins in: "And what about the prophets? Daddy, you have often told us about their courageous acts."

"That's right," says his father. "Just visualize Jeremiah, Isaiah, Micah and the others standing up among wicked rulers and wicked people and fearlessly proclaiming the word of Jehovah. And how enjoyable it is to study the modern-day application of these prophecies!"

"What wonderful forevisions Jehovah provided through them," adds Mary, "of a new covenant, God's law written on the hearts of his people, new heavens and a new earth, the Prince of Peace to rule in David's line, beating swords into plowshares . . ."

Her husband takes up the theme: "And as we continue into the study of the Christian Greek Scriptures, we note the overwhelming support that they give to all that has gone before. They quote and requote, and draw illustration upon illustration from the Hebrew Scriptures. Thus, from beginning to end, both Hebrew and Greek Scriptures make to stand out clearly the glorious, harmonious theme of 'all Scripture.' And Thomas, do you remember what that theme is?"

"Yes, Daddy, it is about making God's name holy through Christ's kingdom."

"Very good, my son—the sanctification

of Jehovah's name through the Kingdom of the Seed. And now I think you all understand why I require you to attend the Theocratic Ministry School and other congregational meetings each week. There we all learn the things about 'all Scripture,' God's Word, that we need to know. Surely we all rejoice in the spiritual understanding and strong faith that we gain as a result of this."

"But look at the time!" mother exclaims. Again it is bedtime. However, all agree that it has been time well spent—around the happifying Word of God.

Courts Upholding Basic Freedoms

FOREMOST among the precious freedoms man has today are the freedom of religion and the freedom of speech.

Such freedoms are virtually nonexistent in some lands, and hard won in others. In the United States of America the founding fathers of the nation thought so highly of these freedoms that they incorporated them in the very foundation document of the country, the Constitution, particularly in the first ten amendments.

Part of the First Amendment to the Constitution states this: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech." It was in regard to these two fundamental freedoms, of religion and speech, that cases decided early in 1965 by the United States Supreme Court and by a Superior Court of California stirred great interest.

Freedom of Religion

On March 8, 1965, the Supreme Court announced its decision in a case involving three young men, each of whom claimed exemption from serving in the armed forces of the United States on religious grounds.

Their cases had come up separately in lower courts previously. One of the individuals, Daniel A. Seeger, had been convicted in a federal District Court in the state of New York for having refused to submit to induction into the armed forces. He took his case to a United States Court of Appeals, and won. The court reversed the judgment against him. However, the prosecution then took the case to the United States Supreme Court in an attempt to get the original conviction upheld.

The second case was that of Arno S. Jakobson. He was also convicted in the same District Court in New York for having refused induction into the armed forces. But the Court of Appeals reversed this decision; whereupon, as in Seeger's case, the prosecution took the case to the United States Supreme Court.

The third case involved Forest B. Peter, convicted in a federal District Court in

California on the same charge, that of refusing induction into the armed services. In this case, however, a Circuit Court of Appeals affirmed the lower court's judgment, so Peter took the matter to the United States Supreme Court.

Since these three cases were similar, each involving a claim of conscientious objection to the Universal Military Training and Service Act, they were consolidated by the Supreme Court.

Belief in a "Supreme Being"

The crux of the matter involved interpretation of the draft act's exemption from combat training and service in the armed forces of persons who, by reason of their religious training and belief, are conscientiously opposed to participation in war in any form.

The three men raised the basic question of the constitutionality of the section of the Act that defines the term "religious training and belief" to mean "an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but [not including] essentially political, sociological, or philosophical views or a merely personal moral code." Each claimed that this interpretation was unconstitutional because it discriminated between different forms of religious expression. Each stated he had an individual religious belief, although not connected with any organized religion nor conforming to the orthodox view of a "Supreme Being."

Seeger declared he was conscientiously opposed to participation in war in any form due to this individual religious belief. He left open the question as to his belief in a Supreme Being, choosing not to answer whether he believed in such a Supreme Being or not. He held that his skepticism in the existence of God did not necessarily mean lack of faith in anything whatsoever. Rather, he stated that his was a "belief in and devotion to goodness and virtue for their own sakes, and a religious faith in a purely ethical creed."

Jakobson also held to unorthodox views. He defined religion as the "sum and essence of one's basic attitudes to the fundamental problems of human existence." He said that he believed in "Godness," which was "the Ultimate Cause for the fact of the Being of the Universe."

Peter, too, was not a member of a religious sect or organization. On the question as to his belief in a Supreme Being he said that it depended on the definition. He also stated that he felt it a violation of his moral code to take human life and that he considered this belief superior to his obligation to the State. When asked whether this conviction was religious, he quoted with approval a clergyman's definition of religion as "the consciousness of some power manifest in nature which helps man in the ordering of his life in harmony with its demands . . . [it] is the supreme expression of human nature; it is man thinking his highest, feeling his deepest, and living his best."

The Circuit Court of Appeals that previously exonerated Seeger had stated: "We cannot conclude that specific religious concepts, even if shared by the overwhelming majority of the country's organized religions, may be selected so as to discriminate against the holders of equally sincere religious beliefs. . . . We are convinced that the believer in a Supreme Being is not for that reason alone more entitled to have his conscience respected by a draft board than is Daniel Seeger. In the words of Madison's historic Remonstrance, . . . 'religion is too personal, too sacred, too holy, to permit its "unhallowed perversion" by a civil magistrate.' "

The same Circuit Court of Appeals reversed Jakobson's conviction, and it com-

mented: "Under present day thinking as to the First Amendment, a statute could scarcely be defended . . . if it protected 'the free exercise' of only a few favored religions or preferred some religions over others without reasonable basis for doing so. . . . The freedom which the Constitution protects is the freedom to exercise the religion of one's choice; a statute limited to certain religions would restrict the free exercise of the disfavored ones."

The Circuit Court was very concerned about protecting the freedom of religion guaranteed by the First Amendment to the Constitution of the United States. The judges felt that, even though Seeger and Jakobson did not have orthodox religious views and were not connected with an established religion, it did not mean they were not religious, nor could this be used as grounds to deny them exemption from bearing arms. However, the prosecution disagreed and, in both instances, took the case to the Supreme Court.

Decision of Supreme Court

The cases of Seeger and Jakobson, as well as that of Peter, were together brought before the Supreme Court. On March 8, 1965, the highest court of the land announced its decision, stating: "We have concluded that Congress, in using the expression 'Supreme Being' rather than the designation of 'God,' was merely clarifying the meaning of religious training and belief so as to embrace all religions and to exclude essentially political, sociological, or philosophical views. We believe that under this construction, the test of belief 'in a relation to a Supreme Being' is whether a given belief that is sincere and meaningful occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption. Where such beliefs have parallel positions in the lives of their respective holders we cannot say that one is 'in a relation to a Supreme Being' and the other is not. We have concluded that the beliefs of the objectors in these cases [Seeger, Jakobson, Peter] meet these criteria."

The Supreme Court then upheld the Appeals Court in the cases of Seeger and Jakobson and reversed the judgment that had been entered against Peter by another Appeals Court. All three were exonerated and were permitted deferment as conscientious objectors on religious grounds.

Commenting on the Court's decision, Mr. Justice Douglas said: "I agree with the Court that any person opposed to war on the basis of a sincere belief, which in his life fills the same place as a belief in God fills in the life of an orthodox religionist, is entitled to exemption under the statute."

The Supreme Court was not attempting to say that a liberal view of God is better than a fundamentalist view, or that any particular definition is the only valid one. The Court was saying that if a man's conscience makes a difference in such matters, then he must be taken seriously regardless of the theological source of his convictions. What the Court had to decide here was whether a belief professed by an objector was sincerely held and whether it was, in his own thinking, religious. In the cases of the three individuals in question, the Supreme Court decided they were sincere and religious. The decision took into account the individual conscience and upheld the freedom of the individual to believe according to that conscience.

Freedom of Speech

About the same time a different case involving another basic freedom, this time freedom of speech, arose in the state of California. Here, a youth, Charles Ames, was threatened with expulsion from the Santa Barbara High School because he

refused to recite the words of the Pledge of Allegiance. He based his refusal on the ground that to compel him to recite the Pledge of Allegiance violated the First and Fourteenth Amendments to the United States Constitution.

The First Amendment had incorporated in it the freedom of speech, as well as the freedom of religion. But Ames did not, as the court stated, "take the easy way out by declaring his stand based upon the Freedom of Religion." Had he done so, there probably would have been no case, as this right is already well established. Ames definitely declared that he did not have any religion, as that word is commonly understood, and therefore renounced the protection of the First Amendment's freedom of religion clause. He described his position as that of an agnostic who does not accept dogma or theology. His stand, then, was based on freedom of speech, as well as conscience. He claimed that under the First Amendment he had the freedom to take the position that he wished to take when the Pledge was recited. In this case he stated that he had the freedom to recite it or not to recite it, and he chose not to recite it.

The case came before the Superior Court in the county of Santa Barbara. On April 30, 1965, the judgment of the court was announced. The presiding judge said: "I must by compulsion of the United States Constitution command the Respondent Board of Education to permit this Petitioner to remain silent and not to compel him to recite the words of the Pledge of Allegiance. I have no other choice."

The court cited as an example a precedent in the case of *United States* vs. *Barnette,* which also involved a pledge of allegiance. The court quoted a portion from the U. S. Supreme Court's decision in that case. It said, in part: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not now occur to us. We think the action of the local authorities in compelling the flag salute and pledge transcends constitutional limitations of their power and invades the sphere of intellect and spirit which it is the purpose of the First Amendment to our Constitution to reserve from all official control."

The Superior Court then decided that Ames' right to freedom of speech had to be upheld, declaring: "Because some may think him odd, or even sacrilegious is of no moment to this Court. We must and we shall stand for his right, his own right to think as he will so long as his way of life resulting from his thoughts do[es] not harm and do[es] not interfere with the beliefs of others. We hold Petitioner has the right to refuse to verbally recite the Pledge, and I base this upon the Constitutional ground, too, of Freedom of Speech, —his right to express himself or speak in a sense is his right to remain silent."

These two cases, the one decided by the Supreme Court and the one decided by the California Superior Court, were welcomed additions to the great legal bulwark protecting basic freedoms of the individual in the United States. These courts are to be commended for their integrity, for their decisions benefit not only the individuals directly involved but many others who may take a like stand in the future.

Freedom of religion and freedom of speech are precious. They are God given, and no individual, whether in high or low station, should deny them to others. It is heartening to see that the high courts of the United States continue to uphold these basic freedoms.

YOUR AUTO AS A SURVIVAL KIT

WITH the great number of auto accidents that take many thousands of lives yearly, one may not readily think of the auto as a means of saving lives. Yet in some situations your auto can mean survival.

There are times when an auto breaks down in very isolated areas, sometimes at night. In these instances and in many others, such as being marooned in a blizzard, flood or desert, people have kept alive by staying with their car, waiting for help. Usually it is easier for search parties to find a car than an individual wandering about. Yet the first inclination of a marooned person is almost always to set out for help.

"Too often," says a California highway patrolman of the motorist who thinks only of leaving his car, "he's beyond help when we find him a couple miles down the road, dead from exhaustion, heat or cold." According to this patrolman, "not one motorist in a hundred sees his car as a survival kit."

The auto can indeed be a survival kit, for it has almost everything to keep one alive except food. What is required is some imagination. As the leader of a rescue team in the United States put it, one must turn his auto to purpose and "wring from its ton or more of metal, wires and gadgets the essentials of survival."

How can one survive by staying with his car till help arrives? If there is no snow or water nearby, there is a water reservoir under the hood of many kinds of autos. Depending on the car's size, the radiator may contain up to twenty-one quarts of water. Here is a thirst-quenching canteen for one marooned in desertlike places. By using the radiator's spigot on the car's underside, one could get water, providing it has not been contaminated with antifreeze, to last for days. If the water is rusty, it could be filtered with a handkerchief. For a cup, one could unscrew the small bowl or sediment bulb attached to the fuel line. Or one could use one of the car's hubcaps. If digging or shoveling materials are needed, one could use the jack handle, hubcaps, sun visors or the glove-compartment door.

If you wanted to signal for help, how could you use your auto? First, there is the auto's horn. The car may have a flashlight in the glove compartment or trunk. Or one could unscrew the rearview mirror and use this as a reflective signal. One motorist, car broken down at night, removed a sealed-beam headlight. Leaving it wired to the battery, he directed its beam upward in wide, sweeping arcs. He and his family were rescued. Still another way to signal for help is to make use of the oil under the car's hood. By burning a quart of oil in a hubcap, one can send up a smoke signal high into the sky, visible for miles around. A *little* gasoline poured on top of the oil will help ignite it, but be careful!

Rubber tubing or hoses could be used in several ways, such as a tourniquet to stop bleeding. In some cars a hose may be long enough to be used to siphon out gasoline from the car's fuel tank.

A little gasoline will help to get a fire going. If there is no wood to burn and warming is needed, one could do as some stranded persons have done—set an auto tire on fire. The gasoline helps the tire to get burning and one tire may thus furnish warmth for three to four hours. To get gasoline for starting fires, one could open the drain plug on the bottom of the gasoline tank. Or one could use a rag or handkerchief tied to a wire and thrust it into the filler pipe of the gasoline tank. The gasoline-soaked rag could be used as a torch to start a fire, but be ready to move back quickly when you light it. Suppose a stranded motorist had no matches. Some motorists overlook the obvious: That their car may have a built-in fire starter, a cigarette lighter. If the car has no such device, the dome light's glass could be used to focus the sun to start a fire. Or, if the motor runs, a gas-soaked rag could be ignited by making sparks from a spark-plug wire.

One of the most obvious uses of the car for survival, of course, is as a place to sleep or as shelter. In an electrical storm, few places are as safe as a car with its rubber-tire insulation. When the car is used as shelter from cold air, there may be slipcovers, floor mats and rugs that can serve as blankets or a means to shut out wind.

By using imagination while waiting for help, a stranded motorist can use his auto to withstand the rigors of cold, heat, wind, sleet or snow. For in the auto are raw materials for family survival.

Catholicism's Influence in ITALY TODAY

ITALY is one of the many countries that have felt the religious influence of the Roman Catholic Church for centuries. Every well-informed person knows that in the past, particularly during the Middle Ages, the Catholic clergy exercised great influence over the lives of Italians, both individually and collectively as a nation.

By "Awake!" correspondent in Italy

But what is the situation today? How much religious influence does the Roman Catholic Church exercise in Italy today? Does she still succeed in dominating the lives of the Italian people as in the past? What is the attitude of Italians in this regard? Do they accept control by the church, or do they reject it?

Church in Crisis

The fact of the matter is that in Italy, called by some "the cradle of Christianity," the Roman Catholic religion is in deep trouble, losing ground year by year. The situation has approached crisis proportions.

Most Italians generally believe in God and are Catholic because they were baptized, christened and received communion when they were children. But when they see the Catholic church participating in activities of which they disapprove, then many make and follow a personal religion of their own, in which part of the Catholic teaching is accepted and part is discarded. Therefore, it is common to hear people say: "I believe in God but not in the priests," or, "I go to church to pray when the priest isn't there."

This is admitted by Catholic newspapers. *La Voce* (*The Voice*), published at Terni, on January 19, 1958, said: "It is useless, in fact, to keep on repeating that 99% of us in Italy are Catholics; sorry to say, useless and substantially false. If we examine these statistics in the light of the catechism, which is what really counts, we find them false. A Catholic is a person who: (1) is baptized, (2) believes ALL the truths taught by the Church, (3) practices a sacramental life, (4) obeys the Church like God. Here are some facts: about a third of the Italian electorate vote for parties openly and repeatedly condemned by the Church on the religious and moral level. From sufficiently accurate polls we are assured that 31% of Italians never go to mass, 34% are not completely in favor of religious marriages, 45% believe one can be a good Catholic and also a good socialist (follower of Nenni), only 62% are against divorce, only 38% are contrary to abortion. Yes, 99% of the Italian population are baptized but if we check the other three requirements of true Catholics, a fearful lowering of the percentage is plainly evident."

A poll conducted by the newspaper *L'Espresso* (*The Express*) on October 20, 1957, verified these conclusions. To the question, "Are you a practicing Catholic?" only 13 percent answered Yes, whereas 87 percent answered No! Emphasizing the seriousness of the problem, *Il Tempo* (*The Time*) of June 19, 1960, affirmed: "Catholicism risks, for the future, being completely excluded from the life and customs of the local population. The undeniable technical-industrial progress of the South . . . has created the dangerous question of survival for the Catholic Church. Nor is this a condition that takes place only in the southern part of the peninsula."

The situation in the North is even worse. The newspaper *Roma* (*Rome*) of February 11, 1962, published the results of investigations made by the Catholic dioceses themselves in various regions of Italy. All the clergy deplored the frightening crisis in the religious condition of the people. The newspaper stated: "People are not what they were once upon a time. They rarely attend the sacraments, participate in religious rites only on holidays, and even the number of these is plainly decreasing. In short, one is brought to ask: 'Do Italians really believe in God?' "

In the northern city of Bologna less than a quarter of its 425,000 inhabitants of the age of reason observed the "religious holiday of obligation" on any one winter Sunday. But even of those that attend Sunday services, *Roma* observed, "only an appalling 10% . . . can be considered actually 'faithful.' " This paper finally concluded: "We have therefore ascertained, with unchallengeable figures as evidence, that religiousness in Italy is in a continual crisis. . . . It is as if millions of Italians had discovered in themselves the vocation of paganism, of syncretism, or, at any rate, of public disbelief."

Changing Attitudes

This change is not only one of a careless drifting away from the church, but also involves basic attitudes.

For instance, on certain occasions of the year the priest visits every house in a community in order to "bless" it by means of the sprinkling of "holy water." In exchange he receives eggs, cheese, money and other gifts. During the period of Fascist rule, when the church reigned supreme, this tradition met practically no opposition.

Now, however, unpleasant controversies take place more often than the priests like if they do not avoid the houses where they are not desired, which are many. Much of the time these controversies are due to political motives, but, in some cases, opposition now arises because of differing religious beliefs. Often the church's handling of matters results in bad publicity. In one case a farmer in a little town near Rome prevented a priest from blessing his stable and consequently was cited for outrage to the Public Prosecutor! But the publicity resulting from the affair brought great dishonor to the Catholic church. Furthermore, when the clergy appeal to local authorities to vent their intolerance, they lose the sympathy of the majority of the people, who side with the ones being persecuted.

A similar case, the echo of which has not yet died down, is the one regarding the Bellandi couple. These two young persons got married in a civil ceremony, which is the one required by the Italian government. The Catholic bishop of Prato, however, accused them of concubinage. A trial followed, which interested public opinion throughout the entire country. As foreseen, the civil marriage was judged honorable and valid by the State. But what effect did this have on the minds of observers, including many Catholics? *L'Es-*

presso of April 12, 1959, complained: "This manner of interfering with the private lives of two citizens is uncivilized and deplorable."

Communism a Formidable Foe

The rise of a huge Communist party in Italy is one direct result of years of dissatisfaction with the Catholic church. It is today one of the essential reasons for the crisis in the Catholic religion in Italy, for the Communists form one of the most organized and dedicated groups in opposition to the church. In Italy the Communist party has caused millions of believers to be led away from active participation in their traditional religion.

Pope Pius XII tried to stop the growing opposition of the Communists by excommunicating the followers of this party and denying them religious services. The results, however, were not satisfactory. In fact, after the excommunication the number of Communists increased and their aggressiveness became greater!

The following pope, John XXIII, made efforts to draw them close again and exerted a less hostile influence. But not even this attitude made the situation any better. The present pope, Paul VI, outlined in a recent encyclical his desire to define the situation and hold it within its present limits. *L'Osservatore Romano* (*The Roman Observer*) of December 6, 1964, said in this regard: "This is the reason that obliges the Holy Father, as it obliged his predecessors, to condemn the ideological systems which deny God and oppress the Church, systems that are often identified with economical, social and political regimes, and among these especially atheistic Communism."

That the Roman Catholic Church fears "especially atheistic Communism" is understandable when one considers that a future political election in Italy could possibly mean the victory of the parties to the Left, including Communists, which would likely mean the losing of privileges now given to the church. For example, at the present time the clergy receive a salary from the State, the patrimony of the church is recognized and her ecclesiastical jurisdiction is guaranteed in the entire territory of the nation. But what would happen if there was a political change of a radical nature, with Leftist forces controlling the government?

Other Manifestations of Animosity

Another manifestation of animosity that underlines the serious crisis plaguing the Catholic church in Italy is the continual repetition of particular news happenings. Criminal acts occurring in places of Catholic worship are becoming more frequent. Sometimes they are even the object of ridicule. *Paese Sera* (*Evening Country*) of December 2, 1964, in the article "At Centocelle Thief Repents (but not too much)," announced a theft committed in a parish of Rome. Having noted that the thief had stolen objects from statues of Catholic saints and from an image of the Madonna in the amount of three million lire ($4,840), the article added: "It is noteworthy that the thief had lit a candle in front of the statue of St. Anthony, the only candle that gave light in the church immersed in darkness. Only the one who had committed the theft could have lit it. Did he do it perhaps in order to obtain forgiveness?"

Furthermore, when the pope recently made two trips to other countries, thereby breaking a tradition that had lasted for a long time, it appeared that many of the people of Italy were pleased. It seemed to mark a new conciliatory attitude. But this does not mean that the words of the pope were received without reservation. In fact, upon his return from his trip to Palestine,

the newspaper *L'Espresso* of January 19, 1964, said: "If the words of Paul VI are supposed to be promises of a new course, we shall be the first ones to greet them as a real sign of new times; but they may only be propaganda and in that case it is safer to wait for confirmation by the facts." And the article concluded: "Honesty requires that one reserve enthusiasm for the accomplished facts more than for the words that simply (and not always clearly) announce them."

Another event that caused animosity toward the church on the part of believers as well as nonbelievers had to do with "Saint" Filomena. On August 10, 1805, a little box containing the mortal remains of the one who was supposed to be this saint was carried to Mugnano del Cardinale, near Avellino. A sanctuary was built and pilgrims began to flock there. Besides Italy, the cult of this "saint" spread to France, Portugal, China, the Indies, the United States of America, Canada and Brazil. A number of articles, and also books, have been written about her, and many miracles have been attributed to her. The existence of this presumed saint had never been questioned.

A few years ago, however, the Catholic church had "an accurate investigation" made. What was the result? It was determined that this "saint" never existed at all! *Il Mattino* (*The Morning*) of April 21, 1961, reported: "The Roman Curia arranged for an accurate investigation. The research was carried out by the Congregation of Rites and brought about the disconcerting conclusion that a saint by the name of Filomena had never existed."

For opposers of the church, this was the kind of event that could only add to their animosity. But for believers it was stunning, shocking, to realize that for over a century they could have venerated a person who had never existed! It was too much of a shock for some. For others, such as some of the people in Mugnano, the indignation took the form of stating that they would continue the veneration of Filomena regardless of what the church said!

Support Waning

Adding to the difficulties of the church in Italy these past few years has been the economic condition of the people, which has generally improved. The desire for more of the conveniences of life is very strong among Italians. This state of mind increasingly induces people to pursue materialism and thereby takes them away from their religion. The Catholic church continually seeks new expedients in order to try to stem the tide of the falling away. For the young, recreation rooms are opened near the churches. Carnivals and folklore programs are arranged. But all these nonspiritual manifestations and institutions do not have the desired effect. Many people take part in them and enjoy themselves as they would in any other club, but they receive no spiritual benefit whatever.

So despite centuries of domination by the Roman Catholic Church over the people of Italy, despite all the traditions, arrangements and organizations designed to perpetuate her empire, the population becomes increasingly indifferent to her. Her influence wanes.

There is no doubt about it. The Roman Catholic Church in Italy is deeply in trouble, losing her influence over large segments of the population, and the church has not been able to devise a remedy. This portends the likely loss of even more influence in the immediate future.

Should You and Your Children Be VACCINATED?

IF YOU have children, you most likely have been confronted with the decision as to whether to have them vaccinated. Parents are faced with this decision from when the child is about two months old, at which time doctors customarily recommend vaccination for diphtheria, whooping cough and tetanus. Later, when the child goes to school, vaccination for several other diseases may be insisted on by school authorities. Should you as a parent consent to these vaccinations? Are they really a protection to the child against diseases? Are they without danger? For some parents the decision is not difficult to make, but for others it is, because they have misgivings about the wisdom of vaccinations. The decision must also be faced by persons who want to travel to other lands.

Some persons are convinced that vaccinations are unnecessary and even dangerous, and they firmly refuse vaccinations of any kind. In Great Britain a number of them have banded together into an anti-vaccination league. Many other persons with a special interest in health diets also oppose vaccinations, maintaining that a healthy body does not need vaccinations for fighting diseases. Such opposers of vaccinations have arguments against being vaccinated and those with an opposite view have arguments on why a person should be vaccinated. The arguments of both sides merit consideration.

The Vaccination Theory

Throughout the ages past, contagious diseases have swept repeatedly through large populations, taking a heavy toll in lives and leaving great numbers of people with damaged bodies. Smallpox, for example, would often kill from 20 to 80 percent of those it struck down. It has been estimated that approximately 60 million Europeans were killed by smallpox during the eighteenth century. How to safeguard the lives of people from the ravages of this and other diseases has been a grave medical problem. The answer in the eighteenth century seemed to lie in the findings of Dr. Edward Jenner, who, in 1796, took material from blister-like eruptions on a milkmaid's hands and inoculated it into an eight-year-old boy. He did this because milkmaids who had contracted cowpox from the cows they milked were untouched by smallpox. A few weeks later he inoculated the boy with pure smallpox material, and the boy did not get smallpox. Why? What appears to be the answer is the

reason why doctors want your children to be vaccinated.

Although doctors do not clearly understand what the body does when assaulted by disease-causing organisms, they believe that it produces antibodies that neutralize the harmful organisms called antigens. When it is unable to produce antibodies fast enough, the organisms cause the body to become sick and to produce outward evidence of disease. It is thought that immunity to the foreign organisms comes when the body is able to recognize them and to generate enough of the right type of antibodies to neutralize them. The theory behind vaccinations is based upon these conclusions.

Temporary immunity is generated by injecting into a person a weakened or inactivated microscopic organism, which might be either a very tiny virus that attacks cells or parasitic plants known as bacteria. The resulting antibodies last for a considerable length of time, making the person immune to the disease when he comes in contact with it or at least preventing him from getting a severe case of it.

In some instances, doctors say, a person's life depends upon his having antibodies in his blood immediately. By the time his body identifies the foreign organism and then manufactures the right antibodies, it is too late. This is the case, for example, with botulism food poisoning. The organism causing this disease gives off the most poisonous substance known to man. A quick injection of a serum, called an antitoxin, immediately gives a person antibodies against this poison. This is said to give him protection for a few weeks or a few months. Vaccines act differently. They do not provide ready-made antibodies but stimulate the body to produce its own. Consequently the protection they give lasts much longer.

How Prepared

In the preparation of antibodies for a serum the blood of horses usually is used. A horse is given successive doses of a disease-causing organism, called a toxin. In the case of tetanus, for example, a horse is given small, but increasingly larger, doses of toxin until it is hyperimmunized. This process takes from six to nine months. The antibodies, which are chemical compounds, are removed from the horse's blood and bottled as a serum. This is what is injected into you when you are given a serum.

Gamma globulin is an antitoxin, that is, a serum, and it is obtained from pooled human blood taken from persons who have built up antibodies against certain diseases. The substance consists of one of several chemical compounds found in the blood plasma of such persons. When injected into a person, it provides passive immunity for only a short time, possibly up to five weeks.

The fact that serums are prepared from blood makes them undesirable to Christians because of the Biblical law against the use of blood. However, since they do not involve the using of blood as a food to nourish the body, which the Bible directly forbids, their use is a matter that must be decided by each person according to his conscience. Vaccines, on the other hand, do not involve blood in their preparation.

The organisms used in a vaccine are not identical with those that cause the disease for which the vaccine is made. In some instances they have been inactivated with chemicals or ultraviolet light. The Salk poliomyelitis vaccine is of this type as well as the vaccines for typhoid fever, rabies, cholera and measles, to mention a few. The inactivated organisms cannot, usually, cause the disease, but they can stimulate the body to produce antibodies against it. The inability of this type of vaccine to give

protection for a great length of time without repeated booster shots is its chief disadvantage.

A live vaccine, such as the Sabin poliomyelitis vaccine, contains nonvirulent organisms that a person's body can, in most cases, overcome, and in so doing it builds up an immunity to the disease, which immunity lasts for a very long time. There is great difficulty in producing a satisfactory live vaccine, because a strain of the disease-causing organism must be found that is sufficiently altered from the original that it will not cause the disease and yet will stimulate the body to produce antibodies.

Yellow-fever vaccine, which you are required to take if you travel to certain Asian countries, contains an attenuated or weakened virus that was obtained by passing the yellow-fever organism through several hosts: the monkey, the mouse and, finally, fertilized chicken eggs. The changed organism that resulted from this procedure is now grown commercially in eggs for making the vaccine. The smallpox vaccine, which so often is administered to travelers, is made from a virus of cowpox that is grown in chicken eggs. Cholera vaccine, also required for travel to certain areas of the world, is a bacterial vaccine cultured in an artificial laboratory medium. Most of the bacterial vaccines are prepared on artificial material, which means they are free from blood.

Risks

Notwithstanding the great effort made by researchers to render vaccines safe, their use involves a certain amount of risk. Reactions can be caused that, in some instances, are very serious, such as extreme brain damage and even death. Opponents of vaccination single out these facts as some of the reasons why they object to vaccinations. The National Anti-Vaccination League in Great Britain points out that more people die from smallpox vaccinations in Great Britain than from smallpox itself. In Germany 115 deaths have resulted from 32 million vaccinations.

Another reason for opposition to vaccinations is the dislike of having one's body contaminated with foreign organisms, which, in some instances, actually cause a person to get the disease against which the vaccine is supposed to protect him. The polio vaccines, for instance, were found to be responsible for some cases of polio. Vaccinations are, therefore, not necessarily harmless but involve a definite risk that some people prefer not to take.

Confirming the danger vaccinations present, especially for infants, Professor George Dick, head of the microbiology department at the Queens University in Belfast, warned that at least twenty babies a year would die if the British government insisted that all babies be vaccinated for smallpox. He pointed out: "In order to obtain a highly immune population, repeated vaccination of nearly everyone at least six times during life would be required. If this is what we want, then we must be prepared to sacrifice at least 30 individuals a year and, in addition, produce about 30 neurological or psychiatric cripples who have survived their post-vaccinial encephalitis," which is inflammation of the brain.

The risk of bad reactions is much greater with serums than with vaccines. This is due to the fact that serums usually are made from horse blood and thus contain protein matter that is foreign to humans. Because of this, serum sickness is often experienced after an injection. Hives, fever, swollen joints, asthma, vascular collapse or other reactions may become evident. Death occurs sometimes when persons who

have received an injection of horse serum, and have become sensitive to it, are given another injection of it at some later time.

Use of a serum can often be avoided by being inoculated with a vaccine well in advance of trouble. An injection with a tetanus vaccine, for example, gives a person protection from the danger of the lethal poison of tetanus organisms, should he receive a wound from something that has tetanus spores on it. A vaccination for tetanus could mean that tetanus serum would be unnecessary. This is a factor a person might want to consider since tetanus serum presents a greater risk of bad side effects than the vaccine and also is produced from blood.

In view of the hazards accompanying vaccinations, persons opposing them should be given the right to decline to take the risk of those hazards. Some public officials have shown a disregard for these hazards, possibly because of not being aware of them, and have tried to compel people to be vaccinated. Parents often are confronted with such officials in public schools, who may refuse to let unvaccinated children stay in school. When such officials adamantly refuse to respect their right to refuse vaccinations for their children, the parents must decide whether to let their children be vaccinated so as to remain in school or to find some other way to get them educated. The issue for such persons is not a religious one but one of health risks.

The view held by persons believing that a healthy body does not need vaccinations was presented by *Prevention* magazine of October 1958. It stated: "A basic element in the case against artificial immunization is this: just as outward sanitation has helped rid us of some basic causes of diphtheria, so internal cleanliness of the child's system would surely take care of the rest of the problem. A clean and healthy bloodstream, achieved by a good diet of unrefined foods, healthful exercise and use of food supplements has a high immunity of its own to all infections. There is no need then to inject a new immunizing factor to combat each contagious disease, for the body will manufacture its own as the need to defend itself arises."

Are They Necessary?

There can be little doubt that vaccinations appear to have caused a marked decrease in the number of people contracting certain contagious diseases. During the first thirty years of this century there were thousands of smallpox cases in the United States. From 1920 to 1930 alone, they ran from 30,000 to 100,000 annually, but in recent years there have been only about 55 cases of smallpox annually, with no deaths. Vaccinations also appear to have caused a decline in polio.

Strange as it may seem, epidemic poliomyelitis seems to be a disease peculiar to this sanitary twentieth century. As late as 1887, it was unknown; and in places where the standards of hygiene are low it does not seem to be present. An explanation for this might be in what opponents of vaccination say. *Prevention* magazine of June 1964 mentions that a polio epidemic in one locality was stopped when the children there were put on a diet that eliminated refined sweets such as ice cream, soda, candy and pastry that caused a lowering of their blood sugar. Such things are not eaten to any great extent where standards of living are low.

The highest incidence of polio in the United States was in 1952, when there were 57,879 cases of it. After that the Salk polio vaccine began to be used. Since then polio cases have dropped precipitously. In 1957 they had fallen to 5,000, and for the years 1961 and 1962 there were fewer than 1,000 cases.

Programs of mass inoculations have apparently just about stamped out certain contagious diseases that used to do a great amount of damage. This fact convinces many people that vaccinations are necessary. But some doctors question the wisdom of carrying on a mass inoculation program against a disease that is practically nonexistent or at least is under control, in view of the many deaths or lifelong injuries caused by vaccinations. The magazine *Clinical Pediatrics*, of July 1964, pointed out that some medical men have suggested that mass vaccination programs for smallpox be instituted only when a threat to public health appears. At such times there would be vaccination casualties, to be sure, but not as many as would accumulate over the years from a continuous vaccination program.

Other Approaches

Vaccination is only one of several approaches in the fight against diseases. Much can be said in favor of proper diet and exercise for building up a healthy body that can combat the attacks of disease-causing organisms. What a person puts into his body to nourish it is certain to affect its ability to cope with foreign organisms. In line with this view is a recent discovery.

It has been found that cells produce a substance that stops viruses of all kinds. It makes its appearance as soon as a cell is invaded by a virus and has been called "interferon." Regarding it, *Harper's* magazine of May 1964 said: "Against the nucleic acid of the virus . . . the invaded cell generates a substance that blocks the reproduction of the virus and stops the infection. Unlike antibodies which act outside the cells, this substance goes to work right inside the infected cell."

Still another discovery is a group of chemical compounds called "pacifarins," which enable the body of a mouse to make an adjustment to disease-causing bacteria so that the bacteria live peacefully with the mouse, as many other bacteria already do. This is a different approach from that of immunology, which functions on the theory that a war must be carried on with certain microscopic organisms instead of aiding the body to live peacefully with them.

There is much that man has yet to learn about how the human body copes with invading bacteria and viruses. From what he has learned thus far, it is clearly evident that the body was designed to exist safely in a world that teems with microscopic organisms. When it functioned perfectly in the beginning, there was no problem with contagious diseases, but now that we are far removed from that day, our imperfectly functioning bodies oftentimes have difficulty in keeping these small organisms under control. Obviously increasing that difficulty are diets that fail to give the body all the substances with which it needs to work. The accumulation of detrimental chemical substances in the body also affect its smooth operation.

The question as to whether you and your children should be vaccinated is something for personal decision. You must decide on the basis of what you feel is the best course for the health of your children as well as for your own health. No one should be criticized for his decision. In view of the many risks involved with vaccinations, the course of wisdom seems to be one of caution.

THE EATABLE PEEL

By "Awake!" correspondent in Puerto Rico

YOU probably have eaten it in a moist fruitcake; or perhaps it has flavored some medicine you took that otherwise would have been unpleasant to swallow. What is it? It belongs to the lime and lemon family; it is that remarkable fruit, the citron. Though similar to other citrus fruits, it has one big difference: It cannot be peeled!

Come with me now to a brining plant to see how the citron is prepared before it is devoured as tasty candied cubes in delicious cakes and confections.

As we follow the narrow, winding road just a few kilometers out of the mountain town of Adjuntas, Puerto Rico, you probably are still wondering why a citron cannot be peeled like an orange. Now that we are arriving at this small brining plant, you will see for yourself. These piles of citron are brought from the mountainous orchards. Pick one up for yourself and you will see that, although it appears much like an oblong grapefruit, it is much heavier. This is because the citron is almost all peeling! The juicy segments of pulp are small in comparison to the peeling. For example, a citron that is four or five inches in diameter has only about one and a half inches of pulp; the rest is white peel. So now you see why it would be almost impossible to peel it.

A friendly native, Señor Trabajador, who has worked here for years is willing to explain the steps involved to prepare the citron. First, we are all encouraged to pronounce the Spanish word for citron, *cidra*. He explains that the word is confused with *sidra*, which is pronounced the same but which is apple cider. But right now the *cidra* is being dumped into these huge cement vats of saltwater. The nicely shaped fruits about ten inches long, weighing about one and a half pounds, will remain soaking from thirty to forty days. This is the brining of the fruit, done mainly to preserve it. During this time bacteria develop and make the fruit spongy; also the flavor beads of the outer rind expand and the citrus acidy flavor of the pulp permeates the thick peel.

Now let us suppose that thirty or more days have passed and the citron is ready to be removed from the brining water. But now Señor Dueño offers to continue the explanation. The fruit is cut in half lengthwise; and this special cutting machine is designed to cut each citron in half and remove the center sections of seeds and pulp. You will notice that the citron has become somewhat transparent and rubbery. Sometimes the halves are shipped as they are, or they are diced in half-inch cubes. The fruit is now packed in large wooden barrels with water, salt and alum to preserve the solidness, and copper sulphate to turn the peel an appealing color of light green. With the sealing of the wooden barrels, the fruit is ready for its journey to be candied and used.

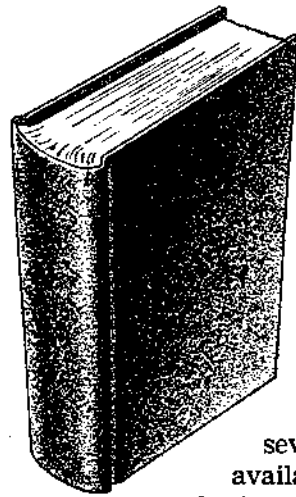
Most citron will be candied and mixed with proper portions of lemon, grapefruit, cherries and papaya for use in cakes and confections. But some citron is used for flavoring cooling drinks, as well as liquors and medicines.

Citron has been around for a long time. Archaeologists trace citron seeds to old Nippur sites in southern Babylonia and even to reliefs on the tombs of the Pharaohs of Egypt. Hebrews, Persians and Greeks all became acquainted with the citron; and it became traditionally used in the Jewish feast of the tabernacles or booths. Jewish tradition holds that the "fruit of splendid trees" of Leviticus 23:40 to be used in the festival of booths is the Etrog citron. Jews support this tradition by referring to the words of the Jewish historian Josephus, who wrote: "On this Festival we carry in our hands a branch of myrtle, and willow, and a bough of the palm-tree, with the addition of the citron."

So the unusual citron has had a long and varied history. And like other splendid fruits the Creator has given man, it is being put to many uses. Perhaps you will most often recognize it in cakes and confections, as those flavorful cubes from the fruit that is almost all peel.

BIND THOSE MAGAZINES

HAVE you ever read the greater portion of a magazine article, only to find the most interesting part missing? Have you searched through piles of magazines looking for a certain subject you remember having read, and discovered that, while other issues were there, the one you needed was missing? Doubtless you have had such disheartening experiences, but are they all in the past? For instance, two or three years from now, where will you be able to find this issue of *Awake!*? Will it be in a pile of tattered magazines? Will it be the one that is missing when you want it? Or will it be in an attractively bound volume?*



A great part of having knowledge lies in knowing where to find information, but how can valuable information printed in magazines be kept in such a way as to make it readily available?

Bind It!

The purpose of binding is to cover or protect publications, such as magazines of lasting value, for future use. If you have, in your library, magazines that you would like to have bound, there are two ways to get the job done: (1) Have the work done at some local general-job bindery or (2) make a pleasant hobby of binding them yourself. If you choose the first solution, the magazines for each volume should be put in order, tied together and labeled with your name, the color of the cover and the title to be embossed on the cover. While some commercial binderies bind only new books directly from printeries, you probably will be able to find a local bindery that specializes in doing personal rebinding for individuals or libraries. But if you should choose the second solution, binding them yourself, you can look forward to an interesting and satisfying experience. Manuals describing several methods of binding are available in some libraries, but the basic steps are quite simple to follow.

What equipment will you need to do the binding yourself? Basically, the following: scissors, hammer, awl or sharp nail, darning needle, sewing frame (which you can make), and vise or press (which you can also make). Before you begin, though, it would be helpful to find some old book that is soon to be discarded and carefully take it apart, especially examining the endsheets or flyleaf papers, the construction of the cover and the shape of the back or spine of the book. Then start on your own binding job.

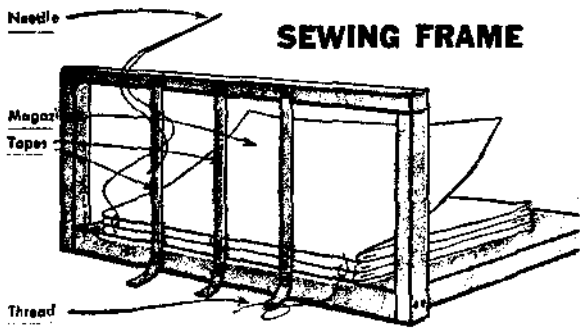
Sewing Frame and Press

Why not start by making the sewing frame? A simple frame of the general shape shown on the next page is all that is needed. To bind magazines the size of *Awake!* a board twelve inches square with

* Many readers of *The Watchtower* and *Awake!* regularly get bound volumes of the magazines from the Publishers at the end of each year. Others like to keep the individual copies that they have studied and carefully marked.

two uprights and a crossbar six inches above the board will do.

If you have a vise available, all you need for the press are two hardwood boards or pieces of heavy plywood slightly larger than the magazines to be bound. However,



SEWING FRAME

if you do not have a vise, you can make a satisfactory press quite easily. For this you need two boards about two inches longer and two inches wider than the magazines. Bore a quarter-inch hole near each corner, three-quarters of an inch from the ends and edges of the boards. You can use these boards as a press by placing the magazines between them and tightening bolts inserted through the matching holes. Notice the illustration on page 25.

Sewing the Magazines

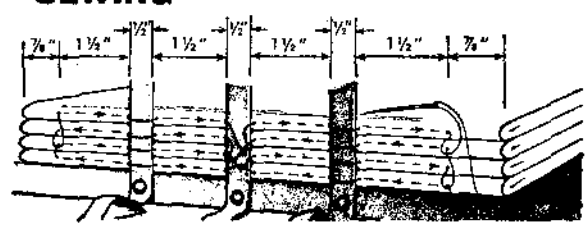
In preparation for sewing, remove the metal staples from the magazines, being careful not to tear out the paper between the holes. If the magazines are fluffy, you can stack them under a weight or in the press for a week; this will reduce the thickness of the finished volume. Arrange the individual copies in the order desired for binding.

It is now time for you to make the endsheets. Fold two large pieces of heavy kraft wrapping paper in half, and trim them to the exact size of the magazines. On the front of the first magazine, run a one-quarter-inch strip of adhesive or glue the length of the magazine near the fold. Then place one of the endsheets over this magazine so that the fold on it matches the fold on the magazine. The other endsheet is similarly attached to the back of the last issue.

When the endsheets are dry, you should arrange the magazines so that the back and top edges are all even, and then mark eight lines across the back of the magazines so holes can be punched in exactly the same spots in each issue. If the top and back edges are not kept even or the holes are not in the same place on each magazine, the appearance of the finished volume will suffer. Sample dimensions for holes in a magazine the size of *Awake!* are given in the sewing illustration. You can use the awl or a sharp nail to punch eight small holes in the center fold of each issue, making sure that the holes go all the way through the center page. You are now ready to begin sewing.

Tack three narrow cloth tapes (such as dressmaker's twill tape or thin, flat shoelaces) on the sewing frame tightly between the crossbar and bottom board so they

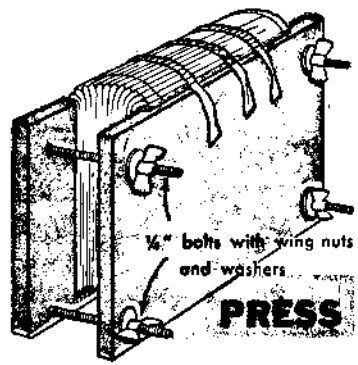
SEWING



will correspond to the space between the holes in the magazines. This is illustrated on the sewing frame. Leave an extra two inches of each tape below the board.

There are a number of sewing methods that could be used, but we will explain just one of those that produce a strong book.

Lay the first magazine on the sewing frame. Working from the right side, pass a darning needle with heavy thread into the first hole, out the second hole, around the first tape, into the third hole, and so forth. Notice this in the sewing illustration. After completing the last hole in that magazine, it is time to put down the second issue. This time you work from left to right. Pull the thread snugly enough to hold each succeeding magazine compactly to the one before it. Notice in the sewing illustration how the threads are linked on the ends and in the center. While it is important to have the magazines tightly sewn together, be careful that you do not tear the paper. When you have completed the last issue, tie the ends of the thread to some nearby loop so the book will stay together. The tapes may now be cut, leaving about two inches of each tape hanging on each side.



Rounding the Back

Being sure that the magazines are even on the top and back edges, lightly compress them between the boards of the vise or press. Apply a thin coat of flexible adhesive to the spine. (A flexible hide glue that must be heated or a general-purpose adhesive that does not become brittle when it dries should be used.) At this point you can consider the edges of the volume. If you would like to have them all smooth, you may be able to have the volume trimmed at a local bindery. But if you kept the top edge perfectly even while sewing, you may not need to have the volume trimmed. Some books are trimmed only on the top edge anyway.

The next step is to form the round on the book. Lay the volume on some flat surface and, using your thumb on the front edge, form the spine into a slight convex roll. You may even need to tap the back edges lightly with a hammer. Retaining this roll, put the volume back in the press. Make sure that it is tight and that the spine protrudes about one-eighth of an inch. Examine the shape of the spine in the press illustration. By lightly striking glancing blows with a hammer, carefully working from the center of the spine toward the side edges, slowly bend over the outside edges. This should be done slowly and with great care.

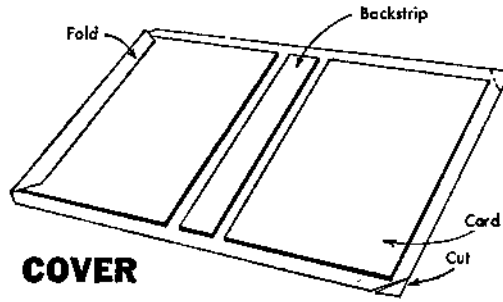
Next, cut a piece of cheesecloth, or some similar open-mesh cloth, three inches wider and one inch shorter than the spine. Also, cut a piece of paper, such as from a paper bag, the same length as the cloth but only as wide as the rounded spine. Next, coat the spine with flexible adhesive and center the cloth, making sure it sticks to the entire back. Then cover this with the brown paper and rub it until it is firmly in place. The book will have to remain in the press until the glue is dry. Later, you should cut the tapes to the length of the overhanging cloth and fray the ends of the tapes so they will lie flat and not produce bumps under the endsheets.

The Cover

Finally we arrive at the making of the cover. Proceed cautiously with this step, since much of your success or failure with the finished volume will depend on how carefully and correctly you make the cover. You may even want to experiment with a sample cover. By doing so, you will

learn much that will improve the quality and appearance of the finished volume.

The first parts of the cover to prepare are two cards of flat cardboard stock about one-sixteenth to one-eighth of an inch thick. Some stationery stores sell gray card stock, and large pads of paper are often backed with a card stock that might be thick enough. If it is not possible to obtain stock of sufficient thickness, two pieces can be pasted together and allowed to dry under pressure so they do not warp. Cut the cards one-quarter inch longer than the height of the volume. To determine the correct width, carefully measure the distance from the front lip on the round to the front edge of the volume. The cards should be one-eighth inch wider than this measurement. Thus they will rest against the projecting lips and extend one-eighth inch over the remaining three sides.



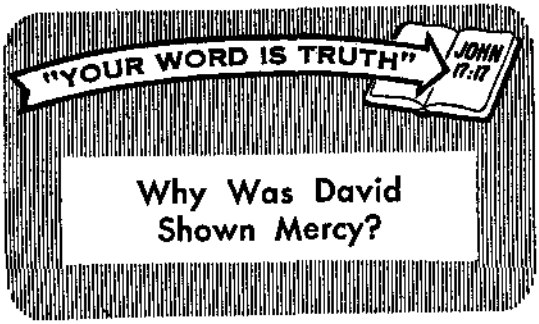
COVER

The backbone strip can be cut from a thinner cardboard, such as the sides of a cereal box. This flexible strip should be the exact height of the cards just cut for the cover, and the width of the rounded spine. Once the two cards are pasted to the cover material, the backstrip will be centered between them, leaving equal hinge space on both sides of the strip.

The cover material itself can be any suitable cloth, such as book cloth, denim or light canvas. To find the size needed, temporarily put the side cards in place on the book, wrap the cover material around the volume and mark on it the edges of the cards. It should be cut to provide an overlap of five-eighths of an inch on each side. Evenly coat one side of the cards with adhesive and position them as marked on the cover material, making sure that the edges are in line with each other. After you cut off the corners as illustrated, paste down the overlapping edges and tuck in the corners. (You may want to practice making corners with the material dry before you apply adhesive to the overlapping edges.) The cover should be put under pressure until it is dry.

While the cover is still flat you can put the title on it. There are a number of ways this can be done, such as having the title embossed on it in gold at some bindery or lettering it with paint or ink. To complete the book, first check to see that the cover fits, allowing a lip of about one-eighth of an inch all around the book. Apply an even coat of adhesive to the two endsheets. Be sure that the cloth and tapes are completely pasted down on the endsheets and covered with adhesive so they will stick to the cover. It may help if you place a piece of paper between the endsheets so that no adhesive gets on the pages. Now you can insert the volume in the cover, taking care to see that it is in square and that the endsheets lie flat. Replace the volume between the pressing boards up to the rounded lip and firmly compress it. The volume will need about a day to dry.

If you are a parent and would like to do more things together with your children, you might try this sometime. Some who started binding magazines as a hobby found that they developed sufficient skill to turn it into a profitable part-time job that allowed them spare time to do other things. So the next time you have a group of magazines that you would like to save for future reference, why not bind them?



Why Was David Shown Mercy?

AMONG the incidents recorded in the Bible that have caused questions to be raised by both nonbelievers and believers is that of David's great sin of taking another man's wife, Bath-sheba. They find it difficult to reconcile it with Jehovah's statement at the time he chose young David that David was a man 'agreeable to God's heart,' as well as with the record made by David of zeal for Jehovah's worship. What is here said by way of explanation is not to justify David in any sense of the word but merely to reconcile the fact of his sin with what else the Bible has to say about him.—1 Sam. 13:14.

Even as a young man David was remarkable, to say the least. He was reported to King Saul as being a skilled musician, a valiant mighty man of war, an intelligent speaker, a well-informed man and, most important of all, it was reported that "Jehovah is with him." What a recommendation!—1 Sam. 16:18.

No question about King David's leading an active and strenuous life. His extending the boundaries of his country to their God-ordained limits must have involved no little warfare. But when once he 'took it easy,' as the saying goes, he got into difficulty; he stayed home when he should have been at the head of his armies, even as we read: "It came about at the return of the year, at the time that kings sally forth, that David proceeded to send Joab and his servants with him and all Israel," while David kept "dwelling in Jerusalem." Here, likely, was the initial yielding to the flesh, to creature comfort, that was to lead to such disastrous consequences.—2 Sam. 11:1.

David had much power as a monarch, and so was used to having his own way in matters, and this no doubt made it easier to succumb to the temptation to take Bath-sheba; also, he had a number of wives and so was accustomed to intimacies with more than one woman. No doubt these factors contributed to David's succumbing to temptation.—Deut. 17:14-20; 2 Sam. 11:2-5.

When David learned that Bath-sheba was pregnant due to his having had relations with her, he tried to cover up the matter by having her husband return from the battle lines to enjoy his wife. But scrupulous Uriah refused to violate God's law regarding sanctity of warfare. (Deut. 23:9, 10) Now what to do? Clearly Bath-sheba was in danger. The only way to cover up their sin would be by freeing Bath-sheba to marry him. So David gave instructions that caused her husband to die in battle. Upon her becoming a widow David accepted the obligation of the child about to be born by taking her as wife. He may well have complimented himself on that narrow escape, but God had taken note of all that had happened.—2 Sam. 11:8-17, 27.

Thus David broke commandment after commandment, against coveting, stealing, adultery and murder. One sin led to another, like the burglar who kills when he is surprised. Why was David shown mercy?

First of all, because of his sincere repentance. When brought face to face with his sin by the prophet Nathan, he humbly confessed: "I have sinned against Jehovah." Because of his sincerely repenting, the prophet Nathan told him: "Jehovah, in turn, does let your sin pass by. You

will not die." The sincerity of his repentance is also seen in the psalm he composed on the subject, Psalm 51, as well as in the fact, let it be noted, that he *never was involved in adultery again.* —2 Sam. 12:13.

Further, David had built up a record of merit with God. What nobility he had shown toward Saul, whom he could have killed on two occasions, and who was trying to kill him! (1 Sam. 24:1-15; 26:1-16) Besides, what exploits of faith he had to his credit and what zeal he manifested for Jehovah's pure worship as seen in his desire to build a temple for Jehovah! —Matt. 6:20.

Then again, God showed David mercy because he was born in sin, having inherited sinful tendencies. As David later said about the matter: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me."—Ps. 51:5.

In particular was David shown mercy because of the covenant God had made with him for the kingdom. In it, among other things, God stated concerning those who would rule in that dynasty: "When he does wrong, I will also reprove him with the rod of men . . . As for my loving-kindness, it will not depart from him the way I removed it from Saul." In the light of these circumstances it can be seen why David succumbed to this sin and why God showed him mercy.—2 Sam. 7:14, 15.

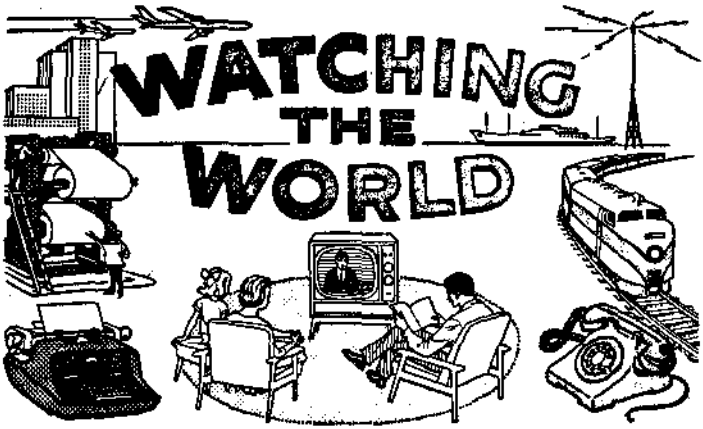
But let no one overlook the fact that David did not go scot-free. Because of his sin God, through his prophet Nathan, pronounced a terrible punishment upon him, which David experienced to the full: "Now a sword will not depart from your own house to time indefinite, as a consequence of the fact that you despised me so that you took the wife of Uriah the Hittite to become your wife. This is what Jehovah *has said, 'Here I am raising up against* you calamity out of your own house; and I will take your wives under your own eyes and give them to your fellow man, and he will certainly lie down with your wives under the eyes of this sun . . . also the son himself, just born to you, will positively die.' " What suffering, too, David must have endured as his sin became common knowledge and he began to suffer the punishment foretold! He may well have thought that death would have been easier.—*2 Sam. 12:9-14.*

ARTICLES IN THE NEXT ISSUE

Where Can a Sense of Security Be Found?
The Housing Problem.
Prescriptions, the Law and You.
The Korean Art of Writing.

Truly, when we examine all the facts and implications, we can well understand how it was possible for King David, who had been faithful in other matters, to be overtaken by such a heinous sin and why God showed him mercy although not without severe punishment. David's great sin is a wholesome warning to all servants of Jehovah God not to feel self-confident but to remember: "Let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) However, it is also a source of comfort to *those overtaken in a serious fault that,* if truly repentant, they can appeal to God for mercy, even as King David was permitted to do, and, if their heart and record are good, they will be shown mercy.

And not to be overlooked is the great witness that the recording of this incident *gives to the honesty and candor* of Bible historians. Nathan and Gad did not shrink from recording this incident, even though they loved and respected their king.



Witnesses Assemble

◈ The series of "Word of Truth" Assemblies of Jehovah's witnesses that got under way June 9 to 13 in Dublin, Eire, and Edinburgh, Scotland, continued during the following weeks in cities of Europe and the United States. From June 17 to 20 thousands of delegates gathered in Oslo, Norway, with the attendance reaching 12,332. The following week Helsinki, Finland, was the host city, and 17,088 were present. That same week the series of "Word of Truth" Assemblies opened in the United States in Seattle, Washington, where a capacity crowd of 15,575 gathered on the final day. From June 30 to July 4 a fine assembly was held in Rotterdam, the Netherlands, and a peak attendance of 21,816 was reached. The following week European assemblies were held in Luxembourg, Luxembourg, where 3,835 were in attendance, and Charleroi, Belgium, where 11,710 assembled. From Seattle the assemblies in the United States moved down to California, where 15,802 met in Sacramento and 31,537 in San Diego. For the United States the series of assemblies will conclude with a huge gathering at Yankee Stadium in New York City August 24 to 29. You will greatly benefit if you can be in attendance.

Blessing Wars

◈ It is a sad day when a political leader has to advise churchmen as to their responsibility. But on June 7, leader of the New Democratic Party of Canada, T. C. Douglas, urged church leaders not to bless wars, because modern wars represent social suicide. Douglas told about 900 delegates to a Baptist convention of Ontario and Quebec, Canada, that even a holy war on communism should not be condoned. "Communism is an idea," he said, and "you can't kill an idea with a gun."

End of a Violent Life

◈ During seven years of criminal activity the notorious Colombian bandit twenty-nine-year-old Efraín Gonzalez, is reported to have killed 233 persons, wounded 91 and kidnapped three. Finally, in June, a force of 425 soldiers surrounded his suburban Bogotá hideout and shot him. In his pockets at the time of his death were found a scapulary, a crucifix, several images of the virgin and a rose-colored cloth shield with the inscription, "Stop! The heart of Jesus is with me." Apparently Gonzalez was very religious.

Water Shortage

◈ New York City and surrounding areas are faced with a serious water shortage. By the first week of July the city's reservoirs were at about 50 percent capacity, compared with the normal 95 percent. Restrictions forbid watering lawns, washing cars and even for restaurants to serve water unless specifically asked for by customers.

Dangerous Glue

◈ This spring when some dry glue containing blood dropped from a truck near Salem, Oregon, and scattered along the highway, it was a matter of real concern. Why? Because blood, unless sterilized, can spread foot-and-mouth disease and rinderpest or African swine fever. Therefore, to ensure against the possibility that the blood in the glue was contaminated, the State Highway Department brought out its big burner and scorched the area. Glenn B. Rea, state veterinarian with the Oregon Department of Agriculture, stressed the extreme danger of handling the blood of animals infected with certain infectious diseases.

Smoking Peril

◈ Speaking at the 61st annual meeting of the National Tuberculosis Association in Chicago, Dr. Luther L. Terry, United States Surgeon General, said: "Studies of mortality ratios of smokers and nonsmokers indicate that 240,000 men will die prematurely this year from diseases associated with cigarette smoking." He explained: "About 138,000 of these deaths will be from diseases clearly and definitely associated with smoking, such as cancer of the lung, larynx, oral cavity, esophagus, and bladder, as well as bronchitis, emphysema and coronary heart disease. Another 102,000 premature deaths will result from diseases where the relationship to cigarette smoking, while not obvious, is nevertheless clearly indicated."

Biggest Earnings

◈ The American Telephone and Telegraph Company achieved the highest earnings ever reported by any company in a twelve-month period. In the year ending May 31 its net income reached $1,763,441,000, to top the General Motors Corporation earnings of $1,734,781,555 achieved in the 1964 calendar year.

New York City Crime

◈ In 1964 New York City crime increased in every category; including murder, up from 549 in 1963 to 637 last year, rape, which rose from 1,277 to 1,504, and felonious assaults, which climbed from 13,025 to 14,831. A total of 150,690 felonies were reported in the city in 1964, an increase of 12.6 percent over the 133,793 reported the year before. An amazing $101,484,552 worth of property was stolen and only about one-third of it, $33,129,409, was recovered. There can be no question that lawlessness is on the increase.

Reaching for the Moon

◈ On June 29 the American public got its first close look at the men whom the United States hopes will be the first to get a close look at the moon. Six astronauts were chosen, five of whom are married. On the average, they stand just over five feet ten inches tall and weigh a little more than 160 pounds. It is estimated that the first moon flight is at least four years away and not one of these six men is expected to go alone. Now they train in a world of serious make-believe where they are surrounded by the sights, sounds, and even odors that they are expected to encounter on a lunar journey. Astronaut Neil Armstrong said, "When we step out onto the moon for the first time, it will be almost as familiar as our backyards."

Hospitals Nationalized

◈ Four missionary hospitals in Burma, including the Seventh-day Adventist Hospital and the Ramakrishna Mission Hospital in Rangoon, have been nationalized by government authorities. The announcement made July 5 disclosed that all medical equipment, cars and other assets were to be handed over to the government.

Russia's Giant Plane

◈ The world's largest commercial plane was unveiled by Russia recently at the International Air Show. It is 187 feet long, has a wingspread of 211 feet and weighs 250 tons with a maximum load. The plane is capable of carrying 720 passengers or 80 tons of cargo at a cruising speed of 420 m.p.h. The largest U.S. cargo planes handle loads of 38 to 50 tons.

Meddling in Politics

◈ On June 27 Roman Catholic priest Fred Stadtmueller was handcuffed and evicted from the Isleta Indian pueblo, a town of about 2,200 persons located about ten miles south of Albuquerque, New Mexico. "I am not objecting to the Catholic religion,' pueblo governor Andy Abeita explained. "My objection is against one person, and that is Monsignor Fred Stadtmueller. He has continuously interfered with pueblo politics and affairs."

Pope May Visit U.N.

◈ Arrangements are being considered for Pope Paul VI to visit the United Nations sometime next year. "It is too early to say" the pope will make the trip, Vatican sources said. "But he is seriously considering it. The purpose would be to join with the U.N. secretary-general in an overall plea for negotiation, disarmament and world peace."

Lost Love of Science

◈ At a recent Nobel laureates gathering in Lindau, Germany, Professor Max Born disclosed that the famous scientist Albert Einstein had written him shortly before his death in 1955 that he had developed an aversion to science. He wrote that if he had his life to live over he would not choose a profession "that has to do with the search for knowledge." The dropping of the atomic bomb, to which he had contributed with his knowledge, was chiefly responsible for Einstein's feelings. Born said that he was planning to publish the correspondence.

An Alarming Loss

◈ The Church of Scotland has talked about church unity, church collections and women elders, but one of its most pressing problems is the loss of members. In the last eight years, despite a population increase of 81,200, there has been a steady decline in church members, from 1,315,630 to 1,259,162—a loss of more than 56,000. In this same period the Scottish Episcopal Church lost 11,000 members.

Population Statistics

◈ The *1964 U.N. Statistical Yearbook* shows that in 1963, the latest year for which complete statistics were available, Asia had 1,748,000,000 people, or well over half the world's population. There are four nations that can also account for about half the world's population: China with 647 million, India with 460 million, Russia with 225 million and the United States with a reported 189 million.

Cancer and Folk Medicine

◈ *Science News Letter* for June 19, 1965, states that extracts of milkweed and dogbane, plants used for thousands of years in folk medicine, have been found effective in test-tube experiments against

human cancer cells. In Costa Rica, Mexico, India and in other places of the earth people have used milkweed against growths. Dogbane has been used by common folks to get rid of warts and other growths. Cancer specialists do not believe that they will find one compound that will prove useful as a universal cancer drug; however, they do believe they may find that different compounds may be used to treat various types of malignancy. The next step will be to test milkweed and dogbane extracts on animal tumors.

Halts His Own Funeral

◈ One morning recently, Marcelino Monteverde, a Venezuelan shoemaker, awoke to find himself nailed inside a coffin. He had suffered a heart attack and was believed to be dead. Fortunately he awoke during his own funeral, and when he began banging on the coffin lid his mourning family let him out.

Patients' Rights

◈ Blood transfusion cases of Jehovah's witnesses are discussed in 1964 *Montana Law Review*, Volume 26. On pages 103 and 104 the New Jersey Supreme Court decision of last year, which authorized giving a full-grown adult a blood transfusion against her wishes, was considered. However, the law review concluded that the decision "is too dangerous to be allowed as precedent."

It pointed out that to condone such legislation, "it would have to be argued that in certain situations a particular religious belief makes a person 'incompetent' and powerless to help himself, and that the state, as *parens patriae*, may assume temporary jurisdiction for the person's own benefit. This would open the door to further expansion of the state's power to regulate individuals, and worse, to regulate religious belief. If the state could hold a religious belief as making a person incompetent, could not the state then actually circumvent the constitutional ban on interfering with the belief itself? The concept of the state stepping into a person's religious life 'for his own good' is repugnant to the spirit of the first amendment.

"As the law stands today, there is no legal justification for this kind of interference, and the expansion of any of the doctrines discussed, in any general way, would be an excessive infringement upon the personal liberties of the individual guaranteed under the first amendment."

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Awake!

Where Can a Sense of Security Be Found?

The Housing Problem

Prescriptions, the Law and You

The Korean Art of Writing

SEPTEMBER 8, 1965

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

Volume XLVI | London, England, September 8, 1965 | Number 17

DO YOU *Really* WANT TO?

DO YOU? There are certain things we are supposed to do whether we want to do them or not, but there are also other things the doing of which is optional with us. In either case, however, success most likely will depend upon whether we *really* want to or not.

An example of this is the successful laying of the first cable between Europe and the United States. It was more than a century ago, in 1854, that an American, Cyrus Field, set his heart on the laying of such a transatlantic cable. It was no small undertaking, the laying of a cable 1,950 miles long and at an average depth of 10,000 feet; few thought it possible. But Field worked at it tirelessly, enlisting the support of private enterprise, public opinion and the governments of Great Britain and the United States. After twelve years of effort and four very costly and unsuccessful attempts, success finally crowned the efforts of those whom he had persuaded to undertake the project. He gained a lasting reputation for patience. He really wanted to see that cable laid and so was not easily discouraged or diverted therefrom.

How often we have wishes, desires, aspirations, ideals; how often we want to have this skill or that possession; or we may want to break a bad habit, but so often we fail to realize our objective because we do not really want to! A man may see his friend enjoying some hobby, such as photography, or a woman may see the dresses that her friends have made, and these may wish they could do the same, but that is as far as they go. If they *really* wanted to, they could develop these skills and reap their rewards, bringing pleasure to themselves as well as to others.

Or it may be the skill of touch-typing, being able to use all one's fingers on the typewriter without looking at the keys, making possible both speed and accuracy. Many persons who use the "hunt-and-peck" system fondly want to be able to do that, but do they *really* want to? If so, they will take the time and effort to make this skill their own, even as millions of others have done.

Then again, a young man, or a man not so young, may feel attracted toward a charming creature of the opposite sex and may want to have her as his wife. But merely wanting her will not be enough, nor

even the making of a few timid advances. The intended may show no interest at first; she may at first not be interested. But if he really wants to have her company he will remember that "faint heart never won fair lady," and so will call into play ardor, imagination and perseverance, remembering how many years the Hebrew patriarch Jacob served for his beloved Rachel!—Gen. 29:17-28.

At times the thing that is wanted is the breaking of a bad habit, such as cigarette smoking. A person may feel distressed by all he reads about the harm that cigarette smoking can do to one's health, not to say anything about its being a costly and unclean habit; but does he *really* want to break it? If he really does, he can and he will. Then he will not be like those "chain smokers" who die in their fifties when they might well have lived on into their seventies. Rather, he will make a firm resolve and then act upon it. He will admit to himself that, while it may not be easy, it certainly is not impossible. Have not many, many thousands broken this habit? They have and they have found it was worth while doing so, although not easy.

This searching question may also be applied to trying to live up to one's principles, ideals, convictions. Do you *really* want to keep honest, upright, chaste? Or have you left some loopholes? If you have left some loopholes, then sooner or later a strong temptation will cause you to yield, making your close friends and relatives wonder how you could have made such a serious mistake. No doubt the sad plight of many an unwed mother is not so much the result of a girl wanting to do wrong as it is of her not really wanting, or not wanting strongly enough, to do what is right. The Bible helps us in this respect, for it inculcates not only the loving of what is right but the hating of what is bad. If we really want to do what is right, we will hate what is bad.—Ps. 45:7; Prov. 8:13.

The same principle also applies to the subject of prayer. If a Christian really wants his prayers answered, then, for one thing, he will persevere in prayer. He will also exercise faith that God will answer his prayers, for that also is vital. And since the Bible tells us that faith without works is dead, he will need to work at what he prays for, since it is a true saying that God does not do something for us that we can do for ourselves; he will do his part, but the one praying must also do his part. —Luke 18:1-8; Jas. 1:5-7; 2:24, 26.

All this applies with peculiar force to the Christian ministry. A minister may wish he had more knowledge so as to be able to answer the many questions that are continually being put to him. He may wish he could give fine comments at study meetings or to give informative, coherent and persuasive Bible lectures. But does he *really* want to be able to do these things? If so, he will do what others have done to acquire these abilities; he will conscientiously apply himself to achieving these qualities, heeding the counsel that the Christian apostle Paul gave his friend Timothy: "Continue applying yourself . . . Ponder over these things; be absorbed in them . . . Pay constant attention to yourself and to your teaching. Stay by these things."—1 Tim. 4:13, 15, 16.

We all are limited when it comes to time, energy and means. As the saying goes, "It is never this *and* that but this *or* that!" The question is, Do you really want to acquire that skill, win that treasure, break that bad habit, live according to your principles? If you do, you must make room for it. But you must *really* want to!

WHERE CAN A SENSE OF SECURITY BE FOUND?

THE perils of living in this twentieth century, made so clearly evident by daily newspaper reports, magnify the need to find something that can give a sense of security. A child finds it in the strong arms of his father, but where can an adult find it? When he is confronted with distressing events that are beyond his control, where can he turn for the sense of security that is so necessary to carry him through?

Over 3,000 years ago a man that was confronted with seemingly insurmountable difficulties on more than one occasion revealed where he found the sense of security that enabled him to endure. Because of it he did not collapse in fear or compromise his integrity. That man was an Israelite king who was noted for being a composer of songs. One song in particular reveals the source of his sense of security and how he felt, because of it, when faced with trying circumstances. The stimulating words of that song are still in existence and can be found in a large book of songs contained in the Holy Bible. It is the twenty-third of 150 songs that the Bible has preserved for us in the book entitled Psalms.

In the opening verse, David identifies the basis for his sense of security as being man's heavenly Creator, the source of the energy that forms the fundamental building blocks of the visible universe. The proper name of the universe's Creator is given many times in the original language in which Psalms was written, and it is commonly translated into English as Jehovah. In the first verse of Psalm 23, David likens Jehovah to a shepherd, saying: "Jehovah is my Shepherd. I shall lack nothing." Dwell on this sentence a moment and sense the soothing calm that it brings one.

Having been a shepherd, David was intimately acquainted with the relationship of a shepherd to a flock of sheep. A shepherd is keenly interested in the welfare of his sheep and stays close to them, giving them loving care. He leads them to places where he knows there is good grass to eat and water to drink. Under his loving care they lack nothing, for he provides for all their needs. The nation of Israel was like a flock of sheep over which Jehovah acted as a loving Shepherd. While they were wandering in the wilderness, he provided for them, seeing to it that they did not lack for food, water and other necessities of life.—Ps. 80:1.

Pointing out how Jehovah cares for his people, David sang in another song: "Fear Jehovah, you holy ones of his, for there is no lack to those fearing him." (Ps. 34:9) In still another song, David observed: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Ps. 37:25) Those who are God's people today and who look to him as their Shepherd have a sense of security that they will lack nothing that is necessary for their basic needs. Jesus Christ pointed this out when he said to his faithful followers:

"Never be anxious and say, 'What are we to eat?' or, 'What are we to drink?'

or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:31-33) When persons who serve God faithfully as David did put forth a reasonable effort to obtain the necessities of life, Jehovah blesses those efforts, and they go in want for none of them.

Continuing with the viewpoint of sheep under the care of a loving shepherd, David says in verse two of Psalm 23: "In grassy pastures he makes me lie down; by well-watered resting places he conducts me." Here we sense contentment, satisfaction, joy. During the heat of the day, shepherds in Bible times brought their sheep to shaded watering places where the sheep could drink and rest. In a spiritual sense, God does this with his people. He provides them with refreshing waters of truth and shields them from the scorching heat of his fiery judgments that come upon those who have refused the opportunities given them to know God as part of his flock of obedient people.—2 Thess. 1:8.

In the book of Revelation, those who make up the great crowd of persons serving Jehovah today are promised that they will not hunger or thirst for spiritual nourishment. Divine chastisement will not beat down upon them like a hot midday sun, but they will be shaded from the scorching heat of God's fiery judgments. Jehovah's shepherd Son, Jesus Christ, who has been given the responsibility of caring for Jehovah's flock, will "shepherd them, and will guide them to fountains of waters of life." (Rev. 7:16, 17) This prophetic promise is well illustrated by David's inspired comparison of Jehovah's people with sheep.

Because Jehovah, the Great Shepherd, provides his people with life-giving waters of truth and energy-giving spiritual food, their souls are refreshed, as promised in verse three of Psalm 23: "My soul he refreshes. He leads me in the tracks of righteousness for his name's sake." Is it not refreshment that we long for? Refreshment from woes and cares that burden the soul. David felt this refreshment. When opposition from enemies of Jehovah's people or unpleasant events in one's life cause discouragement, the upbuilding counsel and faith-inspiring expressions in God's Word of truth refresh one, giving him strength to continue walking the way of integrity to God. The tracks of righteousness are in a narrow road of obedience to God, with its boundaries set by God's laws. As long as a servant of Jehovah God stays within those boundaries he walks a way of righteousness that leads to eternal life for him. Jesus Christ spoke of this road when he said: "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:14.

By means of his inspired Word and his devoted organization of faithful servants on earth Jehovah leads his people in the tracks of righteousness. Continually they are given counsel on proper moral conduct so they might not succumb to sexual immorality and the dishonest practices of the world. They are urged to avoid bad associations so they will not be drawn away from the tracks of righteousness. Close association with Jehovah's clean organization is constantly emphasized. Thus Jehovah guides his people along the road of righteousness, which ultimately leads to their salvation and the gift of life. Their soul he refreshes.

Because of their complete trust in Jehovah, his servants have a satisfying sense of security even when faced with dangerous circumstances that threaten their free-

dom and put their lives in danger. Fanatical persecution by religious enemies, the hatred of political governments and popular disapproval do not cause Jehovah's people to become fearful and stop serving the true God. Comparing their sense of security in the face of danger with the secure feeling sheep can have when their shepherd is leading them through dangerous terrain where wild beasts may be lurking, David said in verse four of Psalm 23: "Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me; your rod and your staff are the things that comfort me." "You are with me" is the assurance that each of us wants, that God is with us, that he cares for us. (1 Pet. 5:7) With his staff a shepherd could beat off predatory animals and snakes that threatened the sheep. In the case of the Great Shepherd, Jehovah God, the use of his weapons of denunciation against enemies that seek to destroy his people are a comfort to them, giving them a sense of security.—Isa. 13:5.

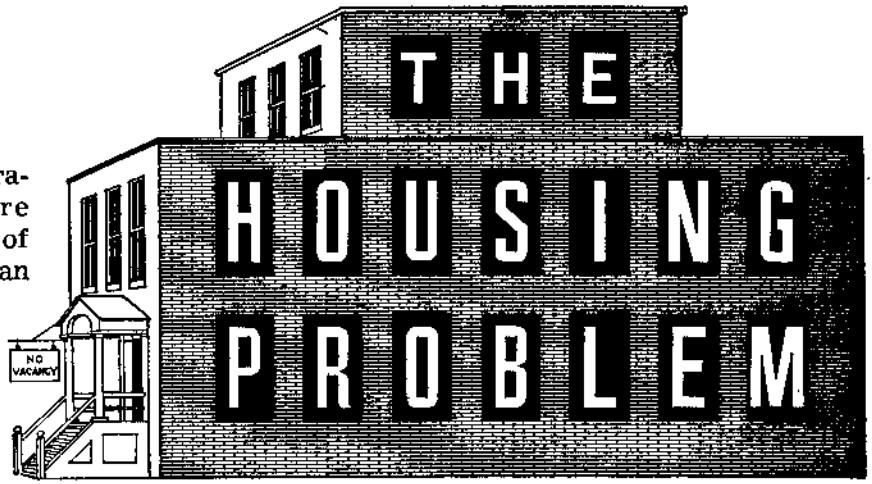
With verse five of Psalm 23, David shifts from the illustration of sheep under the care of a shepherd to an illustration of a generous host. For Jehovah's people, the host that provides a sumptuous banquet for them in the midst of their enemies is Jehovah. David sang about this: "You arrange before me a table in front of those showing hostility to me. With oil you have greased my head; my cup is well filled." The well-ladened table of nourishing foods that Jehovah provides for his people is a bountiful banquet of spiritual food. Although they live among enemies who are hostile toward them, they are spiritually well fed. This Jehovah foretold through the prophet Isaiah, saying: "Look! My own servants will eat, but you yourselves will go hungry. Look! My own servants will drink, but you yourselves will go thirsty."—Isa. 65:13.

One of the ways a host could manifest his hospitality was to put perfumed oil on the head of a guest. This is indicated from what Jesus said when he was received into the home of a Pharisee by the name of Simon. He pointed out how Simon was a neglectful host, failing to give him water for his feet, a kiss of welcome and perfumed oil for his head. (Luke 7:44-46) Jehovah does not fail to do this for the people to whom he gives a banquet of spiritual food. As foretold through the prophet Isaiah, he gives them the "oil of exultation instead of mourning."—Isa. 61:3.

At a sumptuous feast in ancient times, such as David was using for an illustration, good wine was served. This was done at the marriage feast of Cana, where Jesus performed his first miracle by replenishing the supply of wine by changing water to wine. (John 2:1-10) We are told at Psalm 104:15 that God provides wine to make "the heart of mortal man rejoice." In the spiritual banquet of good things that Jehovah provides so generously for his people he includes a well-filled cup of joy, symbolized by the banquet cup of wine.

With the strong sense of security that comes from being able to trust in Jehovah, the Creator of the universe, Jehovah's dedicated people are able to face the trials and tribulations of this age courageously. Because of his blessings, they can say as David did in the sixth and final verse of Psalm 23: "Surely goodness and loving-kindness themselves will pursue me all the days of my life; and I will dwell in the house of Jehovah to the length of days." Jehovah's goodness and loving-kindness will pursue his people as long as they continue to walk in the steps of righteousness. They will always be the objects of his blessings and loving care. Thus it is in Jehovah God that a real sense of security can be found in this perilous age.

THE HOUSING PROBLEM



IT IS a strange paradox. Nations are spending billions of dollars to put a man on the moon, yet many humans on earth do not have a decent place to live that affords privacy and protection from the elements. Cities in many places are so crowded that millions of people are forced to live in slums that are sometimes unfit habitations for lower animals. Others, who are unable even to afford these accommodations, make their home on sidewalks.

Describing this paradox of the twentieth century, housing expert Charles Abrams writes: "Housing progress lags far behind industrial progress in every part of the world. The technical genius that broke the secrets of speed, sound, space, and light still cannot build a house cheap enough for the rank and file. While a Soviet cosmonaut can orbit the world, the state that launched him cannot establish a good housing program on the ground. A negro laborer's family in New York and a squatter in Caracas may both have television sets, but neither can afford a decent house."

Factors Responsible

Two factors in particular are responsible for this shortage of decent housing, described by some as one of man's greatest social problems. First is the present-day population explosion. For the first eighteen hundred years of the Common Era the world's population remained practically stable, the death rate nearly balancing the birth rate. But then earth's population leaped ahead, from about two billion in 1930 to three billion by the end of 1960. Presently the rate of growth is estimated at over 175,000 persons a day, or about eighty million annually. Certainly an enormous number of persons to provide with adequate housing each year!

A second major factor that is responsible for the housing problem is the tremendous migration to cities. With the coming of industrialization during the nineteenth century, the cities of Europe and America experienced such a migration, forcing many persons to sleep in the streets because of lack of accommodations. In recent years the industrial revolution has reached Africa, Asia and Latin America and, according to one estimate, 200 million people are expected to move into the cities of these continents between 1960 and 1970. Where to put them all presents a critical problem.

When People Move to Cities

People who live in rural communities generally have little difficulty with housing. Land is plentiful and neighbors work

to help one another build their own homes. But when people move to crowded cities to obtain employment in industry, housing is not so easily obtained. A report made a few years ago by a United Nations Mission regarding the housing situation in Ghana is interesting in this connection.

The Mission found that 80 percent of the houses in that African country were built by their occupants. Everyone pitched in to help, including the women, who did such work as plastering the walls and finishing the floors. Building was of particular excellence wherever traditions were undisturbed, and the builders had to live up to the quality standards established by their ancestors. So in most rural communities housing was not found to be a problem.

On the other hand, it was observed that self-help and cooperation became steadily less common in the larger population centers. In the cities there was specialization in the building enterprise, and housebuilding had become involved with the money economy. Land was expensive, and even if it could be afforded people with secular employment generally did not have enough free time to do any building themselves. So, in order to get a house constructed, it was necessary to leave the work to specialists. Since few could afford this, they were forced either to sleep in the streets or to find a place in crowded slums. As a result, in Accra, Ghana's capital city, occupancy per single house in 1960 was 19.3 persons.

Accommodating increasing urban populations is a gigantic problem faced by developing nations the world over. In his recent book, *Man's Struggle for Shelter in an Urbanizing World,* Charles Abrams commented on industrialization's effect on housing, saying:

"The anomaly is that the less industrialized the country, the less apt it is to have a housing problem. The moment it begins to develop industrially, its housing problem burgeons. The more it develops industrially, the more stubborn the problem becomes. In a primitive village, the housing problem is not critical. The moment the family moves from village to city, its members surrender the home that is usually their own, as well as the more ample space on which it stands, the freedom from noise, smoke, traffic, and danger, the proximity to nature, and their place in community life. What they get in the impersonal city, whatever the other compensations may be, is a crowded slum and sometimes not even that."

Where the Problem Is Severest

It is in the more recently industrialized countries of Asia, Africa and Latin America that the housing problem is severest. The rate of urban growth in Asia is 400 percent higher than in Western cities, and the migration is only beginning. However, already the inundation of people has resulted in almost unbelievable conditions of overcrowding. In Calcutta, India, for instance, the population has swelled so quickly that some 600,000 persons, or more than 10 percent of the population, are forced to sleep in the streets. Street sleeping is common in many countries.

Perhaps the most crowded place in the world is Hong Kong. In some places there the population density reaches about 2,000 persons per acre, and people live without a water supply or any organized system of refuse disposal. If that density of population were applied throughout New York City, all the 300 million people living in Africa or all the inhabitants of North America could be housed within New York's city limits. Imagine the tremendous problem of accommodating so many persons in such cramped quarters!

Lagos, Nigeria, the capital of Africa's most populous country, also exemplifies the problems created by an exploding urban population. One sector of the city increased from 36,000 people in 1952 to 277,000 in 1962, and now as many as eighty persons are forced to share one small house. Sanitation is one of the major problems. Human excrement is deposited daily in some 13,000 night-soil buckets, and is collected and dumped into the lagoon. The problem is reflected in the fact that about 85 percent of the schoolchildren in Lagos are infected with either roundworm or hookworm.

In Tokyo, Japan, the world's largest city, a recent survey by the municipal authorities revealed that the housing shortage was regarded as the greatest grievance citizens had against the government. There the average resident has less space in which to live than before the second world war. Just recently the press reported an instance of where a taxicab driver was arrested by the police for making love to his wife in the public plaza of the Imperial Palace. But when the man pleaded that he simply could not perform his husbandly duties at home, where their family of six was crowded together into a room nine feet by nine feet, he was given a sympathetic release.

A study made by the United Nations indicates the enormity of the housing problem. It was estimated a few years ago that more than one billion persons in Africa, Asia and Latin America, or roughly half of the population of those continents, are either homeless or live under unsafe or grossly overcrowded housing conditions. To cope with the situation, one housing expert said, the nations of these continents need to build a minimum of 24 million dwellings a year, or about ten dwellings annually per 1,000 inhabitants.

Housing in Europe and the U.S.

Wartime bombings, the population explosion and massive movements of people to the cities have created a critical housing problem in Europe also. Reporting on the situation, *Time* magazine of July 10, 1964, observed: "A space race is on in Western Europe, but the goal is not some distant planet: it is a down-to-earth place to live. . . . Rentals have soared, and the price of private houses has shot out of reach for millions of people. . . . Monthly rent for a three-room apartment in a lower-middle-class district averages $65 in Düsseldorf, $70 in Brussels and a skyscraping $180 in Paris, Europe's toughest town for housing. In Italy's cities, unskilled workers have a hard time finding one-room flats for $50, which represents one-half of their monthly income."

Across the channel in England proper housing is at least as difficult to obtain. "In London alone, seven families each day become officially homeless, and the rate is rising," *Time* magazine of December 1, 1961, reported. According to an eighteen-month investigation completed earlier this year, there are 1,500 "known homeless families" in Greater London, and an additional 190,000 families in urgent need of better housing. It was also reported that one out of every five households is without a bath, and that less than half have the private use of hot and cold water, bath, toilet, sink and stove.

The United States, often considered the most prosperous nation in the world, has a housing problem too. In many of her principal cities millions of persons live in slums that, in some cases, rival the inhospitable living conditions found in cities of less prosperous countries. Not long ago housing expert C. F. Palmer told a class at Harvard Graduate School of Business Administration: "Throughout America more people live in slums than on farms."

And *The Encyclopedia Americana,* 1956 Edition, Volume 14, page 448, noted: "The often repeated statement that 'one third of the nation is improperly housed' is no mere epigram; it is a fact witnessed by repeated investigation and statistics."

What Is Being Done

Although faced with a gigantic task, many countries are making concerted efforts to relieve their housing shortage. Japan is one example. Already since World War II about 9,150,000 housing units have been constructed, 787,000 in one recent year. The rallying cry of Premier Eisaku Sato's government has become "a home for every family" by 1970. However, the exorbitant price of land is an obstacle. In central Tokyo it sells for as much as $18,000,000 an acre, twice the top price for land in the choicest sections of New York City.

Progress has also been made in Russia, where the policy aim is to provide houses for as many people as possible in the shortest time possible. From 1957 to 1962 about 12 million dwellings were completed in towns and workers' settlements and 3.8 million in rural districts. In recent years Russia has regularly led the world in house production; in 1960 its output of 14 dwellings per 1,000 inhabitants far surpassed the runner-up nation, West Germany, which produced 10.5 houses per 1,000 inhabitants.

The Netherlands, too, has made real efforts toward providing adequate housing. In 1964 housing formed the third-largest item in the budget, and a goal of 90,000 dwellings was set. France is another nation making strides toward meeting her housing needs. Since World War II she has constructed over 3 million dwellings, and in 1963 increased production nicely to 328,000. Italy also is moving ahead in house production, from 313,000 in 1962 to 360,000 in 1963.

Great Britain is building more houses than ever before, 420,000 being under construction by the middle of 1964, and yet the demand for housing there is still great. In the United States about a million and a half new homes are started each year. However, some builders argue that priority is given to requests for higher-priced dwellings. They claim that not nearly enough effort has been made to provide housing for persons in the lower income brackets. It is true that in some cities great strides have been made in replacing slums with fine housing developments, but, unfortunately, almost as quickly, other areas deteriorate into slums.

In spite of efforts made and progress attained, housing problems throughout the world remain acute. Progress in some areas is outweighed by deteriorating situations in other parts of the world. While unprecedented strides in technology have been made in the past twenty years, the housing situation, viewed from an international standpoint, has become worse.

Clearly, to satisfy even this basic need of man, it is necessary to look beyond the stop-gap proposals of human agencies. God-fearing persons can take comfort in the promise that soon, in God's new system of things, everyone will have what is necessary to make them happy. The Bible promise is: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full." Housing problems will then be a thing of the past.—Isa. 65:21, 22.

PRESCRIPTIONS

the LAW and YOU

CAUTION: FEDERAL LAW PROHIBITS DISPENSING WITHOUT A PRESCRIPTION! These words, called the Rx legend, appear on many drugs commonly used in modern medical practice and require the pharmacist to exercise great care in the filling and refilling of your prescription. Have you often wondered why it is that you can buy some drugs without a prescription, while, with many, you must present a properly signed prescription? How can the pharmacist read that prescription that may not seem clear to you? What do those strange symbols mean? How can you save money on prescription drugs?

It is an old joke that only a druggist can read a doctor's writing. In many cases this is the truth. Like all of us, doctors may write illegibly when they are in a hurry—and in today's busy world they are often in a hurry. Generally speaking, the druggist becomes familiar with both the doctor's handwriting and the drugs that he commonly prescribes, so that it is not usually a problem for the pharmacist to know what the particular physician wants. It is not uncommon, however, for the pharmacist to telephone the doctor to check on the matter, and it is a wise man who does so instead of taking a chance on dispensing the wrong drug.

Chemical, Generic and Trade Names

Prescriptions can legally be written in a variety of different ways. They can call for either the chemical name, the generic name or the trade name of a drug. Every drug produced has what is called its chemical name. It is a name given to it to describe its chemical structure, and a chemist can construct the drug by following rules of nomenclature when he reads this name. When a new drug is produced it is also given another name. This is a shorter name and usually cannot be used to determine its chemical structure. This is called its generic name, and in contrast to the chemical name, this one is often used in prescription writing.

The chemical and the generic names are always constant; however, each company that produces a drug has the right to give its product its own trade name. Therefore any drug that is manufactured by different companies can have a variety of trade names although they are referring to the same drug. This trade name is the one that becomes the most popular, both because it usually is shorter and easier to remember and because the manufacturer's representative, who often visits the doctor, tries to get the doctor to prescribe his product. The doctor can write his prescription by any of these different names that he chooses, but usually he chooses the trade name, although he can, and often does, write the generic name, which can

be an advantage to the patient in some cases.

If the doctor calls for a drug under its trade name, it has been held illegal for the pharmacist to fill that prescription with any other product of any other company, although he may have the same drug under a different name. Naturally the manufacturer wants to protect his product and, after spending millions of dollars in advertising and promotion, he does not want the druggist to substitute another company's product. On the other hand, this practice requires the druggist to stock a variety of different products when he would prefer to stock fewer. Naturally this larger investment requires him to charge more for the prescriptions that he fills, and the ultimate cost is carried by you, the customer.

This price dilemma has become so serious in the United States that it has caused a Congressional investigation of drug prices, that is, the prices that manufacturers place on their drugs. However, it should be borne in mind that from 40 to 50 percent of the retail price to the customer can be the markup that the retail druggist puts on the prescription.

One suggested solution is that the doctor write the generic name of the drug, allowing the druggist to use any company's product. It should be stated that, to their credit, many doctors do use the generic names in their prescriptions. This often results in a saving of money for the customer. How is this? It is because not all drug manufacturers charge the same prices. Some companies do little or no research; moreover, they may not do much advertising of their products. As a result, they can offer the druggist a product at a cheaper price than can the drug manufacturers who have large expenses in developing and marketing a new drug.

Since the druggist usually bases his price to the customer on the cost of the drug, it can result in a cheaper cost for that prescription. A few years ago *The Medical Letter* purchased samples of a drug called "prednisone" from twenty-nine different pharmaceutical companies. The tablets were tested to see whether a doctor could safely prescribe by generic name. The conclusion: "The risk involved in prescribing prednisone by generic name appears to be small. Particularly where the high cost of the 'name' brand offers a serious burden to the patient, generic-name prescribing would appear to be in order." The saving, it added, can amount "to many dollars on each hundred tablets."

Anyone who is taking drugs over a long period of time would do well to ask the doctor to write the prescription with the generic name.

What It Says

How is it that the druggist can read that prescription in the first place? Contrary to popular opinion, most prescriptions are not written in Latin, at least not in the United States. The name of the drug is written either by the generic or by the trade name. The part of the prescription that comes after the name of the drug can be written in many different ways and tells the quantity of the drug being prescribed. For example, if the product comes in capsule form it may be written: caps. 24 or caps. xxiv, both of which mean 24 capsules, the latter being in Roman numerals.

The part of the prescription called the signature, and abbreviated as S. or Sig., gives the directions for taking the medicine. Here the doctor may use a shorthand method of writing, partially derived from Latin. As an example: caps. i, t.i.d. means to "take one capsule three times a day," while q.i.d. means "four times a day." Tabs. ii, h.s. becomes "take two tablets at bedtime" and a.c. means "before meals," while p.c. means "after meals." Therefore,

the prescription's directions written: sig. tabs. i, q.i.d., p.c. and h.s. comes out on the label: "Take one tablet four times a day, after meals and at bedtime." Often the doctor will tell the druggist the number of times the prescription may be refilled by noting: "May be refilled 3X," meaning three times.

Laws Vary by State and Country

United States federal law requires a prescription for certain drugs. Almost all countries have similar laws regulating the sale of drugs, which laws may be more strict or more lenient. Then, too, within the United States, each state has the power to tighten the regulations governing the sale of drugs, which causes a great variety of drug laws in the United States.

Federal law does not say who may or who may not write a prescription, nor who may or who may not dispense a drug. It merely says that a prescription must be written by a "practitioner licensed by law to administer such drugs." This allows the individual states to determine who may lawfully write a prescription and also who may legally fill the prescription. Osteopathic physicians and medical doctors are usually allowed to write prescriptions in any state.

United States federal law carries a heavy penalty for those who violate its prescription regulations. Under the law, any person who is found guilty of selling Rx legend drugs (those included under the law as ones that may be sold only on a prescription basis) without a prescription, or refilling a prescription without the authorization of the physician, can receive a penalty of a $1,000 fine and one year in prison for each separate offense (each sale is considered a separate offense). If a person is convicted a second time, he can be fined $10,000 and be given three years' imprisonment for each separate offense. You can readily see why your neighborhood druggist requires you to present your prescription before he will sell you the drug you may want. Those who make it a practice to sell Rx legend drugs to friends without a prescription are playing with the possibility of a very heavy penalty.

Each country, of course, has its own laws, and even though a drug carries an Rx legend on the bottle: CAUTION: FEDERAL LAW PROHIBITS DISPENSING WITHOUT A PRESCRIPTION, this can easily be ignored in those countries that have different laws, and often it is. In many South and Central American countries quite a number of drugs are used that are manufactured in the United States, and it is not uncommon for people to buy a drug that would be prohibited to them in the United States unless they had a prescription. In Costa Rica, for example, almost any Rx legend drug can be purchased by merely asking for the drug and paying the price. Of course, Costa Rica has its own pharmacy laws, and those of the United States do not apply.

Copies of Prescriptions and Refills

Sometimes a person may wonder if he can obtain a copy of his prescription. Strictly speaking, the prescription is the property of the customer. He paid the doctor for writing it and it is his personal property. However, United States law requires that the pharmacist keep the prescription on file for at least five years. Therefore it cannot be returned to its owner, and if he wants a record, he must get a copy. According to the federal government, there is no objection to the customer's receiving a copy of his prescription. However, the government's view is that it is, of course, merely a copy and has no value for obtaining a refill. The pharmacist has the responsibility to mark it clearly as a copy.

If you need more of a prescription drug, it is common for the pharmacist to telephone your doctor while you are waiting and find out whether you should still be taking the medicine. Since, according to law, an oral prescription received over the telephone is a valid prescription, the pharmacist is, in effect, receiving a new prescription and is then legally filling it for you. Therefore, if you are planning a trip away from the area of your doctor and it would not be practical for a druggist to telephone your doctor, it would be the course of wisdom to carry your medicine with you, enough to supply you for your entire time away from home. Or you may carry a few extra legal prescriptions with you, which will usually be cheerfully supplied by your doctor if he understands why you want them. Some drugs cannot legally be prescribed over the telephone, however, and this involves those that are commonly called "narcotics."

Narcotics are drugs such as morphine or codeine. They are usually used for the relief of pain but have the serious disadvantage that they produce addiction if used over a period of time. Because of this, the United States government regulates their sale. These drugs can be dispensed only on receipt of a signed prescription, and the prescription may not legally be refilled at any time. Many pharmacists will not even give a copy of such a prescription. The patient can get the drug again only by getting another prescription.

There are many types of prescriptions, however, that can be refilled almost at will. Often a doctor will write on a prescription the words: Refill p.r.n. or ad. lib., meaning as often as is requested. How does the Federal government view this type of instruction? The view is that, if a doctor allows the pharmacist to refill it at will, he is violating his authority under the law, since he is the only one allowed to determine the amount of a drug to be used. What is usually done is that the druggist will call the doctor from time to time to see if the patient is still to receive the medicine, and in this way he is protecting himself from violating the law, as he is only acting in "good faith."

Drug Prices and How You Can Save

There is no doubt that prescription prices are on the increase. According to a survey conducted yearly by the Eli Lilly Company, a large drug manufacturer, in 1944 the average pharmacy filled 6,343 prescriptions and the average prescription cost was $1.10. In its survey of 1963, it was found that the average store dispensed 17,320 prescriptions and the average cost was $3.39. These figures must be considered in the light of the fact that, according to this same survey, 19 percent or almost one out of five pharmacies operated at a net loss. Fifty-nine percent of all the 2,529 pharmacies in this survey operated their stores at a 5-percent net profit or less, on their invested capital. However, that survey showed that prescription costs have climbed from an average of $3.19 in 1960 to $3.25 in 1961, $3.32 in 1962 and $3.39 in 1963.

Many stores follow as a guide for prescription pricing the average cost of drugstore operation in their area. Often, in this case, the more you buy of the drug, the cheaper it becomes for each dose. As an example, you may be charged $1.50 for 24 tablets, but if you were to purchase 100 of the tablets the cost might only be doubled. Why is this? Because under this system of pricing, the pharmacist charges you a flat rate for the time involved in filling the prescription, and this is often the largest item in the cost of the prescription. He adds to this rate the cost of the medicine and a markup on the medicine, which is his profit on his investment. Since

it takes no more time to fill a prescription for 100 than for 24, you make a large saving.

Those who are taking drugs over a long period of time can thus save money by buying in larger quantities. However, a note of caution! It is a good idea to shop in different stores to see what they will charge you for the larger quantity. Not all stores have the same policy in their prescription pricing and, if you are taking drugs over a period of time, a substantial saving can be made many times. Also, it is good to ask your own druggist for a price reduction for a larger quantity. Often he will not suggest it—he is making more money by filling it more often, and he may not honestly know that you are planning to continue to take the drug.

If a druggist knows that you are going to be price conscious, he usually will give you his best price when he is asked. And it will keep him honest if he thinks you may go down the street to ask there as well.

Prices may differ considerably from store to store. It may be that one druggist has special prices from manufacturers. Also, not all druggists follow the same method in determining prescription prices. Some follow a scientifically arranged chart that gives a corresponding reduction for the quantity of a drug, based upon expenses and a profit on investment. Many druggists, however, just follow a rule-of-thumb guide and charge a certain percentage of the cost of the medicine. It is a common practice for the druggist to find his cost for the medicine you are going to receive and then to double it to get the retail price. Of course, if you are buying large quantities, you may not get any reduction under this system. In some more highly competitive areas, the profit may not be 50 percent but only 40 percent.

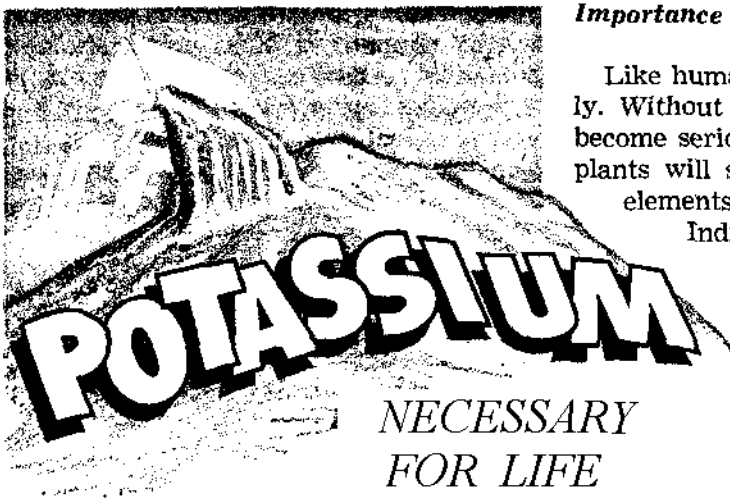
How can you get the best price? First, ask your doctor if he will write the generic name; then the druggist can use any company's product. Ask the druggist ahead of time what the price will be. On highly competitive items such as antibiotics you will likely find that most druggists charge about the same price, but in others there may be a great variety. Also ask if a prescription is required for the product your doctor has recommended; does it have the Rx legend? You may be surprised to learn that many prescriptions are written for vitamins or drugs that do not have the Rx legend. The pharmacist, not knowing the doctor's intentions, will fill the prescription as if a prescription were required. Incidentally, he will charge you his prescription price, not the over-the-counter price, which may be considerably lower.

If you ask for this information, the honest druggist will usually not hesitate to tell you. After all, you are a customer and his means of livelihood; and he does not want to offend you but, rather, wants to win your friendship. The druggist who is overcharging is usually the one who is reluctant to tell you the price. Naturally your druggist expects you to be pleasant as well. Often he has an aversion to the "bargain hunter," but if you are pleasant in your inquiries, you will often find him helpful.

Increasing drug prices may seem a bitter pill for many to have to swallow, but at least if one is aware of the possibilities of saving money, he will get more for his prescription dollar.

ARTICLES IN THE NEXT ISSUE

- Practicing True Religion Brings Great Gain.
- Hormones and You.
- The United Nations Observes Its Twentieth Anniversary.
- They Bury the Dead Again and Again.



By "Awake!" correspondent in Canada

IN ITS pure state, potassium is a silvery-white metal with a pinkish tinge, having radiant beauty. Its characteristics set it apart from all other minerals.

Throw some onto the surface of a pond —it will float—but at the same time you will see the amazing spectacle of water burning! The mineral begins to decompose the water, generating intense heat, which sets the liberated hydrogen on fire. This will burn with a brilliant violet-purple flame until the potassium is exhausted. At freezing point, potassium is hard and brittle, but raise its temperature to 60° Fahrenheit and you can knead it into any shape you wish or slice it with a blunt knife. When freshly cut, it quickly "rusts" because of its avidity for oxygen, forming a white film of potassium-hydroxide or "caustic potash," which can quickly destroy your skin. Yes, this beautiful mineral in its purity must be handled with more than "kid gloves" because it would destroy these too!

But in spite of its destructive nature, it is essential to the life of every living organism on earth.

Importance of Potassium to Living Things

Like humans, plants need to eat properly. Without a balanced diet, humans can become seriously ill, and in the same way plants will suffer from a lack of certain elements in the soil. Years ago the Indian discovered that his corn crop grew much better on land where brush had been burned. But he did not realize that the wood ashes supplied potash to the soil, which, in turn, supplied potassium to the corn. Yet potassium is now known to be a major nutrient for all plants and essential for their good health and yours.

For yours? Yes, that's right! For, if all potassium salts in the earth became exhausted, all life on earth would soon cease to exist. Plant life would be the first to suffer. Even today, plant life will warn its human caretakers when the soil becomes potassium-poor. Do you find the leaves of your young corn plants streaked with yellow and acquiring a scorched appearance on edges and tips? Do the stunted plants fail to produce ears, or at best produce poor ears that do not fill out to the tips? What about the small-grain plants that are suffering similarly, bending weakly on fragile stalks? Or the potato plant with its leaves becoming crinkled, yellow, finally dying, tubers underdeveloped and growth of the whole plant hindered or completely curbed? Eloquently, such plants are telling of their potassium deficiency!

If potassium were to become too scarce, animal and human deficiency symptoms would follow hard on the heels of those of the plant world. Signs of diminishing life and activity would be noted everywhere. Even the waters of the lakes and seas would become strangely silent, with no fish to swarm in their depths or to break their

mirrorlike surfaces. Sheep, the source of your winter "woolies," would be quickly affected because potassium compounds are known to make up at least a third of the bulk of raw merino. The family pup would lose his bounce and zest, for dogs lacking this element have become paralyzed in neck and limbs. His master would find his own muscles responding more slowly, finally losing coordination. Even his most vital muscle, the heart, would develop an erratic beat. That potassium does have an important effect on heart action was dramatically shown by a scientist's experiment on an animal heart that had ceased beating. When touched with his finger moistened with saliva, it started beating again. The stimulant proved to be the salts of sodium and potassium in the saliva. How vital, then, that man and beast as well as vegetation receive a constant supply of potassium!

How Vegetation Gets Potassium

The soil of the earth can be likened to a family larder. It should be stocked with all the necessary minerals to build strong and healthy plants. Just as the foods on the pantry shelves do not come onto the dinner table of their own accord, so the nutrients in the soil as a rule do not come to the plant, but the plant has to reach out for them by means of its root system. The plant's water system is the food server, serving the minerals to the parts of the plant where they are most needed. In this way potassium can go to work building plant cells and play an important part in forming proteins, cellulose, sugars and starches. It also has much to do with controlling the plant's rate of respiration. When drought comes, the potassium salts safeguard the plant from too great a loss of water and, besides this, it diminishes harm due to low temperatures. How it does all these things still baffles scientists; yet how vital it is that the larder of the soil be constantly replenished as available potassium is used up!

Potassium is not fabricated into any part of the structure of plants, even though they need it for good health. As long as they live, plants retain their potassium salts, but as soon as they are cut and left on the fields, the rain quickly washes them out. In some cases, as plants ripen, the salts return to the earth. Nevertheless, as many crops are grown on a plot of ground, the tendency is for the available potash salts in the soil to be depleted. Why? Because the soil is quite close-fisted when it comes to doling out its hoard of this vital element. For example, an acre of land to a depth of half a foot may have a bank of twenty tons of these salts. Yet in some wonderful way the soil allows only a hundred to six hundred pounds of it to be usable for plant life. When that is used up, the bank cuts off the credit. Unless this credit balance of potash is restored, the plants will suffer malnutrition.

This is where man has a job to do in caring for the land. Fertilization of the soil is indicated. For many years, farmyard manure or wood ashes and even kelp were used to prepare the land for planting, doubtless with little knowledge of their contribution of potassium. But all these have come to be in short supply with the expanding demand for farm produce. So man has had to probe deeper into earth's crust searching for potash, now one of the fundamental components of agricultural fertilizers. Farmers, at first hesitant about its use, began to realize its value with the advent of large-scale farming methods.

For small plots of ground, the adding of potash fertilizer can be done by hand. Vaster fields need specialized equipment. Such fertilizer application equipment having great capacity is available, and it is

effective and precise in accomplishing the work. In fact, you might say that some of these machines are tailor-made so that no harm will be done to the seed, the roots or the foliage of the plants. In some cases the fertilizer is applied by low-flying airplanes. The bountiful harvests of Canada and the United States in recent years speak in glowing terms of the value of potassium and other fertilizers being added to the soil. Around the world the demand for potash fertilizers is rapidly increasing. Keeping abreast is steadily taxing the ingenuity of man in opening up new sources.

Available Sources

A cause for marvel is that potassium makes up 2½ percent of earth's matter, yet the earth does not liberate for man's use this vast hoard of the vital element without a struggle. A certain amount is contained in all rocks of the earth. Their disintegration over the centuries has furnished the available soluble salts in all fertile soils. The problem is that these rocks do not seem to disintegrate quickly enough to supply what is needed, and the economy of this world needs more and more. Where to get it has been the big question.

The oceans themselves are said to contain more than a million billion tons of it. Even though costly, seawater is being evaporated in South Africa to obtain potassium salts. Likewise, in Israel the waters of the Dead Sea are producing thousands of tons of potash to bring new life to the nutrient-starved lands of Asia. Brine wells in different parts of the earth yield their share. But the most economical sources of this mineral are the ones found deep down in the earth's crust.

The mines at Stassfurt, Germany, were for many years the world's main source of potash. World War II made it necessary for new deposits to be located in the Western Hemisphere. A mine near Carlsbad, New Mexico, became North America's main source of supply. As the demand increased at the rate of 6 percent each year, more mines came into production. Other countries now became potash producers; the search for new sources of supply became global in extent. Chile produced nitrate of potash from its nitrate deposits. Large quantities were found in the salt mines of Kalusz in the eastern Carpathian Mountains of Russia. Then in 1943 oil exploration crews brought to light the first indications of the largest mineable body of potash ore in the world, three-fourths of a mile beneath the waving wheatlands of Saskatchewan, Canada.

"The Potash Capital of the World"—is what this area is now called, taking in eleven towns about a hundred miles east of Regina, the provincial capital. And no wonder! Because from here the ore body extends in a northwesterly direction for 450 miles, and in some places it is 50 miles wide! It is estimated by geologists that the deposit contains at least five billion tons of the mineral, enough to sustain production for centuries to come!

The world's largest potash mine, at Esterhazy, Saskatchewan, owned and operated by International Minerals and Chemical Corporation, went into production just three years ago. It took them five years to sink a shaft 18 feet in diameter, 3,132 feet (2½ times the height of the Empire State Building in New York) down to the potash. IMC describes this shaft-sinking project as the "toughest ever completed in the Western Hemisphere." But after its completion, continuous mining machines weighing 52 tons each, went to work biting out five tons of glistening crystals of halite and sylvite (potash ore) every minute. As a result, 1.2 million tons of potash are now being poured onto the

world market every year, leaving the mine site daily in trains three-fourths of a mile in length.

Its Many Uses

Ninety percent of all potash mined will go back into the soil as fertilizer. The remaining 10 percent is used in our everyday living in a great variety of ways. It is employed in the manufacture of dyes, synthetic rubber, soaps, textiles, paper, glass and wallboard. Your vitamin pills may have potash in them as well as many of the medicines you get from your drugstore. Batteries require this versatile mineral and so may the fire extinguisher hanging on your wall. If you use matches to light your stove, you can be grateful that potash is being mined, because they contain it. Without potassium you would be unable to enjoy the hobby of photography. Even astronauts who have orbited the earth in recent months could not have done so without potassium-peroxide (a long-lasting source of oxygen) in their breathing mechanism. To his hurt though, man has discovered it to be useful in the manufacture of high explosives, gunpowder and other weapons of war. Even though this makes it a mineral used to bring death, yet it is very evident that potassium is a vital mineral, one necessary to life, and truly this makes it a blessing to mankind.

The Korean Art of WRITING

By "Awake!" correspondent in Korea

HOW many times in a day do you pick up a pencil and hastily write yourself a note to remind you of something? For you the art of writing has become so much a part of your daily life that you probably give little thought to how really valuable it is. Although writing is commonplace with you, it is not for more than half of the world's adult population. They are unable to jot down notes or write letters to friends because they have not learned the art of writing. Not very long ago 78 percent of the Korean people had not learned this wonderful art, but now illiteracy has dropped to a low of 10 percent. This improvement has been made possible, to a great extent, by a simplified Korean alphabet called Hangul.

The word "Bible" in Hangul.

For a long time Koreans wrote only with Chinese characters but spoke Korean words from them. The complexity of the characters and the great number of them discouraged the common people from making an effort to learn how to write. Learning to write

extensively required years of study. Just to read a newspaper meant that a person had to learn approximately 1,300 ideographic Chinese characters. The common people had neither the time nor the opportunity to pursue the studies necessary to learn such characters.

Korean education in past centuries was a privilege that was limited primarily to some of the *yang-bahn,* two classes of nobility including government officials. Women had no opportunity whatever to be educated. Until the turn of the present century it was not considered necessary or proper for a woman to get a formal education. Missionaries influenced, to some extent, a revolution in this viewpoint by establishing colleges and universities for women.

It was back in the fifteenth century during Korea's third dynasty, the Yi Dynasty, that efforts began to be made to produce a simplified Korean alphabet. The Korean king by the name of Sejong reasoned that a good government must be able to communicate with the common man, otherwise much of the power for good of the governing arm would be lost. With these thoughts in mind he and his associates began devising a system whereby the sounds of the Korean language could be simply, yet accurately, put into writing. His idea was to have a phonetic system that would be so effective that the lowliest farmer in the rice paddy would be able to become literate. King Sejong's ambition led to the production of a remarkable alphabet that was ready for use by the time he reached forty-six years of age.

When King Sejong introduced the Korean alphabet to his people, he said: "I have devised 28 letters for the convenience of every individual who should be able easily to master them." Like the English alphabet, less than thirty letters were used to express every sound and combination of sounds in the Korean language. It was not long, however, until four of the original twenty-eight letters of Hangul were dropped. It was decided that they actually represented Chinese sound values rather than true Korean and could be absorbed by the other twenty-four characters. That is the way the Hangul alphabet stands today. Unlike Japanese, it has never been accurately or uniformly Romanized by employing Roman letters for Korean sounds.

Whereas the ideographic symbols of Chinese writing dictate the meaning of a sentence by the order in which they appear, Korean takes its meaning from postpositions added to word stems. To oversimplify an involved grammatical system, we might say that there are basic sets of postpositions to follow first the subject of a sentence, then the object, plus various endings on the verb stem to indicate a question, command, levels of speech for elders and superiors, equals, children, and so forth. It is admitted that one of the shortcomings of the Korean alphabetical system is that it did not take into adequate consideration these postpositions and their sound relation to their stem word and succeeding words. Although minor changes have occurred in Hangul, it remains essentially the same today as it was the day it was released for public use in the year 1443.

Despite the effort that was made to get away from Chinese, Hangul was greatly influenced by it as to style of writing. Like Chinese, it is principally written vertically and from right to left, although it can be written horizontally. Like Chinese characters that are written in box form, the syllables of Korean words are also written in box shape with each box consisting of two to five characters. The boxes are then used to build up words. In English we could

compare this with writing the word "alphabet" by boxing the syllables in this fashion

The Korean characters are not uniform in size but vary according to their position in the box. A person has to learn, when studying Hangul, to make the letters small or large and to place them high or low in order to preserve the appearance of a square. Capital and lowercase letters are not used in Hangul. The names of foreign persons and places, however, are underscored, but native names are not. There have been some experiments made with writing the letters successively to build words instead of syllables but these experiments have not been favorably received because of the difficulty of being able to pick out the syllables at a glance. A person may have to hesitate and decide if a certain letter is to be sounded as the last letter of the preceding syllable or the beginning of the next.

Opposition to Hangul

There was opposition to Hangul when it was first introduced to the Korean people. Government officials should have been happy with this means of carrying on a mass education program that would overcome the backwardness and illiteracy of Korea, but they were not. As is so often the case, the upper classes were not happy about the lower classes' becoming educated. Then, too, since Chinese was traditionally associated with the intelligentsia, the learned men considered the abandonment of Chinese characters as unthinkable. They took the view that Hangul was far beneath their dignity and, as compared with Chinese, was a crude way of writing. Letters of protest were written by Cho Man-li, in which he contended: "It is against the traditional principle of following Chinese culture. . . . To discard Chinese characters is to return to a state of barbarism." His arguments against Hangul were to the effect that it would ruin Korea's friendly relationship with China, cause hindrance to study and inefficiency to administration. He claimed that for men of letters Hangul was "no more than literary amusement," and would therefore be "merely a waste of time for princes."

During the thirty-six years of Japanese occupation, writing and speaking Korean were curbed and later banned. Japanese was what the people were required to speak under a threat of punishment. However, the publication of much literature in Hangul during the late 1800's, before the Japanese occupation began in 1910, helped to preserve it through that difficult period. After the Korean liberation in 1945, a great wave of nationalism swept through the country, and an effort was made to regain individualism of government, language and culture. Hangul was revived and used in an adult education program. That literacy promotion campaign is regarded as the maternal basis for the present Korean system of education.

In 1953 there were 42,000 National Alphabet Diffusion Classes organized throughout the country. With this literacy effort and compulsory literacy classes, remarkable progress has been made in teaching the Korean people to read and write. Hangul bears much of the credit for reducing illiteracy to its present low level of 10 percent. Hangul is now in popular use and is the writing form used by the Watch Tower Bible and Tract Society in its Korean Bible-study aids.

Hangul Is Practical

Aside from being a greatly simplified form of writing as compared with Chinese, it is adaptable to a Western typewriter, which makes it unique among Oriental languages. By using this simplified alpha-

bet, syllables that require intricate Chinese ideographs can be expressed by two, three or four strokes of the typewriter on one typewriter space. A Western typewriter can be adapted to Hangul by changing the face of the type and modifying the machine so that the keys on the right side start off the characters typed in an imaginary square by moving the carriage one space. The keys on the left side simply add characters to the imaginary square without moving the carriage. The touch-typing system can be used with speeds that approximate typing in English. Some characters must appear on the keyboard more than once, depending on whether they are used at the beginning or at the end of the syllable.

Despite its practicalness as a simple means of making a high percentage of the Koreans literate, there are so many Chinese words peppering the Korean language that Chinese is still nationally used in writing. Even in principally Hangul literature, a word will often be written in Korean characters followed by Chinese characters in parentheses in order to eliminate ambiguity and doubt as to the meaning of a word. It seems that for a while longer Chinese characters must be used to clarify Korean words that are spelled and pronounced the same but have multiple meanings. The newspaper employs Chinese characters to such an extent that the younger generation is unable to read the entire paper because schools have given them only a superficial and limited knowledge of Chinese characters. The desire is to eliminate Chinese from the Korean language, and the best place to start is with the children.

After more than 500 years of existence the Korean art of writing has come into its own, being popularly accepted and used by the Korean people. Because of its simplicity it is at last achieving what King Sejong envisioned for it back in the fifteenth century by making it possible for the lowliest farmer in a rice paddy to know how to write.

DURABLE

■ Grain that has less than 12-percent moisture and that is in fine condition can be preserved almost indefinitely—as long as the temperature is not extremely high and it is not attacked by insects.

A NEW LOOK AT THE AMAZON

● The size of the river Amazon, measured by its rate of flow, has been estimated by scientists to range from three to five million cubic feet per second. The estimates have now given way to measurement. A United States–Brazilian hydrologic field party measured the river's rate of flow in 1963 at a location about 500 miles upstream from the river's mouth, during both high-water and low-water seasons. The Amazon's average flow at that point was tentatively measured at 6,600,000 cubic feet per second. What was the calculation of the river's average flow into the Atlantic Ocean? It was set at 7,500,000 cubic feet per second—equal to 3,400,000,000 gallons per minute! If the water expelled from the Amazon in just one day were spread over Texas, that vast state would be covered to a one-inch depth, the Hawaiian Islands to a depth of more than three feet. The new look at the Amazon's size reveals that its flow is more than five times that of the Congo River, the second-largest river in the world.

STANDING UP FOR BIBLE TRUTH AT SCHOOL

SCHOOL DISCUSSION LEADS TO BIBLE STUDY

● A young girl who is one of Jehovah's witnesses in Georgia reports: "In my history class we had to prepare speeches on evolution. I obtained permission from my teacher to conduct a discussion on 'Evolution versus the Bible.' I used a panel of two classmates and myself, allowing the remaining students to ask questions. On the panel to uphold the Bible was a Baptist girl who was a preacher's daughter; however, she did not answer one question. Since the other member of the panel also was not able to stand up for the Bible, it became my privilege to uphold the Bible against all the questions on evolution. As a result of this discussion, I was able to begin a Bible study with a Catholic student in my class."

CLASS AND TEACHER IMPRESSED

● A youthful Witness in California relates this experience: "At school, in speech and drama class, I was assigned to do a debate on evolution. There were two for it and two against it. I was assigned to back up the theory. However, since I am not in agreement with it, I persuaded my teacher to let me be on the side opposing evolution. Then I went to look for information in the Watch Tower Society's publications. By using the *Index*, I found much information in various issues of the *Awake!*; I also used the Society's booklet *Evolution versus the New World*, dividing up the information in it between myself and another schoolmate. Each person on the team had six minutes to defend his side. Then after each had his turn, we got three minutes to refute what the others had said.

"The side that was to champion evolution showed such little argument that when it came time for rebuttal, there wasn't anything to refute. I had to bring up some common arguments used to support evolution and refute them in order to fill up the three minutes. When we had completed the debate, the class asked many questions. A vote was then taken among the students to determine which side they thought had won the debate. Our side upholding creation and God's Word, the Bible, got all the votes. The teacher had not expected that we could do much with such a deep subject; he and the class were impressed by the information upholding the truth of the Bible."

MANY CLASSES HEAR BIBLE TRUTH

● A Witness in Arizona writes: "I am a sophomore in high school. When we started to discuss evolution in my world history class, my teacher stated his views and then called on me to express my views on evolution. I told him what I had learned from reading the Bible and from studying the publications of the Watch Tower Society. After I had finished, he looked at me as if displeased and asked me if I could prove my statements on evolution. I answered, Yes. Then he said that he himself would conduct a debate with me on evolution during which, he said, I would have a chance to prove my statements.

"During the weekend I gathered information on evolution by using the Society's *Index*. On Monday I went to class with a Bible and other material. When the time came for me to speak, I first asked the class if they themselves believed in the Bible. They all raised their hands in affirmation. Then I began to speak, using the Bible as my main source of information and to establish what is truth. When I finished presenting both Biblical and scientific information upholding creation, my teacher stood up and said that there was no need now for him to express his views on evolution because, as he put it, 'You have not only proved your statements scientifically but Scripturally.' He then asked me where I had learned so much about the Bible. I told him I was one of Jehovah's witnesses and that we had weekly meetings to study the Bible.

"After class my teacher asked me to present my material on evolution to his other classes. Also, another teacher who taught American Problems asked me to give my information to his classes. I was asked to give a test to all of his American Problems classes on the material I presented. As a result, I was able to put in fourteen hours, teaching the different history classes, placing four books and twenty-two *Watchtower* and *Awake!* magazines. It was a great blessing and privilege to stand up for God's Word, the Bible."

Aristocrats of the Woodlands

By "Awake!" correspondent in the Philippines

HELLO there! My name is Miss Orchid. What is yours? Whatever it is, I am very pleased to meet you. How about us getting to know each other better? First of all, let me tell you a little about myself.

To begin with, mine is a very large family, and a very complex one too. Botanists have discovered and named over 16,000 different species in my family, but there are even more of us. As they get to know my relatives the list continues to lengthen.

Various members of my family thrive in most places on earth, perching atop giant trees, sitting prettily on plateaus and cliffs, or growing from lofty vertical rock faces. Often I prefer to lie in the beds of streams, or on the rich, leaf-mold floors of forests. Sometimes I choose to play among the clouds and snow high up in the Andes, or even higher up in the Himalayas, thousands of feet above sea level. Other members of my family make a home in the warm valleys of Mexico, Nepal and Java, as well as the icy forests of northern Canada. So you see, I am not as choosy about where I live as you might think.

People say that I am as temperamental as a prima donna. They say that I have to be coddled and pampered. They put me on a pedestal and think that having me is very expensive and that only a very few can cater to my whims. But this is not necessarily true. I live, I grow and I die just like any other flowering plant. Believe me, I am sometimes as easy to grow as a rose. My needs are very simple: fresh air, water, food and sunlight in the right amounts and at the right time. Anywhere you live—in Manila, Karachi, Madrid or Rio de Janeiro—you can grow me. Whether in a kitchen window, in a coconut husk, in a ship cabin, or in a garden or greenhouse, it does not matter. Understanding and consideration will help foster good relations between the two of us.

Now, I do not wish to sound conceited, but it is a fact that I am noted for my grace and beauty. My figure varies. Sometimes it is extremely delicate and graceful, while at other times it is not. At times I bear a striking resemblance to a graceful swan or to a gentle dove. But I come, too, in odd and not too charming shapes resembling a frog, lizard or monkey. My color ranges through every known shade and every conceivable hue. I am a photographer's delight. How they enjoy their shutter-clicking as I pose and pose and pose, garbed in all the colors of the rainbow! Besides pink or white or lavender, I can be spectacularly dressed in mustard yellow, chocolate brown, empire green, or reddish-yellow. Now, do you not agree that I am very fashionable?

Am I fragrant? Yes, indeed! Sometimes I give off the most powerful and lasting fragrance. If, while visiting the Philippines, you should walk under a tree with a blooming *sangumay*, it will leave an unforgettable impression. But, unfortunately, I also produce some of the foulest odors. It is said that some of the natives of Borneo dare not go near me because of the unendurable smell. Can you imagine that?

I am useful too. For food flavor and mouth-watering aroma, why not try my vanilla? Salep, the dried tubers of various orchids, is used as a baby food and a dessert. Also, if you are plagued with dysentery, rheumatism or indigestion, I can be of assistance to you.

Beauty Parade

Perhaps you would like to see some of my model sisters pass in review. I am sure you will appreciate the sight.

First of all, here is Miss Bletia, a popular tropical orchid noted for the ease with which she is grown. Originally discovered in the West Indies, she also abounds profusely on the steppes of China. Her flowers are small and she comes in rose, lilac, purple and white hues. She adapts easily. Her place matters not, whether indoors, outdoors or in a greenhouse.

But the judges' nod for the most beautiful of them all may well go to Miss Disa. Referred to as the "Flower of the Gods" by the African natives, she was later nicknamed the "Pride of the Table Mountain." Her striking scarlet or flaming-red form is truly a beauty to behold! She is a terrestrial orchid, and is one member of our family that is not so easy to cultivate. For her abode she loves to dwell on the edges of streams and on the ledges of waterfalls.

Miss Disa's beauty crown, however, is challenged by Miss Waling-waling of the Philippines. She, too, is a real aristocrat. In her lofty throne, on the topmost branches of giant trees, she is not easy to reach. Her leaves are V-shaped, and her petals come in rose and purple marked with irregular spots. She remains in bloom for more than a month, and her flowers last a long time.

Miss Lycaste is another beauty queen. Her discoverer considered her the consummation of his lifelong search for rare and beautiful plants. She holds a record for longevity in bloom. The ones coming from Guatemala are hardy and they flower abundantly, the blossoms being deliciously fragrant.

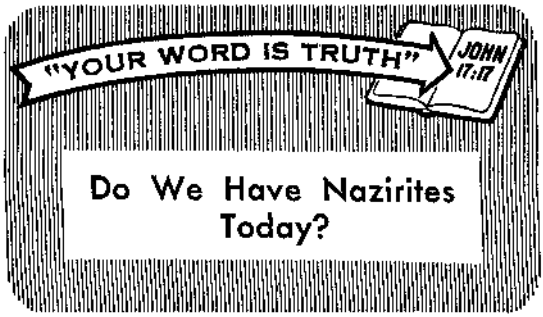
Here comes Miss Dendrobin. Once she made fortunes for plant collectors. She rates high in the world market but is a rarity, since she dies fast and has to be imported into most countries. She resembles a bamboo, and her name means "tree-life."

When most people think of me they think of romance. Is it because I grace many grand weddings? Or is it because I find my way into a ballroom or party on the shoulders or in the hair of a lovely mademoiselle, a beautiful señorita, a graceful hula dancer, a doll-like geisha or a demure *inday?** Whatever the case may be, when people speak of orchids, what generally comes to their mind is Miss Cattleya. She is known as the florist's orchid. She comes in shades of pink, lavender and white, and occasionally in shades of chartreuse, apricot yellow and red. She stands out in a crowd for her striking appearance.

Of course, your own choice depends on your taste. You may prefer Miss Disa for her flaming beauty. Or perhaps you would rather have Miss Waling-waling for her exquisite shape and color. Maybe the sweet fragrance of Miss Lycaste attracts you. But whatever your taste, I know that there is someone in my family that will suit you.

Here I have done all the talking, and yet I have really only begun to tell you about my family. But I guess it is enough to tell you that my family in its manifold varieties simply helps one to appreciate what a man of God once said: 'Everything God has made pretty in its time.'—Eccl. 3:11.

* Visayan word for a young lady.



Do We Have Nazirites Today?

AMONG the many provisions of the Mosaic law covenant that Jehovah made with the nation of Israel was the Nazirite vow or Naziriteship. The term "Nazirite" means one who is separated or consecrated. One came to be a Nazirite by reason of a special vow, the Hebrew root implying "the clear and solemn utterance of some expressed purpose." All the days that the vow was in effect the Nazirite was to be "holy to Jehovah."

The law of Naziriteship is found at Numbers 6:1-21 and concerns itself with three basic conditions. First of all, the fruit of the vine in any form was forbidden, together with all other intoxicating beverages. Secondly, the Nazirite had to let his hair grow long on his face and head, as no razor was to come upon him during his vow. Thirdly, the Nazirite was to keep himself ceremonially clean by not touching any dead body, not even that of his closest and dearest relatives. Accidentally touching such a body would cancel the vow and require certain offerings to be made. At the end of one's Naziriteship certain offerings were required.

The three basic conditions of Naziriteship were quite meaningful. The first one, prohibiting the use of the product of the vine in any form as well as all intoxicating liquors, required self-denial. And note its practical aspects. No necessary food was forbidden, so that work could be carried on as usual and there was no excuse for going around with a long face, as did the hypocritical Pharisees of Jesus' day. Nevertheless, the self-denial was real, for the product of the vine is associated with gladness: "Wine . . . makes the heart of mortal man rejoice." "Wine itself makes the life rejoice."—Ps. 104:15; Eccl. 10:19; Judg. 9: 12, 13.

The Nazirite was to find his joy in Jehovah. And the forbidding of all intoxicating liquors calls to mind that the same applied to the priests, but only when serving officially. This would seem to imply that the Nazirite had to be careful all the days of his vow, as were the priests when on active duty.—Lev. 10:9.

The second stipulation also was full of meaning. Letting the hair grow long made the fact of one's being a Nazirite public knowledge. There was no being ashamed of being under a vow to be holy to Jehovah. More than that, it morally obligated others not to offer a Nazirite wine or other strong drink, as well as showing why these were refused by the Nazirite. Condemning the wickedness of some, the prophet said, "But you kept giving the Nazirites wine to drink."—Amos 2:12.

Then again, since it was only those of womankind, who were in subjection to either their fathers or their husbands, that wore long hair, by this long hair the Nazirite was reminded of his submission to Jehovah. It is of interest that the vines that were not pruned or harvested during the sabbath or jubilee years were termed Nazirite vines, holy to Jehovah. Thus the Jewish commentator, Hertz, states, about Leviticus 25:5: *"Undressed vine.* The Heb. is the word for a Nazirite whose hair was to remain unshorn. (Num. 6:5) Like him, the vines were not to be trimmed during the Sabbatical year. There was to be neither planting, pruning nor gathering."

And third, meaningful was the requirement of not touching anyone dead, not even

one's closest relative. Since touching a dead body made one ceremonially unclean, this regulation emphasized the importance of the Nazirite's keeping himself clean, in a sanctified condition, as it were. Here again, we note the importance attached to this prohibition in that only the high priest of Israel had a similar one placed upon him.—Lev. 21:11.

As a rule, the condition of Naziriteship was a voluntary one, with the individual himself determining just how long and when he wished to be a Nazirite, specially consecrated to Jehovah. However, at times Jehovah himself imposed it upon individuals, as when he commanded regarding Samson: "A Nazirite of God is what the child will become" from his birth. Likewise, Zechariah was told regarding his son John to be born, that "he must drink no wine and strong drink at all, and he will be filled with holy spirit right from his mother's womb." On the other hand, it might be said that Samuel's mother determined that he would be a Nazirite, for she vowed that, if God gave her a son, she would "give him to Jehovah all the days of his life, and no razor will come upon his head." —Judg. 13:3-5; Luke 1:13-15; 1 Sam. 1:11.

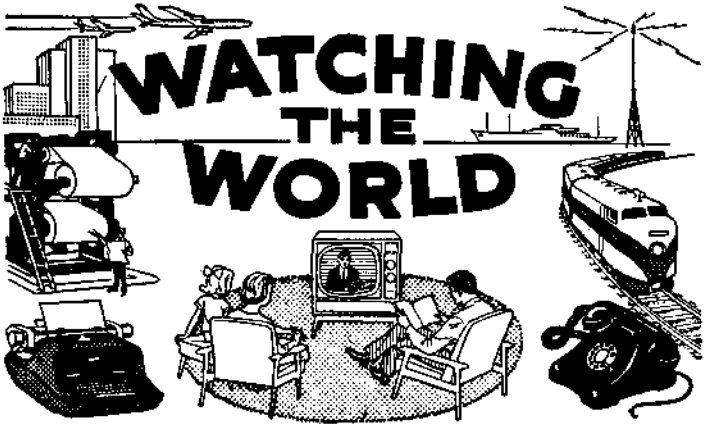
It may be, however, that Jehovah raised up others, or at least caused his holy spirit to move others to be Nazirites. This seems to be indicated by his words: "I kept raising up some of your sons as prophets and some of your young men as Nazirites." Jehovah's associating the Nazirites with the prophets would seem to imply that, not only did Jehovah have a high regard for the Nazirites, but also these in some way witnessed for him, by their actions if not also by word of mouth.—Amos 2:11.

Of what value to us today is this historical information? Did the Nazirite arrangement or provision foreshadow anything in particular today? In the absence of any reference to such a thing in the Christian Greek Scriptures, it would be unwise to be dogmatic. But in view of this being part of "all the things . . . written aforetime . . . for our instruction," it seems that certain helpful analogies might be drawn.—Rom. 15:4.

Thus, even as all the Israelites were members of a dedicated nation, so all dedicated Christians today, "men of good will," are members of one organization of persons devoted to Jehovah. And just as some back there felt the need or saw their privilege of going farther in being more fully set apart to Jehovah, so today many see their privilege, not only of leading lives of dedication to Jehovah but, to enter the full-time Christian service, for a certain length of time, as vacation pioneers, or indefinitely as missionaries, regular and special pioneers and members of headquarters staffs.

Such full-time ministry invariably involves a measure of self-denial of the material good things that make glad the heart of man, even as Naziriteship did back there. A life such as this may also be said to represent a greater degree of submission to God and to his organization than is required of those serving part time. And even as the Nazirite vow might come between one and his closest relative in the event of death, so today, many in the full-time service find that it means leaving one's immediate family and perhaps not even being able to return home for the funeral of one's closest relative because of being in a faraway assignment. Their one desire is to serve Jehovah to the fullest extent possible.

These thoughts should certainly be an encouragement to all in the full-time ministerial service and help all others to appreciate more fully the privilege of sharing fully in making known God's Word of truth.



"Word of Truth" Assemblies

◈ The series of "Word of Truth" District Assemblies of Jehovah's witnesses continued during July. From July 14 to 18 fine gatherings were held in Vienna, Austria, and Basel, Switzerland, with peak attendances of 12,226 and 36,190. In Vienna 65 attended from Turkey, 1,250 delegates came from Greece and there were also representatives present from Czechoslovakia and Yugoslavia. Basel, the largest of the assemblies up until then, had a real international atmosphere. The program was conducted in five languages, including German, Spanish, Portuguese, Italian and French. From July 21 to 25 the last of the summer series of "Word of Truth" assemblies in Europe was held in Berlin where a grand total of 8,916 persons were in attendance.

In the United States during July, 12,059 were present in Monterey, California, 10,186 in Albuquerque, New Mexico, and 5,011 at Lubbock, Texas, for the "Word of Truth" assemblies in those cities.

Pictures of Mars

◈ On July 15 the United States spacecraft Mariner IV came within 6,118 miles of Mars and relayed photographs of that planet 134,000,000 miles back to earth. Mariner IV took over seven months to reach its destination, having been en route since last November 28. According to the series of photographs received, Mars is even more inhospitable than scientists had previously believed. Its atmosphere of air appears to be extraordinarily thin and at times blows at a terrifying velocity.

Heaviest Man-made Satellite

◈ On July 16 the Soviet Union put into orbit an unmanned space vehicle weighing more than 26,000 pounds. It was the heaviest payload ever launched, surpassing the weight of the 21,000-pound satellite put into orbit by the United States on June 18. Great strides in the field of space exploration have been made since the first artificial satellite weighing 184 pounds was orbited by the Russians less than eight years ago.

Change in Greek Government

◈ On July 15 Greek premier George Papandreou was ousted by King Constantine and Athanasiadis Novas succeeded him. Papandreou was accused of tolerating leftist penetration of the army. The change was greeted with daily demonstrations as citizens protested Papandreou's ouster. On July 21 violence broke out when the police battled 10,000 demonstrators for four hours in downtown Athens. One person was killed and 130 hurt as tear gas finally routed the demonstrators.

Stevenson Dead

◈ On July 14 Adlai Stevenson, the United States representative to the United Nations, dropped dead from a heart attack on a London street. Stevenson was the Democratic presidential candidate in 1952 and 1956, when he was defeated each time by Dwight Eisenhower. Stevenson died with the world in even worse shape than he described in a speech in 1949. At that time he said:

"Ours is a sad, disillusioned world. Too many people on this blood-soaked, battered globe live in constant fear and dread; fear of hunger and want, dread of oppression and slavery. Poverty, starvation, disease and repression stalk the world and over us all hangs the menace of war like a gloomy shroud. But everywhere people cling to their hope and their faith in freedom, justice and peace, though fear, anguish and even death, are their daily lot."

U.N. Ineffectual

◈ On hearing the report of Adlai Stevenson's death, last year's Republican presidential candidate, Barry Goldwater, commented: There is "no evidence that the United Nations under his or anyone else's leadership has accomplished anything." However, Goldwater was quick to add: "That's not meant in disrespect for Stevenson's efforts. It's like trying to swim up Lava Falls on the Colorado River, and that's impossible."

Storms Claim Lives

◈ Toward the end of July heavy rains caused flooding and landslides in southwestern Japan, claiming at least fourteen lives. Storms also battered the central and southern coastline of Chilé, leaving twelve dead, scores missing

and thousands homeless. Floods washed away thousands of mud-caked adobe homes. The week before floods in central Korea were the worst experienced in seventy years. On July 17 the death toll had reached seventy-four and 142,000 were homeless. About the same time a typhoon struck the southern coast of China, sinking more than forty fishing boats and drowning some 200 fishermen.

Which Report to Believe?

◈ On July 18 North Vietnam claimed that its gunners shot down three United States planes and captured two pilots during air attacks. "In Saigon," the New York *Times* said, "United States officials reported that all planes had returned safely from the day's strikes in North Vietnam." Such conflicting reports are common during wartime, raising questions as to who is telling the truth. In this case, the truth may have been revealed when pictures of the downed pilots were released by the North Vietnamese news agency and appeared in the New York *Times* of July 24.

British Crime Up

◈ An annual report on police operations in Britain shows that indictable offenses totaled 1,066,467 in 1964, an increase of 9 percent over the previous year. Robberies were up 23.4 percent and crimes of violence rose 16.9 percent. The report said that only 40 percent of the crimes were cleared up, and in the London area only 25 percent were solved.

Why VD Increases

◈ A study by the World Health Organization identified the disappearance of the chaperon as one of the reasons for the increase of venereal disease among youths. Noting that "young women no longer have to submit to the supervision of chaperones," the study said that "like other newly won freedoms, this has led to a measure of license." Other reasons listed for the rise in venereal disease were: ignorance of sex, decline of religious faith, lack of discipline in home life, less fear of contracting a venereal disease, emphasis on sexuality in modern life, and false ideas that sexual self-restraint is damaging to the personality.

Airline Crashes

◈ On July 8 a Canadian Pacific Airlines DC6-B crashed in western Canada about 170 miles northeast of Vancouver, British Columbia. All 52 persons aboard were killed. It was the worst crash in British Columbia since December 9, 1956, when a Trans-Canada Air Lines North Star went down, killing 62 persons. An investigation revealed traces of acid splattered about a section of the plane, and the possibility was considered that an explosive acid was responsible for the tragedy.

A similar tragedy was averted on July 23 when pilot A. J. Lauber brought his flaming airliner down in a wooded area near Williamsport, Pennsylvania. Both wings were sheared off by the landing and fire soon destroyed the plane, but all forty persons aboard escaped in time without serious injury.

Longest Auto Tunnel Opened

◈ On July 16 the two-lane highway that tunnels for 7.2 miles beneath 15,781-foot-high Mont Blanc was officially opened. It is the longest tunnel for automobile traffic in the world, and will shorten the driving distance between Rome and Paris by 125 miles in summer, and even more in winter when snows close the Alpine passes. Tolls will range from $1.10 for motorcycles to $8 for the biggest cars and up to $30 for large trucks. The tunnel was six years in construction, with France and Italy equally sharing the cost.

Drug Bill Passes

◈ On July 15 United States president Lyndon Johnson signed a bill making possession of barbiturates and amphetamines by anyone other than a legitimate manufacturer, wholesaler, retailer or user a crime punishable by a two-year jail sentence, a $5,000 fine or both. A subsequent offense is punishable by six years in jail or a $15,000 fine or both. "Enough goof balls and pep pills," the president said, "are being manufactured this year to provide two dozen pills to every man, woman and child in the United States." The bill is designed to restrict the tremendous increase of illicit traffic in these pills.

U.S. Religion Evaluated

◈ There exists a similarity between the religion in America today and that in Germany in the days before Nazism, said Pastor Martin Niemöller, one of six presidents of the World Council of Churches. He said that religion in America today has "fallen asleep" and he further stated that he felt the same way about religion in Germany thirty years ago. The country's prosperity, its materialism, is the cause. "A full belly is not interested in religious life," Niemöller remarked. "People interested in money aren't interested in their souls in church." Hard times bring people to God. "Times of tension and suffering make people think and when they think, they come to know God."

Preachers Trade Blows

◈ On July 4 two ministers became involved in a scuffle during church services at the Banner Street Trinity Church of God in Danville, Virginia. G. L. McGuire entered the church expecting to deliver the Sunday sermon, but H. E.

O'Ham was already conducting the service. McGuire informed the congregation that O'Ham was out of order and told the minister to take his seat. Although there were conflicting reports about what followed, apparently blows were traded. Both ministers swore out warrants against each other.

Cat's Death Enriches University

◈ Because a cat died in July, George Washington University is $415,000 richer. Dr. William W. Grier, who passed away in June of 1963, left his fortune to his two cats with the stipulation that when they died the money would go to the university. The first cat died in May.

Polio Cases Drop

◈ From a high in 1952 of 57,879 polio cases in the United States, there has been a precipitous drop to a record low in 1964 of only 91 cases of paralytic polio.

Silver in Coins

◈ On July 15 the U.S. Congress completed action on a bill that will eliminate all silver from dimes and quarters and will reduce the amount in half-dollars from 90 to 40 percent. The silver shortage prompted this action. Future dimes and quarters will consist of copper and a nickel-copper alloy.

Cigarettes and Immorality

◈ A recent three-year study of teen-agers, 15 to 19 years of age, in England and Wales shows a direct relationship between cigarette smoking and illicit sex activity. "There is a clear association," the report said, "between sex activity and the number of cigarettes smoked a day. Practically all the girls who smoked more than 20 a day and half the boys who smoked that number were sexually experienced." Noted Michael Schofield, research director of the Central Council for Health Education, who headed the investigation: "The results of this research show that those who are having sexual intercourse are not a tiny minority."

Bull Undergoes Surgery

◈ On July 22 the prize bull, Lindertis Evulse, sold for $176,400 in 1963, underwent surgery in an attempt to cure his sterility. If the operation is successful it may prove to be the most expensive surgical operation in history. Dr. James Hicks will receive one-third of the profits from the bull during the next two years, and these are estimated to be more than $300,000. Of course, if the operation is not successful Lindertis Evulse will probably end up on someone's steak platter.

Man's Quest For PEACE

With mounting world tensions and threat of war, peace seems ever more remote and the "quest for peace" ever more futile. What can man hope for? What will his efforts bring? Here are the answers you have been searching for. Find them in the Bible. Read:

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Awake!

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Hormones and You PAGE 9

The United Nations Observes Its Twentieth Anniversary PAGE 16

Through a Child's Eyes PAGE 19

SEPTEMBER 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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DO NOT JUDGE A BOOK BY ITS Covers

IN THESE days when paperback books in the United States alone are printed and sold by the hundreds of millions annually, it might seem that the saying 'Do not judge a book by its covers' is a little out of date. If taken literally, that may well be, for the day is long past when men bound their books in ivory, silver or gold covers and studded them with jewels. Still, even in a literal sense, the saying is not altogether out of date, for do not paperback book manufacturers endeavor to make the paper covers of their books as attractive or striking as possible so as to lure buyers?

Nevertheless, the fact remains, both literally and figuratively, that what counts is not the covers but the contents of a book. Perhaps no book has had more costly bindings than the Bible, yet what has made it the world's best seller all these years has been not its covers but its contents. An apt illustration of the relative value of a book as compared with its covers was made by Benjamin Franklin, one of the founding fathers of the United States. In his proposed epitaph for his own tombstone he likened his dead body to a book from which all the inside pages had been torn, leaving but the covers. And truly, the covers of a book, apart from its contents, might well be likened to a corpse.

Yet because of human frailty, how prone we all are to judge a book by its covers, or to judge by appearances! This may be due to vanity, prejudice and acquisitiveness, or because of an innate hunger for beauty. But recognizing it as a weakness, we want to guard against it. Helping us to do so is the Word of God, the Bible, both by illustrations and commands. Thus when Jehovah God sent his prophet Samuel to the home of Jesse, a Judean who had eight sons, to pick one of them to succeed unfaithful Saul as king of Israel, and Samuel was impressed by the appearance of the firstborn, God told Samuel: "Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees is the way God sees, because mere man sees what appears to the eyes; but as for Jehovah, he sees what the heart is." In the end the youngest and seemingly most unlikely son of Jesse proved to be God's choice. Was it a wise choice? It most certainly was, for it was David, not any of his brothers in the army of Israel, that accepted the challenge of the giant Goliath and killed him, and this was but one of David's many exploits of faith. —1 Sam. 16:1-13; 17:1-54.

Jesus Christ, the Son of God, drove home the same point repeatedly in his min-

istry. On one occasion he scored his opposers for their religious prejudice, saying: "Stop judging from the outward appearance, but judge with righteous judgment." Far from being deceived by their seemingly righteous appearance, he exposed them for what they were, saying: "Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness."—John 7:24; Matt. 23:27, 28.

If we would not judge books by their covers we must be guided by wisdom, reason and principle rather than by emotion, sentimentality or greed. This will keep us from forming a poor opinion of another merely because of his clothes, his skin color or some physical defect he may have. On the other hand, wisdom indicates that we be not unduly impressed because of the professional attire a man may wear, be his profession religious, medical or legal. A principle that is especially helpful in this matter is the one Jesus enunciated in his sermon on the mount: "Just as you want men to do to you, do the same way to them."—Luke 6:31.

However, when it comes to making purchases, it would seem wiser to err on the side of caution, as indicated by the time-honored rule, "Let the buyer beware!" A man likes to be seen in good-looking clothes or in a fine auto. But when buying clothes he should also be concerned with the quality of the goods and the workmanship. And so with buying an auto. A new paint job does not make an auto run smoother or more economically.

In this concern over outward appearances it might be said that womankind is more vulnerable; not so much when it comes to making purchases but in her quest for approval and popularity. She is prone to give undue attention to her appearance, her clothes, her hair style, her facial makeup and attractiveness, being apparently more concerned with the cover of her 'book' than with its contents; for which weakness, however, it must be admitted, men contribute their share of the blame.

Not that she should neglect her appearance; she should give thought to it, but not to the neglect of furnishing her heart and mind. True, a man is pleased to be able to introduce a pretty wife to his friends, but the wise man will be more concerned with what she has on the inside. That is why the apostle Peter counseled women: "Do not let your adornment be that of the external" things, "but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God." An ancient Hebrew proverb made a like observation: "Charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself."—1 Pet. 3:3-5; Prov. 31:30.

The counsel not to judge a book by its covers is particularly pertinent for the dedicated Christian minister. Certainly in his relations with fellow Christians in the local congregation he needs to exercise care not to show partiality because of appearances, favoring the well-to-do, the comely, the educated or those of one's own race. And likewise in his field ministry, in his preaching to strangers, he will remember that God's will is that "all sorts of men," both rich and poor, "come to an accurate knowledge of truth." His doing so will result in a happy and fruitful ministry.—1 Tim. 2:3, 4.

PRACTICING TRUE RELIGION

THOUGHTS OF LOSS PREVENT SOME FROM PRACTICING TRUE RELIGION, BUT THE GAINS ARE GREATER.

BRINGS GREAT GAIN

AFTER studying the Bible with Jehovah's witnesses for a short time one finds that it is no longer a closed book, but that its truths are understandable and soul-satisfying. He begins to grasp the reason for the present critical conditions and sees how to cope with them in a godly way. More than that, he comes to realize that the kingdom of God is the means by which God will clean out all wickedness and make this earth a paradise home in which obedient mankind will enjoy everlasting life in happiness.

But certain fears may begin to press in upon him. Observing that many of his friends do not share his enthusiasm for the Bible, he may be inclined to draw back, explaining rather apologetically: "I'll lose all my friends if I become one of Jehovah's witnesses." An elderly person, in a land where cemeteries are owned and operated by the dominant religion, may fearfully inquire: "Who will bury me if I change my religion?" And a single person, believing that just about everyone who gets married has a church wedding, may ask: "Who will perform my marriage?"

It is true that becoming a dedicated Christian witness of Jehovah requires adjustments in one's life. But it is not true that one loses all his friends, that he will not have a proper burial or that there will not be anyone to perform his marriage. Rather, practicing true religion brings great gain.

Identifying True Friends

For instance, in the matter of friends. It is true that when a person embraces the religion set out in the Bible he may lose the association of some he was previously acquainted with. But why is this? Has the truth seeker all of a sudden become an unlikable personality? Quite the contrary is the case. The one taking up true religion now comes to be molded by the Christian qualities of love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control, mercy and justice. These outstanding qualities make a person more desirable as an associate, not less so.

Hence, there is really another reason for losing a former friend. It is because of the truth itself. The truth separates those who really love God from those who do not. Those who love God want to talk about him to their friends, neighbors and relatives. But if these acquaintances do not have a deep love for God, they may find it embarrassing to talk about their Creator, because they may not want to face up to the truths God reveals in his Word. Or prejudice, built up by wrong religious instruction or what others mistakenly say, may be the source of the friction. In any case, it is not the Christian who is responsible for the loss of friendship, for his friendliness improves as his faith increases.

This should help one who has come to an understanding of Bible truths to discern who his true friends really are. A true friend will not turn away from you just

because you have increased your love for God and because you are trying to apply Christian principles in your life. To the contrary, a true friend will respect you, trust you and search out your companionship even more, for he will appreciate the value of having a principled, moral companion in today's wicked system of things.

Friends Gained Rather than Lost

That Bible truth would divide was foretold by God. Not that God makes it happen. He merely told in advance what would occur in some cases. As his Son Jesus Christ stated relative to some who would become Christians: "A man's enemies will be persons of his own household." (Matt. 10:36) But you, as a true Christian, should never be the one who causes such division. If there is animosity, let it be because your relatives or friends cause it; for the Christian seeks peace and actively pursues it, desiring to heal divisions, not cause them.

Jesus Christ gave the proper perspective on the matter. He knew it would be difficult for some to have their former friends and relatives turn away from them just because they followed his example and took up the service of God. So he gave them this marvelous promise: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, . . . and in the coming system of things everlasting life."—Mark 10:28-30.

Yes, even though you may lose a former friend or have a relative turn against you for the truth's sake, you really do not lose a true friend at all. Rather, by associating with the Christian congregation, you actually gain many friends who appreciate God as you do, friends who will not turn away in times of distress but who will remain by your side even through persecution. These friends will be hospitable, loyal, kind and loving. They will assist you along the way to that much desired everlasting life that Jesus promised.

But are such fellow Christians the only friends that you gain by becoming a lover of truth? No, for Jehovah God and his Son Jesus Christ, the grandest, truest, kindest, most loyal and loving friends of all, are now yours. When you learn to love, appreciate and serve God and his Son you are taken in by them as their friends.

Note how Jesus showed this when he stated: "For whoever does the will of my Father who is in heaven, the same is my brother, and sister, and mother." Jesus also said: "If anyone loves me, . . . my Father will love him, and we shall come to him and make our abode with him." How comforting to know that God and Christ can be your friends! And what wonderful friends to have in these critical last days! —Matt. 12:50; John 14:23.

True Friendship a Reality

For some of you who are isolated from a sizable congregation of God's servants, it may be hard to appreciate the warm Christian friendship that exists among them. But it is there. A common love for God and one another has drawn people of all races, nationalities and social positions together into an organization of real friends, yes, of brothers and sisters! That it is not mere formalism when Jehovah's witnesses call each other "brother" and "sister," visitors at their assemblies quickly realize. One reporter wrote in *Die Welt* (*The World*) of Hamburg, Germany, July 22, 1961: "This form of address, 'Brother' and 'Sister,' which the 'Witnesses' use in such a matter-of-fact way, really has meaning."

Many of you have probably attended large assemblies of Jehovah's witnesses and have experienced the warm Christian

love demonstrated there. Perhaps others of you have seen assemblies of these happy Christians in motion pictures, such as the recent one "Proclaiming 'Everlasting Good News' Around the World." Just think! These tens of thousands of true Christians are your friends, and they will stand by you at all times, "fighting side by side for the faith of the good news." (Phil. 1:27) O what great gain! By practicing true religion you will have thousands of friends of the kind Proverbs 18:24 describes: "There exists a friend sticking closer than a brother."

SPECIAL!
WORLD CONDITIONS EXPLAINED
—BY THE BIBLE IN YOUR HOME
COMING IN THE NEXT ISSUE

Burial of the Dead

It is true that, in a few countries where religious prejudice is strong, a problem regarding burial can arise. Some years ago in a small island in the Caribbean one of Jehovah's witnesses died and a burial place was refused. Finally the body was taken to the police headquarters, and a place for burial was granted. However, this is a comparatively uncommon incident.

In most countries cemeteries are operated by nonreligious corporations and there is no discrimination. In some lands, where cemeteries are largely operated by the dominant religion, there may be local prejudice and the Christian witness of Jehovah might be denied burial. But while these cemeteries may be regarded by some as "holy ground," true Christians know otherwise. They appreciate that the entire earth belongs to God, and that no matter where one of His servants is buried, even if it is in a private plot not associated with a cemetery, God will remember that one with a resurrection in paradise.

This comforting hope found in God's Word is clearly explained at funerals conducted free of charge by Jehovah's witnesses. Instead of parroting the religious misconception, that at death the soul separates from the body and enters heavenly bliss, on such occasions scriptures are read that fill the survivors with well-founded hope. They are shown the true state of the dead—that they are unconscious and have no feeling whatsoever. (Ezek. 18:4; Ps. 146:3, 4; Eccl. 9:5, 10) It is also shown that for billions of persons now dead in their graves this sleep in death is only temporary. In time these will hear the voice of the Judge Jesus Christ and come to life again, just as did Lazarus, whom Jesus resurrected many centuries ago. It is a real comfort for those bereaved of loved ones to have this hope so clearly explained from God's Word.—John 11:11-44; 5:28, 29.

So it is not a place of burial that one need be particularly concerned about, but, rather, in doing that which will merit the favor of Jehovah God. Trusting in Him, the Christian will not be as concerned about the place of burial as he is about the prospect of a resurrection.

Performing Marriages

Neither does one have to be concerned about having his marriage performed, for marriage services are also conducted free of charge by qualified ministers of Jehovah's witnesses. In this way no financial obligation is placed upon a couple who may already have expenses in connection with their wedding and the setting up of a household. Where local laws do not allow ministers of Jehovah's witnesses to act as legal marrying agents, a civil wedding is performed by a local authority, such as a justice of the peace or other authorized

agent of the State. If it is desired, a Scriptural talk can be arranged in addition to this civil ceremony, although it does not add to the legality of the marriage.

Marriages performed by Jehovah's witnesses do not consist of a lot of ritual, but, rather, feature practical instruction to the bride and groom from God's Word the Bible. Attention is thus turned to Jehovah God, and the parties are reminded that he is the One they must obey in order to realize the greatest happiness in marriage. The wedding is a joyous occasion. It need not be a financial burden on anyone, for the couple know they are not under obligation to go beyond their means, and into debt, in order to stage a pretentious wedding and reception. In fact, for personal pride to cause them to do so would be a violation of Scriptural principles.

On the other hand, couples who desire a more elaborate wedding and are financially able are perfectly free to have one. The same is true relative to wedding receptions. It is entirely proper for a couple to have a large reception or a small one or, if preferred, none at all. Practicers of true religion have a wide realm of liberty in such matters, for they are not bound by popular customs or motivated by pride. They do not try to be something they are not, and their fellow Christians respect them for it.

The Benefits Gained

So rather than being a hindrance, practicing true religion actually results in freedom of mind and action. Saul of Tarsus is a fine example of the great gain realized when one leaves false religion to practice the true religion. Saul, who later became the apostle Paul, was a religious zealot who had attained a place high in the religious councils and society of the Jewish community. But then the miraculous occurred! Christ Jesus appeared to him in heavenly glory to inform him that he was practicing the wrong religion! How he must have been shocked to hear this! What did he do? What would you have done?—Acts 9:3-9; 22:3; 26:10.

At the coming of the Christian Ananias to him, Saul "rose and was baptized." (Acts 9:18) What a change this caused in his life! Gone quickly were his past aspirations and his former associates, the religious Pharisees. Yet Paul was not sorry, for he found true joy in his new life as a Christian. He wrote: "It is a means of great gain, this godly devotion along with self-sufficiency."—1 Tim. 6:6.

But what about the worldly position and friends that he gave up? Do you think that he was unwise to sacrifice all that? Listen to what Paul said: "I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ and be found in union with him."—Phil. 3:7-11.

Yes, in comparison with what he gained on becoming a Christian, what he lost was so much refuse. And understandably so! For Paul gained God and Christ as friends, had the hope of eternal life, and the friends who left him were replaced with a "hundredfold" all over the Mediterranean area, true friends who truly loved and cared for him. (Acts 20:37, 38; Gal. 4:14, 15) His gain was indeed great!

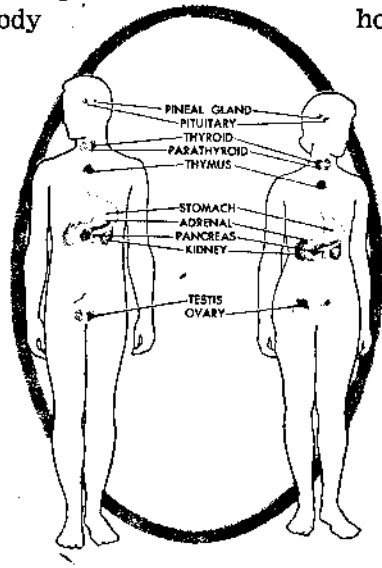
As Paul gained, so you can too. By accepting the true religion and practicing it you will gain what is truly worth while. Think of it! Anywhere you may travel in the world you will have friends, yes, spiritual brothers and sisters who will be delighted to see you. But most important of all, you will be close to your heavenly Father, Jehovah God, and Christ Jesus, with the grand prospect of remaining alive to enjoy their friendship forever. Such gain far outweighs any loss that may come due to practicing the true religion.

HORMONES *and You*

MAN'S knowledge of hormones is comparatively recent. In fact, the very name "hormone" was coined first at the beginning of this century. It is not surprising, then, that man has still much to learn about them. But he is rapidly increasing his knowledge of them; especially has he done so in just the past few years. One indication of this increased knowledge is the ever-widening use of hormones in the practice of medicine in treating arthritis, cancer, skin defects and malnutrition, to mention but a few.

What are hormones? What can be said about their ever-increasing use in medicine? Is there something to be said against this trend?

Hormones have been defined as chemical messengers produced by one part of the body that have specific effects upon a certain other part of the body to which they are brought by the blood. However, today that definition is recognized as quite incomplete. Why so? Because, for one thing, certain hormones affect, not just certain cells, but all the body's cells. And as a group they play a vital role in practically all life processes, such as growth, metabolism, regeneration and adaptation to environment.



While man has no way of knowing just how many hormones the body produces nor all the organs that produce hormones, it may be categorically stated that there are eight established glands that produce hormones: the pituitary and pineal glands in the skull, the thyroid and parathyroid in the throat, the thymus in the chest, the adrenals on the kidneys, the islets of Langerhans in the pancreas and the male and female sex glands. Certain hormones are also produced by the brain, the intestines and small bodies scattered throughout the body.

These glands are termed "endocrine" glands, because they secrete or give out their products internally, directly into the blood as it passes through them, rather than by means of a duct, as is the case with the pancreas, the salivary and the sweat glands. Their products, the hormones, are therefore also called products of internal secretions.

Doubtless the best known hormone is insulin, due to the prevalence of diabetes. Insulin is produced by hundreds of thousands, if not millions, of tiny cell bodies in the pancreas known as the "islets of Langerhans." Insulin is essential for the body's metabolism of sugar and starches, and its supply appears to be kept in balance by a growth hormone. If these islets produce too

little insulin, or too much starch and sugar are consumed, or there is too much of the growth hormone, the result is an excess of sugar in the blood—diabetes.

Diabetes in children seems to have a glandular basis, for which reason insulin in addition to diet and exercise is indicated. But for middle-aged diabetics it seems more and more that the answer may be diet and exercise, rather than sole dependence upon insulin and other drugs. Why? Because, according to recent findings, such diabetics have an excess both of sugar and of insulin in their blood, paradoxical as this may seem. What is now recommended for these, if unable to control their appetites, is a drug that decreases their appetite and speeds up the metabolism of sugar but does not stimulate the production of insulin.—*Time* magazine, June 25, 1965.

The Adrenals

Perhaps the next best known hormone is adrenaline, produced by the adrenal glands situated on the kidneys, whence their name, *ad,* "near," and *ren,* "kidney," from the Latin. (In archaic English the word is "reins," as at Psalm 26:2, *King James Version,* Psalm 25:2, *Douay Version,* where the term is used to refer to the deepest emotions.) Each adrenal consists of two glands fused as one: the adrenal medulla, the center, and the cortex, the outer rim or layer of cells.

The medulla releases two hormones, adrenaline, the medical term for which is epinephrine, and noradrenaline or norepinephrine. Adrenaline is poured into the blood in the case of fear, anxiety or depression and it elicits aid to practically every system of the body for flight. It steps up the senses, such as hearing and seeing; it takes the blood from the skin and internal organs and pours it into the muscles, including the heart muscle; it speeds up as well as increases the taking in of oxygen by the lungs and also raises the blood pressure and the heartbeat rate.

On the other hand, when the emotion of rage is felt, noradrenaline is poured into the blood, which raises the blood pressure but does not affect the rest of the systems of the organism. Beasts of prey who live by killing have high concentrations of noradrenaline in their blood, whereas domestic animals and such wild animals as rabbits whose life depends upon their being able to flee fast have high concentrations of adrenaline.

An organism can exist after a fashion if the medulla of the adrenals is destroyed, but not without the more vital and complicated cortex of the adrenals. Its hormones are steroids, being related to fatty, waxlike cholesterol, even as are the sex hormones, whereas most of the other hormones, such as insulin and those of the thyroid and the pituitary glands, are proteins. Although some forty different hormones of the cortex have been discovered, three, we are told, corticosterone, hydrocortisone and aldosterone, seem to play the major roles. Among the vital body functions that these hormones induce or regulate are keeping the right amount of water and salt in the body's tissues, eliciting the body's resources in time of stress, cooperating with other hormones in enabling the body to utilize carbohydrates and proteins and helping to account for sex distinctions.

Some fifteen years ago cortisone, taken from the adrenal cortex, was hailed as a wonder drug in treating arthritis. But with the years enthusiasm for it has cooled down, many holding that aspirin can also be of help and is free from the untoward

side effects so often associated with cortisone therapy.

The Thyroid and Parathyroid Glands

The thyroid gland consists of two lobes joined by a 'bridge.' It straddles the windpipe just below the Adam's apple, each lobe resembling a flattened peach stone. It is the largest ductless gland in the adult and produces two hormones that regulate the body's rate of metabolism and for which hormone the thyroid depends upon the iodine in the blood. Too little may cause the thyroid to enlarge, becoming a goiter. Too little of the thyroid's hormone results in sluggishness and undue sensitiveness to cold; too much makes a person overactive and unduly sensitive to heat. Iodine and hormone treatment help to compensate for a lack of the hormone, whereas drugs, such as radioactive iodine (I^{131}) or surgery are used to treat the overactive thyroid. Alcoholics have been found to be deficient in the thyroid hormone and, according to one report, their symptoms as well as their craving for alcohol have been greatly decreased by injections of the thyroid hormone.

The parathyroid glands have little in common with the thyroid except their location, being, as their name suggests, near that gland. They are tiny beads of glands, usually two on each side of the windpipe. Smallest of the endocrine glands, they are indispensable to the life of the organism and, if removed, death results from tetany or muscle spasms unless substitute medication is given.

These glands keep the right amount of calcium in the blood by means of their hormone, the importance of which in the blood can hardly be exaggerated. Should there be a lack of calcium in the blood, these glands pour extra hormone into it, which hormone has the power to dissolve calcium from the bones of the body. Among the causes of kidney stones is too much of this hormone.

When the thyroid and parathyroid glands have been removed because of cancer, patients have been kept well by being given oral calcium, injections of vitamin D and drugs. Recently, in two such cases, surgeons have taken these glands from stillborn infants and transplanted them into a twenty-eight-year-old man and a fifty-three-year-old woman, with the result that both no longer needed any drugs or vitamins and only a mere fraction of the calcium they formerly took orally.

The Sex Hormones

Hormones and their glands have been termed "creators of personality," and to no small extent this is true, as can be seen from the effect of the sex hormones. These are produced primarily by the gonads, the testes of the male and the ovaries of the female. The male hormones are testosterone and androsterone; the female, estrogen and progesterone.

The androgens or male hormones account for man's being broad-shouldered, having an angular frame, hair on his chest, deep voice, tendency to baldness, sexual desire and wanting to dominate woman. On the other hand, the female hormone gives women their bone structure, curves, full bosom, long hair and feminine voice. In view of woman's role in reproduction it is easy to understand why hormone control in womankind is far more complex than in men. Woman's libido or sexual desire is due to male hormones the same as in man.

Women have male hormones? Yes, the adrenal cortex produces androgens or malelike hormones in women, even as the testes in men produce female hormones as

well as male. In fact, in its early stages the human embryo contains rudimentary sex organs of both sexes, but in time organs of one sex become dominant and those of the other recede. Experiments with animals have shown that either sex can develop the characteristics of the opposite sex by being given its hormones. This has proved to be one of the disadvantages of hormone therapy. It is known that women have far fewer heart attacks than men, and this has been attributed to the female hormone estrogen. Men who have had heart attacks have been treated with estrogen with good effects as to their heart condition. However, not always without feminizing effects, such as loss of sexual desire and enlargement of the breasts.

It is not surprising, therefore, that there is considerable disagreement in medical circles as to the relative merits of certain hormone therapies. Least objectionable seems to be the giving of hormones to make up for the body's lack because of old age or surgery. Thus while some physicians question the advisability of giving hormones for relief of menstrual discomfort, there is general agreement on their use in treating such symptoms of menopause as hot flashes, sinking spells, periods of mental fogginess and creeping skin sensations.

The Thymus and Pineal Glands

For a long time the thymus gland kept its secret well guarded. Many have been the guesses as to its purpose, some holding it was a gland, others merely a part of the lymphatic system, and others that it was a vestigial organ. But there is no need to guess now. In just the past three or four years men have discovered that the thymus is the master gland as to the body's immunity and that babies born without it are doomed to early death.

The thymus lies in the center of the upper chest and is so called because it resembles a bunch of thyme. It consists of two lobes, quite small at birth, which reach their largest size in adolescence, after which they recede. Early in life it is the chief producer of the lymphocytes, white corpuscles, which it seeds throughout the body. But more important, it produces a hormone, or several, according to some authorities, without which these lymphocytes could not produce antibodies to fight off the antigens that invade the body. Once having seeded the body with these lymphocytes and activated them by its hormone so that they can produce antibodies to fight off minute enemies that invade the body, the thymus shrinks in size and becomes more or less a fatty body. It has served its purpose. To use a crude illustration, the thymus is both the chief producer of soldiers to fight off invasion and the manufacturer of the weapons, without which those soldiers could not wage effective warfare.—*Scientific American,* November 1962; July 1964.

"Until a year or two ago the pineal and thymus remained the last highly specialized organs in the body for which no function was known," said *Annals of Internal Medicine,* December 1964. That no longer is true of the thymus, even as noted in the foregoing, and the pineal is gradually yielding its secrets also, as noted in these *Annals:* "As of March 11, 1964, we . . . think that light works to effect the synthesis [the forming] of certain compounds in the pineal which are hormones: these enter the blood stream and alter the endocrine economy of the body. They may play a role in all kinds of non-feedback processes, like puberty . . . and [menstrual] cycles."

The hormone has been named melatonin. Certain tumors of the pineal produce too much of it, retarding sexual development;

other tumors cause it to produce less, greatly hastening such development.

The Endocrine Orchestra Leader

If the various endocrine glands we have considered might be likened to various instrumental players in an orchestra, then the pituitary gland may well be likened to the conductor, but like the old-time conductor who played the violin while conducting, for the pituitary not only "directs" the secretions and activities of other glands but furnishes its own complement of hormones.

The pituitary gland, situated at the base of the brain, near the hypothalamus, is no larger than a pea or small cherry and consists of two main lobes, the anterior or frontal lobe and the posterior or rear lobe. The rear lobe produces two hormones, one of which serves to contract the various internal smooth muscles, as of the intestines and the bladder, furnishing also the powerful impetus for expelling the fetus at childbirth. The other hormone of the posterior lobe of the pituitary shares in regulating the amount of water the kidneys discharge and has power to constrict blood vessels.

The role of the conductor, however, is played by the frontal lobe, in particular by its producing three kinds of *trophic* hormones. One of these, the thyrotrophic hormone, exerts its influence on the thyroid, without which the thyroid becomes inactive and shrinks. Another, termed ACTH, stimulates the cortex of the adrenal gland, even as indicated by its name, *adrenocorticotrophic*. Without this hormone the adrenal cortex can function under normal conditions but cannot meet the challenge of "stress," in the form of bacteria, poisons, and suchlike. Then there are certain gonadotrophic hormones that, among other things, stimulate the production of sex cells and hormones by the sex glands. The gonadotrophic hormones are so vital that the removal of the pituitary in childhood has the same effect as castration.

Chief among the pituitary's other endocrine products is the growth hormone. The hormones of certain other glands do affect growth, as can be seen from the effect on the body when they are deficient, but only the growth hormone of the pituitary also shows a growth effect when there is too much of it. Too little of it in childhood results in dwarfism, and too much in giantism, as when a boy grows to be eight feet tall. Too much of this hormone in adults results in the grotesque condition known as acromegaly, in which the feet, hands, chest, brow and lower jaw become abnormally large, the linear bones being no longer capable of growth.

The pituitary also secretes the lactogenic hormone, which stimulates milk production under certain set conditions in which several other hormones are involved. Thus by the time a woman gives birth to a child her mammary glands are prepared to supply the needed milk.

How does the brain act upon the endocrine glands? There is clear evidence that at least noradrenaline is triggered directly by the sympathetic nervous system. But for most of the rest of the hormonal activity it appears that the key is the hypothalamus. It appears likely that this tiny organ or part of the brain belongs to both the endocrine and the central nervous systems, producing both hormonal products and nerve impulses. Situated right next to the pituitary, the master gland of the endocrine chain gland system, the hypothalamus, as it is affected by the thinking and feeling going on in the brain, apparently triggers the hormonal activity of the pituitary as well as the sympathetic nervous system.

In such an article as this it has been

possible only to touch briefly on the wonders of the body's endocrine system. Today endocrinology is a medical specialty just as is gynecology, and it has its own monthly periodicals, some devoted exclusively to the reporting of experiments, and some dealing solely with the clinical aspects, the use of hormones in treating humans and endocrine disorders. Among the latest advances made is the knowledge that many of the hormones operate on the genetic level; that is, they activate the genes, which not only are the carriers of heredity but also direct the activities of life in the cells. Understanding of the role of the thymus now explains why it is practically impossible to graft tissue from one person onto another except in the case of identical twins.—*Scientific American,* July 1965.

Among the negative aspects of hormones must be mentioned that overactivity of the male hormone androgen accounts largely for baldness in men, even as overactivity of the female hormone estrogen has a bearing on breast cancer in women. Also the United States government has banned the use of a growth hormone in chickens because it produced cancer in laboratory animals.

On the positive side, it must further be mentioned that estrogen, the female hormone, has been found valuable in treating skin afflictions, which is readily understandable since it accounts for woman's skin being thicker than that of man as well as for hers having an extra layer of fat underneath it. Another hormone has been found of great aid in the treatment of shock, being far more effective in this dangerous situation than blood transfusions. Among the things that have contributed to the use of hormones is the fact that men have been able to form them synthetically as well as to obtain them from plants.

But much as has been learned, there is still very much to be learned about the endocrine glands and their hormones. As one authority expressed it: "We have only a vague understanding of the fundamental mechanism of endocrine activity . . . We have nothing like a full list of hormones themselves, or of the organs that produce them. . . We have no present means of determining with certainty whether or not such organs [as the lungs] secrete hormones, although they may well do." —*Scientific American,* March 1957.

But enough has been discovered to underscore what one of the pioneers in endocrinology, Ernest Starling, said at the turn of the century "It was not until [our] discovery . . in 1902 that we recognized that these so-called internal secretions were merely isolated examples of a great system of correlation of activities, chemical and otherwise, of different organs, not by the central nervous system but by the intermediation of the blood, by the discharge into the bloodstream of drug-like substances in minute proportions which evoked appropriate reaction in distant parts of the body." How minute these proportions of hormones can be is to be seen from the fact that it has been stated that 1/2000th of an ounce of thyroid hormone is all that is needed to separate a potential genius from an idiot, a cretin, and that one part of pituitrin to 18 billion parts of water is enough to cause contractions in the uterus of small animals.

Some would have us believe that this marvelous correlation of the endocrine chain gland system is the product of blind evolution, but surely reason indicates that here in this amazing working together of the ductless glands we have further eloquent testimony to the wisdom of our Maker, Jehovah God.

NOT LIKE THE EARLY CHRISTIANS

PAPAL PRONOUNCEMENT

A report from Vatican City tells what Pope Paul VI recently told two hundred Belgian officers and soldiers: "Pope Paul said today a good Christian could be a good soldier and urged the faithful not to shirk military duty on the grounds of conscientious objection. . . . He told them that 'there is no incompatibility between rigid military discipline and the discipline of faith, between the ideal of the soldier and that of the believer.'" —Vancouver *Sun*, April 22, 1965.

PROTESTANT LAMENT

Despite laments from a few Protestant clergymen from time to time, Protestant religions have also generally adhered to the same view. Recently cleric James H. Laird commented on the widespread opinion that "one's highest loyalty is to his nation": "In other words this is to say that the nation is our God. This is probably true, not only for Americans but for all the citizens of all the nations. That is why Arnold Toynbee has spoken of nationalism as the 20th century substitute for religion. . . . Men no longer sacrifice their children to Moloch—that outmoded, primitive deity now in discard; today we sacrifice our sons to that Leviathan from whom all blessings flow, the nation. . . . Adolf Hitler said in one of his speeches, 'Germany is our God on this earth.'" (Detroit *Free Press*, March 7, 1965) Yes, Catholic and Protestant religions urged their adherents to serve in the Nazi armies. But in doing so, they were not like the early Christians.

REPORTS BY HISTORIANS

"The Christians refused to show their loyalty by burning incense to the emperor. Being men of peace, they would not serve in the Roman armies."—*The March of Civilization, Ancient and Medieval World* (New York; 1931) Jesse E. Wrench, Professor of History, University of Missouri, p. 205.

"They preferred the Kingdom of God to any kingdom that they might serve on earth. . . . The early Christians were ready to die for their faith. . . . Since they believed in peace, they would not serve in Rome's imperial armies."—*From the Old World to the New* (New York; 1932), Eugene A. Colligan, Associate Superintendent of Schools, City of New York, and Maxwell F. Littwin, Principal, New York City Public Schools, pp. 88, 89.

"There were two grounds on which service in the Imperial armies was irreconcilable with the Christian profession; the one that it required the military oath, and the countenancing, if not the actual performance, of idolatrous acts; the other that it contravened the express commands of Christ and the whole spirit of the Gospel."—*Early Church History to the Death of Constantine* (London; 1892), E. Backhouse and C. Tylor, p. 128.

Tertullian, a convert to Christianity about 190 C.E., wrote: "To begin with the real ground of the military crown, I think we must first inquire whether warfare is proper at all for Christians. . . . Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? . . . Shall [the Christian] carry a flag, too, hostile to Christ? . . . Of course, if faith comes later, and finds any preoccupied with military service, their case is different. . . . when a man has become a believer, and faith has been sealed, there must be either an immediate abandonment of it, which has been the course with many; or all sorts of quibbling will have to be resorted to in order to avoid offending God, and that is not allowed even outside of military service. . . . Nowhere does the Christian change his character."—"The Chaplet" or "De Corona," in *The Ante-Nicene Fathers*, edited by Alexander Roberts and James Donaldson, Vol. III (Grand Rapids, Michigan; 1957), pp. 99, 100.

Justin Martyr of the second century C.E. wrote: "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage."—"Dialogue with Trypho, a Jew," in *The Ante-Nicene Fathers*, Vol. I, p. 254.

The text from the Hebrew Scriptures that the early Christians applied to themselves is Isaiah 2:4: "They will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." However, in this respect, as in others, modern-day Christendom is not like the early Christians.

The UNITED NATIONS Observes Its TWENTIETH ANNIVERSARY

IN June of this year representatives of 113 nations belonging to the United Nations gathered in North America at San Francisco to commemorate its anniversary. But they did not appear to be particularly happy about the occasion. They lacked the enthusiasm that was manifested by the delegates from the 51 member nations who founded the organization in the same city precisely twenty years ago.

The signers of the United Nations' Charter had high hopes for the organization, and when the then-president of the United States, Harry Truman, expressed some of those hopes, they applauded him enthusiastically. He told them: "You have won a victory against war itself. If we fail to use it, we shall betray all those who have died in order that we might meet here in freedom and safety to create it. If we seek to use it selfishly, for the advantage of any one nation or any small group of nations, we shall be equally guilty of that betrayal. . . . By their own example the strong nations of the world should lead the way to international justice." He concluded by saying: "Oh, what a great day this can be in history!" As he sat down, the members gave him a thunderous ovation, but in June of this year the mood was sharply different. The future of the U.N. did not look as bright. This fact dampened the spirits of the delegates.

At the time of its twentieth anniversary the United Nations was in a state of paralysis because of a dispute among the big powers over peace-keeping assessments that compelled the General Assembly to adjourn on February 18 without completing any of its scheduled business. So serious was this dispute that the magazine *U.S. News & World Report* of February 22, 1965, observed: "The United Nations is close to complete collapse as a peace-keeping body." Since its crisis in February its financial woes have been somewhat relieved but by no means solved. Lack of enthusiasm at its anniversary observance was, therefore, understandable.

Effectiveness

In some fields, of course, the United Nations has been effective. It has been helping poor nations to raise nutritional levels. It has made loans to underdeveloped countries for important development projects. It has been helping illiterate people learn to read and write. Since 1945 it has helped 700 million people to get their own governments. It has helped free 280 million people from the danger of malaria. It has aided millions of mothers and children with food, medical supplies and other things that they needed. It has aided more than one and a half million refugees with medical care, schooling and getting resettled. These accomplishments were not forgotten by delegates present at its anniversary celebration, but what has caused them keen disappointment has been its ineffectiveness in the field of peacemaking, the chief reason for its existence.

Although the U.N. contributed to the

shortening of the 1949 war in Palestine, the 1956 war in Egypt, as well as the Cyprus conflict, it seems to have had little success in preventing wars or establishing a really secure peace after stopping those that have broken out. An editorial in the *Saturday Evening Post* of February 13, 1965, observed: "But is the U.N. really achieving any goal at all? Is it, in fact, keeping the peace? In the most important war now going on, in Vietnam, the U.N. plays no serious role at all. In perhaps the second most tormented area, the Congo, the U.N. has virtually admitted defeat by pulling out after a vain four-year effort to achieve stability. And when a major conflict does occur—the Berlin Wall or the Cuban missile crisis—the great antagonists are likely not to rely on the U.N. but to ignore it."

For the settling of their many disputes, the big powers have not been turning to the U.N. and using it as a court of first resort. Instead they have tried to settle their differences outside of it. Their continuing to do this after the U.N. has existed for twenty years is most disappointing to persons who have looked to it as mankind's hope for peace. Equally disappointing has been the way the big powers apparently have tried to use the U.N. for their own nationalistic interests. Regarding the United States' actions in this respect, the New York *Times* of June 27, 1965, commented: "The United States, especially, used the United Nations cleverly and effectively in the decade from 1950 to 1960—from Korea to Congo—as a cover or substitute for unilateral action. It used it also as an arena for multinational diplomacy and consultation."

It seems evident that the power politics that is played by the U.N. members, even within the U.N. itself, is undermining that international organization. This fact prompted U Thant, the United Nations Secretary-General, to state in his anniversary speech at San Francisco: "The greatest obstacle to the realization of the Charter is the inescapable fact that power politics still operates, both overtly, and covertly, in international relations. The concept of power politics, whether as the instrument of nationalism or of ideological extremism, is the natural enemy of international order as envisaged in the Charter. It is also an expensive and potentially disastrous anachronism. . . . Is it really only the scourge of war or the lash of terror that can move us toward the goal of peace and justice in the world? Can we not make the effort to advance out of our own sense of responsibility and knowledge, rather than be driven like refugees before a storm which may be unleashed by our own inability to take hold of the future?"

Also stressing the need to work for peace, President Johnson told the delegates at the anniversary observance: "The first work of all members now then just must be peacemaking. For this organization exists to resolve quarrels outside the confines of its headquarters, and not to prolong quarrels within. Where there are disputes let us try to find the means to resolve them through whatever machinery is available or is possible." Although he spoke of peace, some of the delegates manifested open hostility toward him. The Cuban delegation walked out before President Johnson began his speech and East European delegates characterized his speech as a Sunday-school lesson full of vague promises. Outside the building, pickets wore signs that demanded his impeachment and that the U.N. take action in Vietnam.

Religious Support

Despite growing disappointment over the U.N., seven international religions sent representatives to San Francisco for a separate gathering in celebration of the

United Nations' anniversary. They represented more than two billion members and were from religions that professed to be Christian as well as those that are non-Christian. Representatives were present from the Roman Catholic Church, Eastern Orthodox Church, Protestants, Jews, Hindus, Buddhists and Moslems. During the convocation at San Francisco's Cow Palace, a blessing from Pope Paul VI was conveyed to the religious delegates. Commenting on the gathering, he said: "How truly right and proper it is that a religious convocation for peace has been included among the ceremonies commemorative of the signing of the United Nations Charter twenty years ago."

Religious admiration for the United Nations is nothing new. From the time of its birth religious leaders have been hailing it as man's only hope for peace. They made the same expressions toward the League of Nations that preceded it, going so far as to claim, in the case of the Executive Committee of the Federal Council of Churches, that the League was "the political expression of the Kingdom of God on earth." They regard the United Nations with the same reverence. At the twentieth anniversary celebration for the U.N. by religious leaders, Rabbi Louis Jacobs expressed their feelings when he said, as reported by the New York *Times* of June 28, 1965, that the U.N. is the "sole hope for lasting peace in a world whose survival depends on it." He went on to state that the world's Jews looked upon the 1945 signing of the U.N. charter as "the writing of God."

It seems very strange that religious leaders who are supposed to place their trust in the supreme Ruler of the universe are looking so worshipfully toward a political creation of men's hands. It is a grave mistake to identify God with the political creations of men, especially when the architects and builders of such creations include men who hate God and who refuse to obey his righteous laws. That they are mistaken in thinking that God's hands are in such man-made peace agencies is evident from the fact that the League of Nations, which they hailed as being of God, failed and the U.N. has not brought world peace as they had hoped.

When religious leaders claim that the U.N. is man's "sole hope for lasting peace," they ignore the provisions man's Creator has made for lasting peace on earth. He has promised to make "wars to cease to the extremity of the earth." (Ps. 46:9) This he has purposed to do by means of a world government, a kingdom of his making that will rule in justice and righteousness. (Isa. 9:6, 7) The instrument he uses to bring peace is not, therefore, a political production of the nations of the world. This the religious leaders ought to know.

Twenty years may not be long in the life of an organization, yet it is long enough to show that the United Nations, despite the good it has done, is woefully inadequate as an instrument for bringing an end to war and for ushering in permanent world peace. Something better is needed, and the growing realization of this fact has deflated much of the initial enthusiasm that marked its birth. The United Nations as it is today is a disappointment to people the world over who had placed their hope in it.

WOMEN AND CANCER

● "Women who smoke are ten times more likely to die of lung cancer than nonsmoking women, a study by the U.S. Public Health Service indicates."—*Science News Letter*, May 2, 1964.

Through a Child's Eyes

AS Tina came racing down the slide, flinging herself into my arms with a gleeful cry, her eyes dancing with laughter, she brought a glow to my heart. How happy and contented she is, I thought as she skipped away, and how contagious her laughter. In a few minutes she ran to my side, took my hand in hers and pulled me toward a swing. "Come on, Aunt Sue, let me push you in the swing. It's fun. You'll see." Yes, I did see. The years seemed to roll away and once more I, too, was a little girl, swinging through the air, savoring the joy of play and glimpsing the wonderful world that is a child's.

What a happy time children in general have, and how much happier we adults would be if at times we would but pause and capture the excitement and delight that children have in living! They are absorbed in living each moment to the full and are usually untouched by the problems that tend to make us forget the joy of living. They bask in the sunlight of their special little world, with their games, imagination and secrets, and, if we let them, they will often gladly share their world with us.

That day, not so long ago, I was helped to realize this. I had planned to give Tina's parents a "break" by taking care of her for a while, but it wasn't long before I realized that I too was to get a "break" and to benefit greatly from our time together.

Enjoying Little Things

After we left the play area and started to walk through the park Tina reacquainted me with some of the small and wonderful things that make up a child's world. We examined bugs, stopped to listen to a symphony of birds and observed the busy activity of an army of ants. We admired the various shapes and colors of flowers and leaves. How long had it been since I had last done those things? I couldn't remember. Although I had passed here often myself, this time it was fun, for I again saw things through a child's eyes.

I had forgotten how fascinating it could be to watch a squirrel, with his quick and jerky movements. But soon I found that, like Tina, I wanted to grab hold of his furry tail and follow his chase through the trees, and we rocked with laughter watching his antics once he became aware of his audience. I couldn't help but think how little it takes to entertain children. Often we miss so much by showering them with expensive presents and toys, when the simple things usually give them the most delight. But no amount of material things can compare with spending time with them. Try it. Take a walk through the woods, hand in hand with a child. He

will laugh when a leaf blows away, run after a bird, be fascinated with a stone. His joys will be your joys as you see life through his eyes.

As I thought about these things, I realized that Tina was no longer at my side. With the speed of youth she had skipped off to something else that caught her fancy. Concerned only with her discovery, she was entirely engrossed with exploring the size and color of a flower at her feet. As I hurried to her side, she looked up with fascination in her eyes and eagerly urged: "Look, Aunt Sue, isn't it pretty?" I knelt to inspect the flower with her, only to marvel myself at its exquisite colors and shape. After she had examined it carefully, she wanted to pluck it and carry it off with her. "Wouldn't it be better to leave the flower in its natural home, the earth, than to pick it and have it wither and die in a few hours?" I asked. After wrinkling her brow and thinking for a moment, she concluded: "O I wouldn't want it to die. Let's leave it here. All right?"

Eager to Learn

The curiosity of children seems boundless. They appear to use their senses to the full because they are hungry for knowledge, and there are so many things that are new to them. There is hardly anything that they are not curious about: Why do we have a right and a left foot? Why does our tongue move around when we talk? Why do some foods taste bitter and others sweet? An endless stream of questions, questions, questions. Yet this very curiosity is part and parcel of their growing and learning. Of course, sometimes it is easier for us to say, "Stop asking so many questions," than to think and arrive at answers that will satisfy them as well as ourselves. But if we pause and answer the questions, it will make the children that much more aware of things around them, and it will help us to grow in appreciation of the fascinating little things we tend to overlook in the hustle of daily living. Their questioning and searching, if encouraged, will be an important factor in their own enjoyment of later life and their appreciation of spiritual values.

From their childlike ways there are things that we adults can learn. Their eagerness to learn, their humility, their willingness to be taught—these are things worthy of imitation by older persons. Jesus showed this when he said: "Truly I say to you, Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens." (Matt. 18:3) Children learn much from adults, but it is obvious that we can also take lessons from young children.

It's Different When You're a Child

When trying to see things from a child's standpoint, you realize that to a small child everything seems to be huge and towering above him. He usually sees grown-ups from a different point of view than do adults. For instance, a child normally sees legs and knees before he sees faces. He observes people hurrying around, often not paying any attention to him until he does something wrong. How grateful he is when someone notices him and has an encouraging word for him! How much he needs the security that comes from knowing that Dad and Mom are always willing to help!

A child's world is not made up of clean hands and neat clothes. Rather, it is composed of what interests him for the moment. Of course, his interests quickly change from one thing to another, but while he is interested in one subject nothing else matters. A little girl may be very pretty in her spotless white dress, but when she spies a tiny kitten, she gives no

thought to its being dirty. All she sees is a helpless little animal that seems to need her love and care. She takes it into her arms and cuddles it, unmindful of what she is doing to her dress. That wee living creature caught her attention, and to her it was the most important thing. Or when a boy finds that his bicycle won't work because a screw is loose or some part needs oiling, why, he gets right down on the ground and tackles the job, unconcerned that his best pants may be getting more of the oil than the machine, the object that holds his interest and foremost concern. Patiently we try to teach the children to give some thought to their clothes too, but when we understand their fascination with life, it makes us more patient in helping them to learn the other lessons they must know.

There are many qualities needed to raise healthy and happy children—love, affection, sympathy, patience, and a lot of wisdom. But the ability to put ourselves in their shoes will help us to understand and enjoy them as they are, not insisting that they be adults before they grow up.

Of course, children need correction and direction. As the wise man Solomon said: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." (Prov. 22:15) But even that is not as hard for them to take when it comes from someone who seems to understand, not only that children need correction, but also that they have many things to learn and that it takes time to do so.

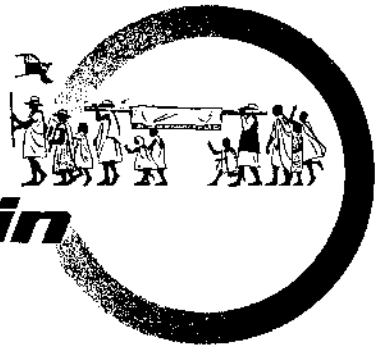
As Tina and I continued our walk, a dog appeared, and with the innocence of a child, she calmly approached and talked to him as if he were a long-lost playmate. When his tail wagged a friendly greeting, I felt somewhat relieved. After the dog's master retrieved his lost charge, I mentioned to Tina the danger involved in petting just any dog. "But he wouldn't hurt me, Aunt Sue. He was a nice dog." "Yes, dear, I know, but not all dogs are nice. We have to be a little careful. There will come a time when God will see that none of the animals will want to hurt us, but until then we have to use caution."

"Yes, I know. Mommy and Daddy say that God is going to make things wonderful; we won't have to be afraid ever again." "That's right, Tina. Then even a little girl or boy will be able to lead a dog or a lion without fear. Why, you'll be able to go up to a lion and say, 'Hello, Mr. Lion. Would you like to take a walk?' " "I will? Really, Aunt Sue?" "Yes, Tina, that's what the Bible says. (Isa. 11:6-9) Won't that be a happy time?" "Yes, O yes," she gleefully replied, squeezing my hand. And it made me long even more fervently for that condition to come.

When it came time to return Tina to her parents, I felt rather reluctant. We had had such a delightful time together. She had helped me to see again so many of the little things around me and to appreciate again the thrill of learning.

Do you have children? They are lots of work, as you know. But take time to enjoy them while they are young. So soon they are grown up, and then those years are gone. Make them years that you will never forget—years in which you recapture the joys of youth and in which you lay a foundation on which your children can build with success.—*Contributed.*

They Bury the Dead Again and Again



By "Awake!" correspondent in Malagasy Republic

AS WE walked along a busy city street in Tananarive, the capital of the Malagasy Republic, one crisp morning in September, the music of beating drums and piping flutes caught our attention. We wondered what the purpose of the music could be. No, it would not be a parade, since it was not a national holiday or a festival day. Why the music?

There was a group of men, women and children dancing and singing, and some among them were rhythmically beating drums while others provided accompaniment on flutes. There in the lead marched someone carrying the flag of the Malagasy Republic and another person holding a large picture of a man. The flag was familiar to us, but who was the man in the picture? It was not the president of the country or anyone else we knew. Our attention was drawn to a long cloth-covered bundle that some in the group were carrying on their shoulders. It was as large as a man, but we wondered, What could it be?

Finally we asked a friend standing nearby, "What is the celebration?" *"Famadihana,"* was his brief reply. "But what is *Famadihana?"* "O that is a very special occasion; it is a reburial of the dead." Special occasion? Reburial of the dead? What could it mean? we thought. But then our friend asked, "Would you like to attend one of these?" "Well, . . . yes," we replied. Accepting the invitation seemed to be a good way to learn about this unusual ceremony.

Our invitation was to attend the reburial of not just one person but of a husband and wife who had been dead for eight years. They had been buried at least once already. Now we were invited to be present for their second burial, or maybe it would be the third. As you can imagine, we were curious.

Reburial Ceremony

Finally the day for the *Famadihana* arrived. Since the tomb was located several miles out in the country, we traveled to it by automobile. But it was a warm, sunny day, and the pleasant ride was welcome. We parked the automobile by the side of the road and started walking across the field to the tomb. As we approached, we could again hear the drums and flutes. And, yes, we also saw people dancing—boys and girls, young and old alike joyfully dancing.

We asked our friend whether the *Famadihana* was held on the dead person's birthday or on the anniversary of his death. The answer surprised us. It seems that the day is picked as the result of a dream. Sometimes a member of a Malagasy family has a dream that he thinks is a message from a dead forefather. For example, someone might dream that his dead grandfather is cold. When the dead are buried here in the Malagasy Republic they are usually wrapped in a *lamba mena,* which

is a large piece of cloth. However, as the years go by, this cloth rots and the bones of the dead person are exposed to the cold in his stony tomb. So some feel that when grandfather wants a new *lamba mena* for his exposed bones he makes it known to a living member of the family by means of a dream.

When a family member has such a dream that he thinks is caused by a dead relative, the family starts saving money. The *Famadihana* ceremony can be quite expensive. In fact, richer families spend as much as $300 for it. The celebration would include a feast that may last two or three days. Probably a pig or a bull would be killed for the feast, and those in attendance would be provided with drinks such as wine, rum and beer. So quite a bit is involved when a family decides to rebury a dead relative.

But we moved in closer to the crowd to watch what they were doing. Since we were visitors, we were given a choice spot from which we would be able to see the complete ceremony. There was no question that the group enjoyed the dancing. The band consisted of six men playing the drums and flute and even a trumpet. Then two men came into the crowd, and each had on his head some sort of box wrapped in white cloth. With the musicians in the lead, the others in the crowd started to follow the two men in a dance around the tomb. Yes, the two continued to balance the boxes on their heads while they danced.

Even the tomb was unusual. It was not like ones commonly found in Europe or in North America, but it was rather large, resembling a small house. How the tomb was decorated! It was very elaborately painted and adorned with mosaic tiles. However, there was a hole dug right in front of the tomb, and we learned that the hole was necessary in order to open an underground stone door. The bones of many members of the family were on built-in shelves in the tomb, since it serves one family for generations.

The dancing finally came to a halt at the open door of the tomb. Then the two boxes were set on the ground, and family members went and prayed over them, asking blessings for the bones of their dead relatives. But what were they going to do with the boxes? Were they going to open them?

We did not have long to wait for answers. The white cloths were taken off, baring wooden boxes. These were opened, revealing metal boxes, which were also opened. Inside we could see what appeared to be bundles of cloths. When these were separated the bones were finally exposed, ribs, hipbones, legs, and so forth. Then a rug was spread out on the ground, and a new *lamba mena* for each set of bones was placed on the rug. One man who had a knowledge of the placement of bones in a skeleton quickly arranged the two sets in their proper order on top of their new cloths. By then women were weeping, and they began to rub honey on the skulls and to pour cologne on the rest of the bones. This weeping and caring for the bones was really an act of worship to show their love for those dead loved ones.

When that part of the ceremony was completed, the bones were rewrapped in the new cloths. Was that the end of the ceremony? No, for eight boys took one bundle of bones and eight girls took the other bundle, and they danced around the tomb three times. To those following such customs, that dance was very important in order to bring a blessing on the bones and to make sure that the two dead persons would sleep in peace and not disturb the living family members. But why three times? Well, it is not always that number; sometimes it is more. The exact number

is determined by consulting a spirit medium, who advises the family of how many times the bones should be carried around the tomb.

The wrapped bones were finally put in the tomb, and silence fell over the group, but not for long. Suddenly the young women present started screaming. They ran forward and began tearing at the rug on which the two new wrappings had been laid. Why were they trying to rip off large pieces of the rug? They feel that possession of a segment of the rug will bring happiness to their family. If they take it to bed and sleep on it they think it will aid them to have more children. Here people like to have large families, for they believe it brings shame to have only a few children.

This time the whole ceremony lasted about an hour, but we learned that some families prefer to bring the bones from the tomb to their houses in the city. When that is done, one can see a long line of people singing and dancing down the road, and, of course, carrying the dead one. There is usually one leading the group who carries the national flag and another who holds a large picture of the dead person. The bones are kept in the home for the duration of the feast, and then they are taken back to the tomb.

Almost every day during the months of September and October one can see different families going to and from the tombs, sharing in the activities of burying their dead loved ones again. In the hot season this is not permitted because of the danger of sickness associated with opening tombs in that weather, but in the cooler season many families carry on the custom.

The group began to disperse. They were returning to their homes feeling pleased that their loved ones were resting in peace again and that the family might receive a blessing from those dead ancestors. And we could return home with a better understanding of the beliefs of many of the people we would meet in the Christian preaching work. Probably it will come as a new thought to many of them when they are shown that the Bible teaches that the dead in the tombs are unconscious, unaware of what happens to their bones. (Eccl. 9:5, 10; Ps. 146:3, 4) However, what a blessing it will be for them to learn that God's Word holds out the hope of a resurrection for many of the dead. (John 5:28, 29; Acts 24:15) Our spending a day among these people who bury their loved ones again and again did much to help us to see how we can assist them to love and serve Jehovah, the true God.

Animal Poison and Body Function

◆ "In some cases we know that poisons play a role in the functioning of the body of the animal which manufactures them," writes H. Munro Fox in one of the articles in the volume *Marvels & Mysteries of Our Animal World*. "In many instances this may be the real *raison d'être* [justification for existence] of the venoms, quite apart from any protective value. The poisonous spittle of snakes, for example, has work to do in the digestion of the snake's food; and a most extraordinary case is presented by a green marine worm. . . . Part of the worm's skin is covered with a slimy stuff which is poisonous to many animals that would like to eat the succulent worm; but if the minute young settle down on the skin this same stuff, far from killing them, causes the young to change into the microscopic and retiring males of the species. In short, young which would otherwise have grown into fat females are changed by the poison into diminutive males."

The Hands
—EVIDENCE OF MARVELOUS DESIGN

By "Awake!" correspondent in Newfoundland

THINK of all the things you do in a day with your hands. Without them you would have great difficulty in performing even a fraction of the tasks you do. Like most people, you probably take them for granted, giving little thought to how marvelously they are designed. But just pause for a moment and take a close and thoughtful look at your hands. Notice how attractively designed they are, being well balanced. See how smoothly the fingers move and how easily you can grasp objects with them. Think how expressive they are when used in conversation, gesturing in ways that add immensely to what you say.

In Hawaiian dances the graceful movements of the hands play an important part. In the Far East, such as in Thailand, the position of the hands tell some of the story acted out in the dances there. Our deepest emotions can be revealed by the hands. Love and warm friendship are revealed by a warm clasp of hands, and anger is shown by clenching the hands into fists. But what is even more impressive is the way the hands are designed.

Long ago a man who appreciated the marvelous design of the human body remarked: "In a fear-inspiring way I am wonderfully made." (Ps. 139:14) The way the hands are engineered testifies to thoughtful designing by One who knew in advance the important role they would play in human living.

The powerful muscles that operate the fingers are not located in the fingers, as that would have made them so thick with muscle tissue that they would have been large and clumsy. Instead, the muscles are wisely located in the forearms and are connected with the fingers by means of strong, slender cords called tendons. When the muscles attached to the tendons, called flexors, are contracted, the fingers close, but when the muscles that are called extensors are contracted, the fingers are extended. These two muscles in the forearm flex all the fingers except the thumb, which has its own set of flexing muscles. Superb engineering of the hand makes it possible for the fingers to move swiftly, smoothly and easily through a great variety of precise movements. Unity of action in the hand is aided by fibers and bands that interlace the muscles and tendons of the hands, binding them together.

The Marvelous Thumb

A most remarkable part of the hands are the versatile thumbs. They are wisely designed in such a way that they can function independently of the other fingers, and this is essential for the hands to be the useful instruments that they are. You can

better appreciate how important a thumb is by holding it motionless against the side of your hand. Now try to pick up a small object such as a pin. It is not easy, is it? But, having the ability to operate independently from the rest of the fingers, the thumb makes it possible for you to pick up small and large objects with ease, as well as to give you a firm grip on things. It is this independent operation of the thumb that makes it such an important part of your hand. Because of its exceptional ability to move by itself and to cross over and touch any one of the other fingers, it is the busiest part of your hand. You can get along without one of your other fingers better than without the thumb. In fact, if you had only one other finger and the thumb, you could get along better than if you had all four of the other fingers but not the thumb.

Of all the characteristics of the hand, the opposition of the thumb to the other fingers makes the thumb distinctly peculiar to the human hand. It is one of the many features about man that place him above all other creatures on earth. In two extraordinary ways the human thumb is different from that of the monkeys and apes. First, it is strikingly different in its length as compared with that of the apes and monkeys. Secondly, it can work independently of the other fingers because the thumb's metacarpal bone, the bone between the wrist and the finger, is not on the same plane as those for the other four fingers.

The Creator of the human hand designed it in such a way as to give it the dexterity necessary in the execution of the most delicate work. Apes and monkeys have no necessity to hold a pen or a needle or to use instruments for making complex things. In the ape the hand can be considered a locomotive organ. This is an organ that gives creatures the power to move about, and it varies with the type of creature. The human hand is much more than an ordinary locomotive organ. Although it can help you move about, it is essentially an organ for grasping things and an organ of touch.

The sensitivity of the fingers is truly marvelous. As is evident in blind persons, the sense of touch can be cultivated to a very high degree, but even with those who rely more on their eyes, it can be remarkable. A highly polished tabletop might look spotlessly clean, but when you gently move your fingertips over it, you will feel many small particles of dirt. They can also detect small variations and nicks in the surface. Two pieces of paper that stick together may appear to the eye to be just one piece, but to the person familiar with the feel of one sheet of paper, the difference in thickness is immediately noticeable to his sense of touch. Put your finger under a water tap, and its sensitivity to temperature changes will inform you when the water is warmer or cooler. Even slight variations of temperature in the water can be detected.

Great sensitivity of touch is possible because of the remarkable way fingertips are constructed. A small piece of finger skin that is no larger than a moderate-sized coin, such as an American twenty-five-cent piece, contains several million nerve cells. These pick up the great amount of information that your sense of touch conveys to your brain.

Size and Shape

Surprising as it may seem, the size or shape of your hands or fingers does not necessarily prevent you from taking up any particular profession. There have been outstanding and accomplished musicians with stubby fingers and large hands. Any type of human hand can be trained to per-

form many amazing feats. The flying fingers of the champion typist can type more than 150 words a minute. Delicate artwork in metal, lace or other materials can be produced by skillfully trained hands of almost any shape or size.

Your hands, however, can be affected by the type of labor you do. The hands of a Newfoundland fisherman, for example, reveal the effect of his trade by being thick and calloused in the palms. As his strong hands grip the oars of a small boat that he rows to shore, the skin on the back of his hands gives under the strain, stretching almost half an inch. His hands take the strain and the friction with no difficulty. Protecting his hands from injury as he goes about his work is a thick skin and a buffer of fat on the palms that protect tendons and blood vessels. These same hands that do heavy work on a fishing vessel are capable of making an intricate fishing net. Thus it is in all types of work. The hands can perform a wide variety of tasks.

Protect the Fingers

If you are one of the many millions of persons who live in cold climates, you may have wondered why your fingers require more protection in cold weather than does your face. This is due to the fact that your fingers receive less blood than your face does. The greater part of them is made up of bloodless joints, and the temperature in them drops more quickly than in the blood-filled muscles of your face. They are, therefore, more susceptible to the cold. Unless you give them proper protection in very cold weather, they are in danger of becoming frostbitten. In severe cases of frostbite fingers are amputated.

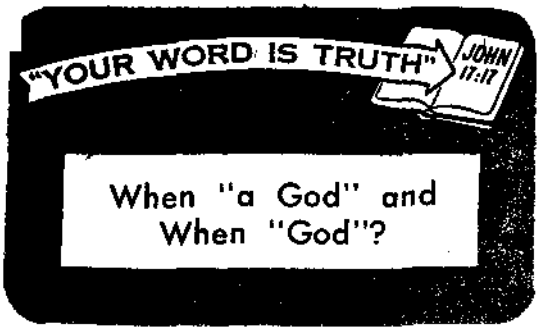
Your hands being the most used part of your body, they can easily be injured if care is not exercised to protect them by not putting them in dangerous places. The loss of fingers and hands accounts for a high percentage of industrial accidents. Even in a home there are many ways that hands are injured because of thoughtlessness.

Do not take your hands for granted, whether you are at home or at work. Keep them out of moving machines. When something gets stuck in a machine, turn the machine off before you try to take it out. Machines can be repaired or replaced if damaged, but fingers cannot be replaced. When operating power saws, do not foolishly use your fingers to push small pieces of wood through them. It matters not the number of times you have done it without injury. Only one slip is needed to lose one or more irreplaceable fingers. Protect your fingers by using a stick to push the wood through the saw. If it slips, nothing is lost.

It has been rightly said that our hands are vehicles of our minds, partners of the brain. We should, therefore, use our heads when we use our hands so that the hands will not be injured by foolish mistakes. Thoughtfully protect these marvelous instruments of your body that make it possible for you to do such a great variety of things. Appreciate that in the obviously marvelous designing of your hands is evidence that the human body was wonderfully made by a wise Creator.

FORTUNE-TELLING, A FLOURISHING BUSINESS

◈ Fortune-telling is a flourishing business in France, remarkably so in Paris. It is estimated that in Paris, where there is only one doctor for every 514 residents and one priest for every 5,000, the ratio of fortune-tellers is one to every 120 Parisians. (*Schweizer Illustrierte*, Nov. 16, 1964) But God's law for ancient Israel outlawed professional foretelling of events because of its connection with demonism.—Deut. 18:10, 11; Acts 16:16-18.



THE *New World Translation of the Holy Scriptures* at John 1:1 reads: "In the beginning the Word was, and the Word was with God, and the Word was a god." This rendering has met with many objections.

Typical of these complaints is that published in the *Signs of the Times,* November 1962: "There is just as much reason to read in the eighteenth verse [of John 1] 'No man hath seen a god at any time,' as to read 'the word was a god' in verse 1. In the Greek there is no article before 'god' in either verse. Translators who put 'a' before 'god' in John 1:1, to be consistent, should make John 3:21 read as follows: 'But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought by a god.' Romans 8:8 would read, 'So then they that are in the flesh cannot please a god,' and verse 33, 'Who shall lay anything to the charge of a god's elect? It is a god that justifieth.'"

What about this argument by this religious publication? Is it sound? No, it is not sound. Why not? Because, as the very same article itself observes: "In the Greek language, in which John wrote the Gospel, there is no indefinite article corresponding to 'a' or 'an' in English. Therefore in translating a text such as this, the article should be supplied or omitted in accordance with the meaning of the passage in which it occurs and in harmony with all the teachings of the Bible."

It stands to reason that when a text is translated from one language that has no indefinite article into another language that has an indefinite article it is up to the translator to determine when to supply the indefinite article and when not to do so. Trinitarian translators would have one believe that the indefinite article may never be added to an anarthrous construction, that is, one that in Greek is without the definite article "the."

But not so. There are at least two texts in most Trinitarian Bible versions in which the translators added the indefinite article "a" before "god." One instance is in connection with the time when Paul and his shipwrecked companions were gathering wood on the island of Malta and "a viper, driven out by the heat, fastened on his hand. . . . after waiting a long time without seeing anything extraordinary happen to him, [the islanders] changed their minds and now said, 'He is *a god.*'"—Acts 28:3-6, *New English Bible.*

The other instance is in reference to the time when Herod Agrippa I appeared in his royal robes and gave a speech. The Jewish historian Josephus tells us that on this occasion Herod was clothed in silver robes that glistened in the sun. Regarding this incident the inspired writer Luke states that the crowd shouted, "It is *a god* speaking, not a man!" Luke goes on to tell that because of Herod's accepting this adulation he became eaten up with worms and expired.—Acts 12:23, *NEB.*

Yes, Trinitarian translators find it necessary at times to use the expression "a god," and the foregoing two examples refute their claim that such use is not discretionary. Because it is used in one place does not at all mean that it must be used in every other instance where the Greek text does not have the definite article before "god" (*theós*). The fact is that in the Greek the definite article has far more meaning than it does in the English, where

so often it is used indiscriminately. In the Greek the definite article is often used to give emphasis or to single out a particular person, place or thing. What all this objection really amounts to is that Trinitarian translators or scholars object to others doing the very thing that they do themselves, that is, when the language permits it, to render a passage in harmony with the context or with their understanding of the Bible as a whole on the subject.

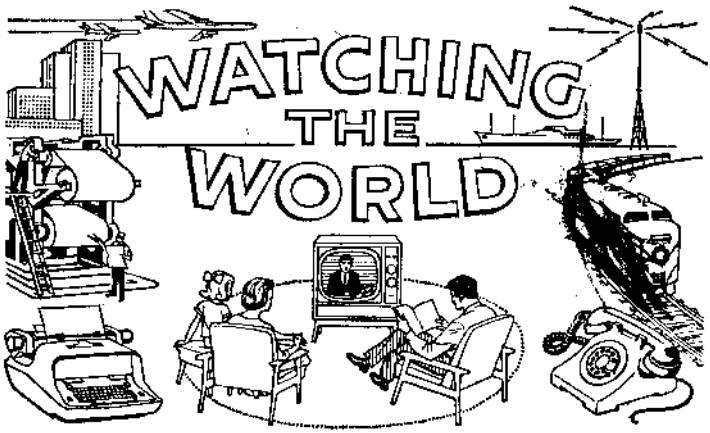
But someone may ask, How could it be possible that all these scholars are mistaken? The foregoing facts and arguments cannot be gainsaid and so it follows that those persons who refuse to accede to their validity are mistaken, regardless of how great the learning of these persons may be. Their inability to appreciate these facts merely underscores the Scriptural principles that one cannot understand the Word of God without the aid of the holy spirit; and unless he understands it, he cannot correctly translate it. As the apostle Paul shows, God reveals these things to his people by means of his holy spirit. —1 Cor. 2:9, 10.

Was it not this way in the days of Jesus and the apostles? Did not the learned scribes and Pharisees and Sadducees, likewise look down upon Jesus and his apostles because of their lack of formal education? When the officers sent to arrest Jesus returned without him because they had been so impressed by the way Jesus spoke, the Pharisees taunted: "You have not been misled also, have you? Not one of the rulers or of the Pharisees has put faith in him, has he?"—John 7:45-49.

All this should not surprise us, for did not Jesus on one occasion pray: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes"? And why to babes? Because of their humility, as stressed to his own disciples: "Truly I say to you, Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens. Therefore, whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens."—Matt. 11:25; 18:3, 4.

In fact, unless one is humble he simply does not have the frame of mind needed to grasp the truth, as Jesus told his doubting opposers: "How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the only God?" Yes, those who were concerned with exalting themselves simply could not understand and believe, for their hearts were not right.—John 5:44.

We should expect the same today, for God's principles do not change, they are enduring. Look where we will, we see many religious institutions of higher learning, Roman Catholic, Greek Catholic, Jewish, Protestant, both Fundamentalist and Modernist, where students, who already have spent many years in educational institutions, spend more years to complete their religious education. Yet does all this learning cause them to agree, to see eye to eye on just what God's Word means and how it is to be applied to the issues facing our modern society every day? Obviously not! There is even strong disagreement within these various institutions themselves! Correspondingly, even their modern translations of John 1:1 do not agree among themselves, which fact any ordinary person can prove by comparing these translations. The *New World Translation* is not the only modern translation that is different in John 1:1. So it should not surprise any common man, any ordinary person, any one of the so-called "laity," that the simple truths of God's Word that they can grasp cannot be seen or appreciated by the highly educated religious leaders.



Boxing Fans Riot

◈ After watching the contestants pound each other in a bloody ten-round prizefight in New York's Madison Square Garden on August 4, the spectators engaged in some violence themselves. The crowd of 7,000 included large numbers of bettors who had favored Frankie Narvaez over Gabriel Elorde. When the decision went against the one on whom they had bet their money, tempers flared. Windows were smashed, chairs thrown, an ax and a fire extinguisher were hurled toward the ring, and telephone booths were destroyed. The floor was littered with broken whisky and beer bottles. When the rioters left the Garden, they continued their violence in the street and in a nearby subway station. The effects are not always manifest so soon, but the brutalizing result on spectators of violent entertainment is well known.

Transplant Fatality

◈ On August 7 a 47-year-old man who had lived for thirty-four days with a transplanted liver died in Denver, Colorado. Survival after an operation of this sort is not usually long; the time of survival in this case was said to be a record. It is believed that the death may have been caused by the body's normal efforts to reject a transplanted organ.

Too Hot

◈ The planet Venus was found by radio astronomers to be too hot for human life. Temperatures soar to 675 degrees Fahrenheit. Another recent finding revealed that the planet's atmosphere, composed mostly of carbon dioxide, is at least 40 miles thick, which is about twice the thickness of the earth's blanket of air. The planet's surface was said to be dry, probably of sand or porous rock.

Polar Bears in Jeopardy

◈ It is reported that the existence of polar bears has been put in jeopardy. The big white bears have become easy targets for hunters in airplanes who give chase with high-powered, automatic rifles. The United States Department of the Interior says that they are now an endangered species.

On the U.S. Scene

◈ President Johnson in an address to the American people and the world recently told what the U.S. policy would be toward the war in Vietnam. "What we want to do," said Johnson, "is achieve the maximum deterrence with the minimum of danger and cost in human lives." There were "great stakes in the balance," he added. "Most of the non-Communist nations of Asia cannot, by themselves and alone, resist the growing might and the grasping ambition of Asian Communism. Our power therefore is a very vital shield. If we are driven from the field in Viet Nam, then no nation can ever again have the same confidence in American promise or in American protection." *Time* magazine for August 6 said the president's words were "cutting it very fine, since war is both unpredictable and wasteful." Even though the president hoped for victory, he gave no indication it would be a quick one. The U.S. would strengthen its position in Vietnam by sending 50,000 additional troops "almost immediately." This would bring the total American forces there to 125,000. The monthly draft quota would be doubled, from 17,000 to 35,000. On July 1 the size of U.S. armed forces numbered 2,653,861.

Church Teams Fight

◈ On the evening of July 13 a friendly softball game between two church teams in Springfield, Ohio, ended in a battle with baseball bats. The fight between the teams from the Lutheran Inner Mission and Good Shepherd Lutheran Church was reported to have broken out over an umpire's decision. It was finally broken up by the sheriff's deputies, but not before one player had to be hospitalized with a possible concussion.

Protest Vietnam Draft

◈ On July 23 South Vietnamese youths being taken to a military camp jumped overboard into the Saigon River to escape. A naval patrol craft picked up some of them, but thirty-nine were reported missing and feared drowned.

Prices Soaring

◈ Whether it is guerrilla warfare or conventional warfare,

or atomic warfare, war is always terribly wasteful and a drain on a nation's economy. This fact is now being felt in Indonesia, engaged in a guerrilla war with Malaysia. Over the last four years prices of Indonesian food staples such as rice, sugar, cooking oil, salted fish and other essentials have been spiraling upward. Rice, the basic food of the nation, has gone up nearly 50 percent, from 340 rupiahs to 500 for a liter of good quality rice. According to the New York *Times* for July 27, "the rupiah is now selling for 10,000 to $1 on the black market, which most closely reflects its real value." Economists attribute Indonesia's inflation to the military buildup within the nation.

Clear Windshields

◈ Poor visibility during downpours is one of the causes of serious accidents. Researchers of the National Council in Ottawa, Canada, have developed a product, a rain repellent, that keeps the windshield clean even in heavy downpours. The claim is that the product does the job better than wipers. The repellent is called S.P.R. for short, or Semi-Permanent Repellent. It looks much like shoe polish. The product is rubbed on the windshield and polished thin. The repellent sticks to the glass. When the rain strikes the windshield, the repellent instantly converts the drops into something that looks like tiny grains of pepper, which the wind blows away. Even in driving rain the windshield is said to remain clear at any speed.

Death on the Highways

◈ Every week 1,000 Americans die in automobile accidents and 34,000 are injured, according to *Changing Times* for June 1965. This magazine says: "Appalling numbers, yet how indifferent most people are to such destruction. With more cars and more drivers every year, the problem can only get worse unless enough people begin to care enough." Only heart disease, cancer and stroke take more lives than automobiles. The American behind the wheel too often considers the prospect of death unreal; it happens to other people. But figures show that during the first half of your life, you are more likely to die in an automobile accident, if you are an American, than from any other cause. One contributing cause: *"People drive entirely too far without enough rest."* One study showed that 30 percent of the drivers interviewed had spent 16 hours continuously behind the wheel. Thousands may drive from 18 to 22 hours between bed rests. Professional drivers consider ten hours the maximum and are held to that by federal law if they cross State lines. Let that be a warning to you.

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Awake!

WORLD CONDITIONS EXPLAINED

—By the Bible in Your Home

OCTOBER 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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AS NEVER before your life is affected by world conditions. Many persons wish it were not that way, preferring to shut themselves off from what is going on. But no matter where we live, we cannot escape the fact that each of us is vitally affected by developments in the world as a whole.

In virtually every avenue of life world conditions pose difficult questions and problems. For instance: How to cope with the reduced purchasing power of money, rising prices and a jittery world economy. World conditions affect savings put away in banks, old-age retirement plans, the price you pay for things, and even whether you will have a certain item of food or not.

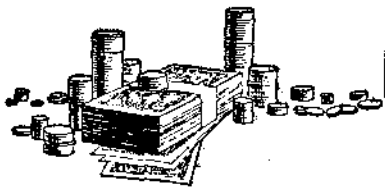
More than that, world conditions affect the family, not only the feeding and clothing of family members, but also the relationship between marriage partners and the raising of their children. Widespread immorality has a deteriorating effect, offering many temptations to immoral conduct. And immorality prevalent in motion pictures, TV and in real life adversely affects children.

Then as youths grow up, governments often demand them for fighting wars. How common have become hot and cold wars, civil wars, revolutions, terrorism and violence! One news correspondent, who has long covered international affairs, spoke of "the will to revolt" as being so widespread "as to be almost universal today"! You cannot help but be affected by the world tensions this spirit causes.

Moreover, because of the moral breakdown, the streets of many cities are unsafe after dark. There has been an alarming disintegration of law and order. Violence, robbery and rape have become ever-present possibilities with which to reckon.

Finally, it must be admitted that man's very worship is affected as it has never been before. Churches are losing influence, people are turning cold and faithless, and in some countries atheistic and radical elements are trying to stamp out religion altogether.

What can be done about such conditions in the world? It does no good to pretend they do not exist. Far better to seek the meaning of world conditions, to find out why they are as they are and what can be done to cope with them. Only one Book in all the world does this satisfactorily. That Book is one you probably have in your own home, the Holy Bible. Consult it as you consider the following articles in this magazine. See how the Bible explains the reason for present world conditions, what you can do about them and what hope there is for the future.



How Much is Your Money Worth?

WHEN you go to the market, you pay more for bread, eggs, vegetables and meat than you did ten years ago or perhaps just one year ago. You also pay more for rent, for operating an automobile and for medical care. Because of inflation your money is experiencing a steady loss in value. On the surface a dollar, a peso or a mark appears to be the same as always, but in actuality it is not, because it will not buy as much as it used to. Inflation is a common problem throughout the world, some countries suffering more from it than others.

In Brazil, for instance, the cost of living skyrocketed 81 percent in 1963, so that what could be bought for a cruzeiro at the beginning of the year took one cruzeiro and 81 centavos to purchase twelve months later. During the same period the cost of living in Uruguay jumped more than 40 percent, and in Chile and Colombia the rate, at times, has risen 50 percent. In some places inflation has been even more explosive.

Back in the spring of 1923 the German mark crashed in value to where 57,000 marks were worth only one United States dollar. But the mark's value continued to plummet. By the middle of October one American dollar was worth 6,500,000,000 marks. Three weeks later it was worth 630,000,000,000 marks. A serious crisis resulted. People began suffering from a food shortage because farmers refused to sell food for money that was rapidly becoming worthless.

Inflation caused a similar economic tragedy in China following the second world war. In 1946 one American dollar was worth about 2,000 Chinese dollars (yuan). By February 1948 the value of the Chinese dollar had dropped to where it took 328,000 of them to equal an American dollar. A few months later the American dollar was valued on the black market at 11,500,000 Chinese dollars. The salary of the average government worker was so great that it required him to carry his pay away in big bundles of bank notes. Paper money of small denominations was regarded as of so little value that the people used it to light their kitchen fires.

Inflation has also greatly devaluated the American dollar. For example, if we compare the dollar's buying power in 1939 with its buying power today, we find that it is now worth only 46.4 cents, assuming that it was worth 100 cents in 1939. This means that if you were making $2,000 a year in 1939 you would have to earn about $4,300 today just to preserve your purchasing power. If you earn less than this, you are losing ground, being unable to purchase as much with your salary as in 1939.

Those who are hurt most by inflation, whether it is the creeping variety or the explosive variety, are people with fixed incomes. Those living on pensions, social security or an income from mortgages and bonds find it increasingly difficult to care for their daily living expenses. The person that anticipated retiring with life-long payments from an insurance policy may find, when retirement time comes, that inflation has made the income from life insurance inadequate for meeting the higher cost of living. So, instead of retiring, he must con-

tinue working. With the passing of every year, inflation makes the money in such fixed incomes worth less and less.

Why Inflation?

Although the causes for inflation seem rather complex, with many theories attempting to explain it, a big underlying factor is a government's policy of increasing the supply of money excessively. When this is done, the more money it turns out on its printing presses the more each unit of money, such as a one-dollar bill, loses in purchasing power, because the money supply is being diluted; and this lowers the quality of the money. We might compare the process with diluting a quart of milk with water. The result is more milk of lower quality.

The increased quantity of money that circulates because of such government action deludes some people into thinking that they are better off because they have more money in their pockets. However, unless their wages are increased in proportion to the inflationary rise, they will be worse off because their money, despite their having more of it, will not purchase as much as before.

The expansion of credit is another underlying cause of inflation. It has the same effect as an increase in the money supply because it makes more money available to the people, which, in turn, increases the demand for goods. When supply is not keeping up with demand, prices rise. With rising prices unions press for wage increases that increase the operating costs of manufacturers. Faced with a profits squeeze, manufacturers raise still higher the prices of their goods, and workers, in turn, seek still higher wages to keep up with the rising prices of the goods they must buy, and so it goes. This is the wage-price spiral that results from the inflation caused by increasing the supply of money and by making credit easy to get.

Effect on Morals

The effect of inflation upon many persons is to stimulate within them a love of money. Money's increasing availability accompanied with an increase of things that money can buy causes people to greedily grasp after money as if it were the only thing worth living for. Honesty and truth are thrown to the wind by many persons when confronted with an enticing opportunity to make a big profit. If it requires them to ride roughshod over other people, they will not hesitate to do it. Extreme selfishness governs their actions, crowding out any thought of neighbor love.

But this attitude does not bring real happiness. Rather, it results in a spirit of competition that brings much heartache and trouble. It is just as God's Word the Bible explains: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." —1 Tim. 6:9, 10.

All around can be seen the rotten fruitage that the love of money has produced. That it is indeed the root of injurious things is evident from the great number of crimes that are committed daily throughout the world in order to get money. It causes people to act toward one another like savage beasts. Notice that the Bible foretold that this love of money would be a contributing factor to the present critical times. Pointing forward to our day, it said: "In the last days critical times hard to deal with will be here. For men

will be lovers of themselves, *lovers of money, . . .*"—2 Tim. 3:1, 2.

How obvious that this is the situation today! That the inflationary boom has been largely responsible for the increased number of money lovers Henry Hazlitt, in his book *What You Should Know About Inflation,* noted: "Inflation tends to demoralize those who gain by it even more than those who lose by it. . . . The spectacle of quick and easy returns increases the temptations to corruption and crime. It is not merely that inflation breeds the gambling spirit and corruption and dishonesty in a nation. Inflation is itself an immoral act on the part of government."

So the person that has developed a love for money develops distorted values. He loses sight of moral and spiritual values that make life more meaningful and that can be a source of real happiness and contentment. Instead, he seeks happiness in material things and centers his life around money and the things that money can buy. But if he should lose his money or other material possessions, he is completely shattered. His materialistic world comes crashing down around him. Some persons have even committed suicide when this has happened.

Money a Protection

This does not mean that money is bad in itself. On the contrary, it serves a very useful function and can do a lot of good when it is properly used by people and wisely managed by the government that issues it. Explaining the value of money, the Bible says: "Wisdom is for a protection the same as *money is for a protection;* but the advantage of knowledge is that wisdom itself preserves alive its owners." —Eccl. 7:12.

So money has its place. It can often help to protect a person from going hungry, from lacking adequate shelter and from being without sufficient clothing. It may be used to provide protection in the form of medical care. It is a means to obtain the many material necessities of life as well as to enjoy some material pleasures. So money is a friend when it is kept in its proper place and viewed properly. It is attaching too much importance to it, allowing the pursuit of it to eclipse spiritual values and to interfere with enjoying one's family and friends, that leads to trouble. The *love* of money is what plunges men into destruction and ruin, not money itself.

Therefore, it is only the part of wisdom to use money in such a way that it will provide the greatest protection. Inflation, it is true, is constantly diminishing the buying power of money, but discreet buying can make it worth more than if care is not exercised in making purchases. Taking advantage of price reductions and out-of-season sales is a good method of getting the most for one's money. But the way to gain the greatest protection from money is to resist the temptation to buy unneeded items. Cautious use of credit is also wise, for overextending oneself can lead to financial tragedy.

Money's Protection Limited

There are now fears that in the United States credit expansion has reached dangerous proportions. Private debt has increased 530 percent in the last twenty years, and it and all other American debts total an astronomical $6,842 for every man, woman and child in the United States. A reversal in America's economic expansion could be disastrous with such a burden of debt. Many people who now are heavily in debt would lose all the material things for which they had been living.

That an economic reversal is not an impossibility, but under these conditions is even likely, economist Ludwig Von Mises, in the book *The Theory of Money and*

Credit, observes: "Credit expansion initially can produce a boom. But such a boom is bound to end in a slump, in a depression."

In the United States a deflationary economic collapse centered around the stock market wiped out many accumulated fortunes a few decades ago. With an inflationary economic collapse money could become practically worthless. It happened in Germany and China. Money's worth is so uncertain. It is thus not the best protection, and for that reason Jesus Christ counseled: "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven . . . For where your treasure is, there your heart will be also." —Matt. 6:19-21.

ARTICLES IN THE NEXT ISSUE

- Obedience Is Better than a Sacrifice.
- Are You Ready for Marriage?
- What Medicare Means to You.
- Beware of the Dog!
- The Wonder of Living Lanterns.

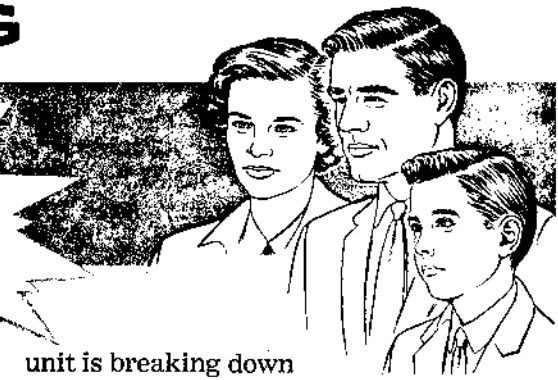
To emphasize again the limited protection that money offers, Jesus told of a certain rich man who worked hard and stored up tremendous wealth and then said to himself: " 'Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself.' But God said to him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God."—Luke 12:19-21.

Think of it! All the money of the world's richest men cannot preserve them alive to enjoy the blessings of life. It cannot even give them the health and peace of mind that are so important to happiness. The worth of money is really limited. The Bible's counsel is therefore wise: For people "to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life."—1 Tim. 6:17-19.

Building up a righteous standing with God, who is the Source of life and all good things, is the way to lay up safe treasures in heaven. It will assure you of "real life," everlasting life in God's new system of things; something no amount of money can buy. Illustrating the superior worth of wisdom, the Bible proverb says: "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy."—Prov. 3:13, 14, 18.

There are comparatively few people today who appreciate that wisdom and the knowledge of God are of greater worth than money. But remember, the Bible foretold this very condition, saying: "In the *last days* . . . men will be . . . lovers of money." What a tragedy for those who trusted in money when the time soon comes for God to exercise his destructive power against this wicked system of things! At that time money will offer no protection, just as when God executed judgment against ancient Jerusalem. The Bible foretold this, saying: "Into the streets they will throw their very silver, and an abhorrent thing their own gold will become. Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury." Then, not money, but 'wisdom itself will preserve alive its owners.' —2 Tim. 3:1, 2; Ezek. 7:19.

FACING THE Crisis in Family Life



FROM all over the world come reports of the breakdown and disintegration of the family. Practically everywhere there are soaring divorce rates, desertions, infidelity, illegitimacy and, in particular, juvenile misbehavior. No longer do common interests unite family members, nor do moral standards restrain them. Each member often goes his own way with little regard for the feelings and welfare of others in the family.

The Family Service Association of America called family breakdown "America's number one social problem." The deterioration of family life in Canada caused educator Dr. R. W. B. Jackson to predict: "It is quite possible that by 2014 the family may disappear as a unit of society, and other units based upon age groups and interests may take its place."

Does this seem an exaggeration? Is the problem really that serious? Has the family reached a crisis that may eventually lead to a radical change in its structure? What does the evidence indicate?

Family Breakdown World Wide

A New York *Times* headline of July 30, 1965, read: "JOHNSON DISCERNS CRISIS IN FAMILIES." The article said: "President Johnson declared today that the family unit had collapsed among an alarming number of Americans, . . . this fundamental unit is breaking down in all sections of society." A look around reveals that the family is indeed breaking down!

No longer are marriage bonds held sacred. Why, in just the United States last year there were nearly 450,000 divorces, or an average of close to one divorce every minute! There is no question that marriage ties are weakening. Even in countries where divorce a short time ago was practically nonexistent it is now common. Poland, for example, had virtually no divorce before the second world war, but in 1950 the country had 11,000 divorces, and by last year the number had nearly doubled, to about 21,000.

Infidelity and premarital sex relations, once considered shocking, are now almost taken for granted by many. Noted one New York sociologist, Perry J. Gangloff: "There has been a real change in moral behavior. . . . It is our opinion that infidelity is now taken as a matter of course." In Britain a committee working in connection with the British Medical Association reported "that promiscuity had become fashionable during the last seven years."

This change in moral behavior is reflected in the avalanche of illegitimate births. In the United States nearly 250,000 babies are born to unwed mothers each year, which is twice the number reported for 1950 and three times what it was in

1940. In London, England, there were 8,835 illegitimate births in 1962, or about one illegitimacy for every seven births. But in Latin America illegitimacy rates are even higher. For example, a news dispatch from Venezuela reports that 49 percent of the children there are born to unwed mothers!

The breakdown of the family is also reflected in the number of pregnant girls getting married. In Australia premarital pregnancies increased by 135 percent in the past twenty years. According to another report, two out of three babies born to girls under twenty years of age in Britain are conceived out of wedlock. And in the United States one study showed that where both bride and groom were of high school age, more than four out of five brides were pregnant at the time of the wedding. A young girl from a small town in Pennsylvania explained: "I don't think people are shocked by much of anything around here any more. The kids who don't get pregnant, don't get married. It's accepted."

Throughout a major part of the world the situation is similar. The London *Sunday Times* carried the following headline last year when reporting on an international conference dealing with family affairs: "46 NATIONS SHARE THE PROBLEM OF JUVENILE SEX." The article noted: "There was general acceptance among most of the representatives of 46 countries attending, of premarital intercourse even among boys and girls in their early teens."

A German delegate explained: "Through my clinic I have ceased to be shocked about anything. I accept that girls go to bed with boys either because it is the fashion or because they do not want to lose a friend. The problem we have to tackle is that 70 percent of our marriages are now due to pregnancy." But gross misbehavior of youths is not limited to sexual immorality. This is evident by the fact that about 50 percent of all serious crimes in some countries are committed by youths under twenty-one years of age.

Why the Crisis?

What is responsible for this shocking misbehavior of youth and for the disintegration of the family? Why at this time, when man has realized some of his greatest achievements, should this basic unit of civilization be facing a crisis? The answers to these often-asked questions are not as difficult to obtain as one might think. They are found in the Holy Bible, the one you have in your own home.

In its opening chapters this inspired Book contains an accurate record concerning the origin of the human family. It explains in clear, easy-to-understand terms how God created the first man and woman, brought them together as husband and wife, and instructed them to bear children. The family is, therefore, a divine arrangement, being thought out and designed by God. Thus, for family life to be a blessing to its members, God's instructions relative to its operation must be observed.—Genesis chapters 1 and 2.

But can it honestly be said that families today observe God's instructions in directing their affairs? Do they seek the Bible's counsel when difficulties arise? The answers to such questions are only too obvious. The majority of persons ignore the Bible, considering its counsel out-of-date. And whether people are willing to admit it or not, it is this failure to heed the instruction of the One who originated the marriage arrangement that is responsible for the family crisis that millions now face.

Not to be overlooked, too, is the fact that Almighty God foretold the present family crisis. Pointing forward to "the last days," His Word said: "Men will be lovers of themselves, . . . haughty, blasphemers, *disobedient to parents, . . . having no natural*

affection." (2 Tim. 3:1-3) These are the very conditions being experienced! The present-day fulfillment of Bible prophecies such as this one makes clear that we are living in "the last days" of this wicked system of things. It is a transition period; a wicked system is on its way out, soon to be replaced by God's righteous new order of things. But in the meantime, how can families cope with these critical times?

Coping with the Crisis

It is only by going to God for instruction. In his Word the Bible he has provided the guidance and example man needs. As a husband or wife, do you find that difficulties sometimes arise that cause friction in your marriage? Then open your copy of the Bible and consider its wise advice. Turn, for example, to Ephesians chapter five. Note what it says in the way of counsel to wives:

"Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation . . . In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. . . . The wife should have deep respect for her husband."—Eph. 5:22-24, 33.

God originally created woman to be man's helper, "as a complement of him." (Gen. 2:18) He realized that in the close marriage union one party had to be vested with the authority of making decisions and directing family affairs. And a wife who is honest with herself will admit that she was not designed for this role, but that her husband was. So by heeding God's wise counsel, subjecting herself to her husband even as the Christian congregation does to Christ, a wife will find real contentment and satisfaction.

But to assure happiness, husbands, too, must apply God's instructions. Notice in this same chapter of Ephesians the fine counsel the Bible gives to them: "Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it . . . In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation . . . let each one of you individually so love his wife as he does himself."—Eph. 5:25-29, 33.

Humans naturally seek their own bodily comfort, cherishing and feeding themselves. The Bible says that husbands should exhibit this same consideration for their wives, copying the perfect example that Jesus set in demonstrating love for his congregation of followers. A husband can do this by showing respect for his wife's feelings and wishes, even as he does his own. He can also demonstrate love by taking an interest in the things his wife does around the house, and by complimenting her and expressing appreciation. God's counsel to husbands and wives is indeed practical!

However, to avoid trouble in the family the children, too, must be raised properly. The One who designed the family also gave instruction on how this should be done. Turn in your Bible to Deuteronomy chapter six, verses six and seven, and observe carefully what God said on the matter: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."

Did you notice how parents are to guard their children from wrongdoing? It is by regularly teaching them God's Word. Yes, by inculcating in them the righteous principles found in the Bible. And who is to

take the lead in giving this instruction? God's Word says: "You, *fathers,* do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Failure to heed these clear, easy-to-understand instructions has led to a crisis in family life. It is just as the Bible warned: "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame."—Prov. 29:15.

Bible Counsel in Operation

That God's counsel is just as practical today as when it was recorded is being demonstrated by hundreds of thousands of families the world over. They are following God's instructions, and this draws them together in love for one another and love for God. When the wife is in subjection to her husband, and the husband shows love for his wife, and when both of them work together to train their children, the family is not threatened by a crisis.

Consider, for example, such a family in Brooklyn, New York, where crime and delinquency are probably as bad as anywhere in the world. In this particular family the father takes the lead in seeing that his wife and five school-age children are provided not only with necessary physical food but also with instruction from God's Word the Bible. The evening meal, for instance, is a regular time of happy fellowship and instruction. How so?

Well, first of all, before eating, thanksgiving is expressed to God. It is not a mechanical prayer, but is a sincere expression that impresses upon the children that the family is dependent upon God for the good things of life. During the meal the children are encouraged to express themselves regarding what they learned at school or things they have done. Often the father will review the family, usually in connection with a Bible text that they have previously discussed. The children enjoy this, and sometimes will come to the table prepared in advance for such a quiz from dad.

This family also sets aside time at least one evening a week when they read the Bible together. On these occasions opportunities are afforded to impress upon the children the value of living morally upright lives, and the importance of cultivating qualities such as honesty, integrity, loyalty and truthfulness. On other evenings games are played, or sometimes the parents teach their children practical arts. The mother has already taught each child, from the youngest, the ten-year-old girl, to the oldest, the seventeen-year-old boy, how to iron his clothes and sew them, as well as how to bake and cook. The result of taking such a genuine interest in their children has been a close and happy family.

When God long ago said that parents should teach their children when they 'sit in the house,' 'walk on the road,' 'lie down,' and 'get up,' He knew that this interest and concern would unite the family. He also knew that in time the fruitage of such instruction would be upright, integrity-keeping citizens, an honor both to their parents and to God. When Bible instructions are heeded the family is indeed a blessed arrangement that brings joy and satisfaction to everyone concerned!

True, family life now faces a crisis, and worldly experts are in a quandary as to what to do. But present world conditions will not always be this way. In fact, family breakdown is part of the sign that indicates that this wicked system of things will soon be destroyed by God, to be replaced by His righteous new order of things. Only families that apply God's instructions will then remain. O what a happy time that will be! Never again will divorce, immorality or juvenile delinquency cause a family crisis.

Why the RISING TENSIONS WORLD WIDE?

"THE nations of the world are behaving . . . like mentally ill patients who see their problems and select means to solve them that merely aggravate them," declared a psychiatrist.

A newspaper editor similarly observed: "We live these days in a world where the prime motive of men seems to be strife, hatred and suspicion. There seem to be few places in the world where men are content to live in peace. Democracy hates Communism and vice versa and both sides are willing to bankrupt the world and risk world catastrophe to come out on top —if there is a top. . . . the fury of racism rages on two continents with both sides doing everything possible to infuriate each other. . . . Even the top scientists of our day are busy creating new weapons to blow the world to pieces faster."

These pointed comments on world turmoil were made several years ago. At that time tensions were not as pronounced as they are now. Today, in 1965, the international situation has reached the explosive stage!

Areas of Strife Abound

A partial survey of danger spots in the world verifies the fact of widespread and increasing world trouble.

In the Middle East, for example, tensions steadily mount. Many experienced statesmen see no way out except bloodshed. One writer who interviewed men in authority throughout this area stated: "Twice I have asked Nasser personally if he sees any hope for a peaceful settlement with Israel. Both times he answered with one word 'No.' I got the same answer from Jordan's King Hussein. Within the last month I have asked Arab and Israeli cabinet ministers, American diplomats and U.N. officials in the Middle East if there is any hope of real peace. Invariably they answered, 'Of course not . . . absolutely not . . . certainly not.'"—*Life*, June 18, 1965.

In the same area, on the Mediterranean island of Cyprus, another critical situation continues to smolder. Greeks and Turks oppose each other, with no solution in sight acceptable to both. Of this highly dangerous situation and of the Israeli crisis, the Vancouver, Canada, *Province* of February 12, 1965, said: "When two races hate one another the way Turks hate Greeks and Arabs hate Jews, the breach cannot be repaired in a single generation. And meantime, someone else has to be employed to keep them apart. This is the sad tale, in synopsis, of the excessively-troubled Middle East today. No easy solution is in sight to end the bitterness."

Farther eastward India and Pakistan continue to shed blood over disputed Kashmir and over the area known as the Rann of Kutch. Each claims the other infringes on her territory. Of the Kashmir dispute an editorial entitled "Tension in Kashmir," printed in the New York *Times* of June 22,

1965, noted: "So long as the subcontinent is divided between India and Pakistan, Kashmir will be a source of contention. Moreover, it involves that always dangerous communal problem—the relations between Moslem and Hindu. . . . The problem has thus far proved insoluble. Neither side will budge."

Added to India's troubles is the fact that in late 1962 her armies were pounded by large Chinese Communist forces, which swiftly sliced through disputed border areas. These Chinese armies, still poised in the Himalayan mountains, remain a constant threat, causing India to divert much needed resources from critical domestic projects in order to build her military machine.

In the Congo, rebellion continues to simmer. In Korea armed camps stare uneasily across the truce line. Berlin provides a continuing source of tension. The Dominican Republic crisis, where United States armed forces intervened to help quell what many viewed as a popular uprising against an unpopular government, has added tensions to the entire Western Hemisphere. Also in that part of the world the animosity between Cuba and the United States continues as a painful open sore.

Alliances and partnerships that seemed to provide security in the past have recently begun to break down. NATO, SEATO and CENTO have received stunning setbacks, severely limiting their effectiveness. The Common Market in Europe has been staggered by the opposition of France's Charles de Gaulle, who strongly disagrees with some of the group's policies. Even the Communist "bloc" of nations has been rent with tension-producing divisions.

Asian Tension Explodes

The gravest tension spot, one threatening to engulf mankind in world war, exists in Asia. The implications of this crisis make thinking men shudder as the safety of mankind is jeopardized more each passing day.

Not just a "cold war," but a "hot war" rages in Vietnam. This bitter and ugly conflict grows in intensity daily. The United States escalates its commitment in men and material to back the South Vietnamese succession of governments. Tens of thousands of American troops have already poured into that war-ravaged land, and many more, perhaps hundreds of thousands, are to be sent.

The Communist-backed forces, called the Viet Cong by Westerners, receive assistance from North Vietnam and also from Communist China, which country looms ominously to the north with her vast resource of manpower, having a population of about 700,000,000, and which now possesses the atomic bomb.

As both sides continue to pour in additional men and equipment, the situation builds toward a disastrous showdown. Already thousands of lives have been sacrificed and, as United States President Johnson declared, the conflict "will get worse before it gets better."—New York *Times*, July 11, 1965.

United Nations Role

Is there not a means for settling world disputes such as the critical one in Vietnam? Has not the United Nations, with a membership of 114 countries, been designed to lessen such tensions? In theory, yes, but in actual practice the United Nations today finds itself rendered practically useless as an agency for settling world crises. More and more the tendency is for nations to ignore the United Nations and to use their own means of solving problems.

Due to this tendency U.N. Secretary-General U Thant warned: "The world or-

ganization will turn into a debating society if its slow progress toward stability and world peace is further reversed." He said that events in 1965 have "tended to undermine the position of the U.N. as the primary agency for maintaining international peace."—New York *Sunday News,* May 23, 1965.

Bible Explains Rising Tensions

It is admitted that the efforts of men and nations to stem the rising tide of tension are failing. What, then, does the future hold? What are the prospects of such tensions easing, of peace and stability returning to the world? Indeed, why is such trouble upon us in the first place?

When we turn to the opinions of world leaders and other prominent men for answers to these vital questions, there is no agreement. This should make the God-fearing person realize that he has reached a human limitation: man cannot foretell the future, nor explain why the best of efforts fail. To determine accurately what the reasons are for world tension and what the future really holds, one must turn to the only source that provides such answers, a source most people have right in their own homes, the Holy Bible.

Again and again the Bible's remarkable foretelling of international events stamps it as above human origin, as the product of a mind far superior to man's. This is so because its author is man's Creator, Jehovah God. God inspired holy men to record in the Bible his will and purposes, as well as much history written in advance. This he did so that those fearing him could always be informed of the meaning behind world events. It is also true of our day. The Bible has recorded in advance details of current history, of current world tensions, so that godly persons would know why such difficult times were upon them and what the outcome would be.

Of our day the Bible, in amazing detail, tells us: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God."—2 Tim. 3:1-4.

What an accurate description of present-day world woes! But will such trying times subside in the immediate future? No, for those who produce them "will advance from bad to worse," the Bible foretells. (2 Tim. 3:13) This means that shortly world tensions will reach a critical point never before experienced in human history.

The Bible also explains why this is so. It is because God's great adversary is nearing his end and is doing all he can either to rule the earth or to ruin it. This adversary is the rebellious spirit creature Satan the Devil. For 6,000 years he has plagued mankind, but much more so in these "last days." With reference to these times we are told: "Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. . . . Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." —Rev. 12:9, 12.

Yes, at the beginning of these "last days" Satan and his demon angels were cast out of their heavenly habitation down to the vicinity of the earth. He knows that action means his near end. That is the real reason behind mounting world tensions. Satan and his demon hordes are nearing the

end of the time allotted to them by God, as is Satan's entire system of things, so he is intent on stirring up world chaos at an accelerated pace. That is just what is taking place today.

We cannot escape it. We live in the "last days," not of humankind, but of this wicked system of things, as Jesus Christ foretold so clearly. (Matthew chapter 24, Mark chapter 13, Luke chapter 21) History verifies that our generation is indeed an unusual one in history. The New York *Times Magazine* of May 2, 1965, reported: "Most historians now agree that the 19th century came to its end a little later than the calendar prescribed. It was not the organized festivities of 1900 but rather the organized hostilities of 1914 that decisively concluded a chapter in human history. . . . Then came the deluge and bloodbath." Yes, it was the year 1914, with its World War I, that opened these blood-drenched, chaotic and tension-filled "last days" foretold by Jesus and the inspired Bible writers.

When Tensions Will End

The "last days" or "time of the end" means just that. It does not mean an indefinitely prolonged period of tension and pain. It means a very definitely limited period of time, with a clear beginning, 1914, and a clear end. You should be thrilled to know that the end of these "last days" is positively in sight! As Jesus foretold at Matthew 24:34, it will be in "this generation."

So while world tensions will mount, they will quickly reach their peak, at which time Jehovah God, the Creator of man and earth, will assert his almighty power and bring to an end all world tension and all those causing it, both men and devils. His firm promise is: "The wicked ones he will annihilate."—Ps. 145:20; Rev. 20:1-3.

This annihilation of wickedness and wicked ones by an act of God will not be turned aside or slowed down. It comes on apace. At that time God will bring this system of things to its end and will replace it with the one, universal government he has promised in his Word. That government is his kingdom, to be ruled over by a tried, proved, just and loving king, Jesus Christ, in heavenly glory, beyond influence or corruption by any earthling. It is this marvelous government that will bring such great benefits to all mankind under its rule that Jesus taught us to pray for when he said: "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:9, 10.

Never again will earth's rulership be given back into the hands of selfish men, for "the God of heaven will set up a kingdom [in heaven under Christ] that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite."—Dan. 2:44.

When that kingdom crushes all earthly opposition shortly, those who respect God and his Word will be preserved alive right through that time of desolation. The Bible promises: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) Under the rule of God's kingdom all tensions will forever disappear. Mankind will pass from one refreshing and upbuilding experience to another, throughout eternity.

Until the time that God brings an end to tension, it will continue to build to its climax. So will the accompanying crime and violence. Hence, it means that sensible persons will want to give consideration to what they can do to protect themselves in such dangerous times.

EARTHQUAKES
—what do they mean?

WHEN an earthquake ripped through Chile in April of this year, it demolished two earthen dams above the village of El Cobre, releasing a wall of water that quickly buried the village and its inhabitants under a thick layer of mud. The shock and anguish of the survivors who dug frantically for their buried families is a common feature of great earthquakes. It can be seen wherever they strike in the world. In a matter of seconds they transform towns and cities into heaps of tangled ruins, burying hundreds of people and making thousands of stunned survivors homeless. Bringing terror and grief, they leave an impression that is not easily erased.

The power of great earthquakes is astonishing, making man feel utterly helpless and extremely insignificant. The great earthquake that staggered Alaska in 1964 unleashed 400 times more energy than all the nuclear bombs man has exploded. When such mighty forces repeatedly wreak havoc upon man, it is only natural to wonder if there is some significance to the disasters.

During the past fifty years the frequency of destructive earthquakes of great size has been most distressing for mankind. In 1920 the Kansu province of China was hit by a quake that snuffed out at least 180,000 lives in the first of three shocks; Chinese statistics claim casualties of one million. In 1923 Tokyo, Japan, was shaken by a major quake that caused the deaths of 143,000 people and property damage amounting to four and a half billion dollars. In 1935 a great quake in Quetta, India, took the lives of 60,000 people. In 1939 Erzingan, Turkey, was hit, with 23,000 persons dying. Mountains were ripped to pieces in Assam, India, in 1950 when it was jolted by the second-most-violent quake to be recorded. It reached 8.6 on the Gutenberg-Richter scale used by seismologists.

And so the record continues, with great earthquakes repeatedly striking in various parts of the earth. Commenting on their frequency, the magazine *Scientific American* said in its issue of September 1950: "Major quakes used to occur in clusters, each period of activity being followed by a rest period. Since 1948, the pattern has entered a new phase, with approximately one great quake a year."

Since 1960 major earthquakes have averaged more than one a year. Chile was hit by four major shocks in 1960, killing 5,700 persons. Another great quake shattered Agadir, Morocco, the same year, bringing death to 12,000 persons. Two years later Iran was jolted by a major quake that killed at least 10,000 persons. Skopje, Yugoslavia, shuddered under the blow of a great quake in 1963 that destroyed four-fifths of the city. In the same year a devastating series of quakes leveled 80 percent of the Libyan town of El Marj, killing 300 persons and injuring 500.

The third-greatest quake recorded in the past sixty years is the one that rocked Alaska in 1964, registering 8.4 on the Richter scale. Another hit Taiwan the same year, the worst in twenty years for that country. In 1965, the quake that hit El Cobre and other towns in Chile caused damage estimated at $200 million. Later in May another major quake shook San Salvador in El Salvador, doing a great amount of damage.

Along with other troubles of great magnitude that have struck this generation since 1914, these frequent earthquakes of major size in one place after another are most significant. This can be seen from the Bible prophecy in which Jesus Christ mentioned them as part of the "sign" marking the "conclusion" of the present system of things. For these days Jesus foretold: "There will be earthquakes in one place after another." (Mark 13:8; Matt. 24:3) Since 1914 great earthquakes have been occurring in one place after another in a magnitude that far exceeds the thousands of usual tremors that are recorded every year. This indicates we are in the very significant time about which Jesus foretold. Such distressing events mean that we are on the threshold of a new system of things of God's making.—Luke 21:28.

HOW TO PROTECT YOURSELF FROM Crime and Violence

WE LIVE in a world where theft, rape and assault at the hands of criminals, delinquents and perverts are daily occurrences. Far from being a problem limited to one nation, this has caused law-abiding citizens the world over to fear what the future will bring in the way of crime and violence. In one world capital the population has increased 5 percent in seven years, but the number of crimes committed annually has soared 137 percent. People wonder what they can do to protect themselves and their families from lawbreaking and assault.

Fear has motivated many persons to arm themselves with pistols, knives, small tear-gas guns and other weapons. They usually conceal these on their person, ready for use if needed. However, such weapons have serious drawbacks. In many places concealed weapons are illegal. Even where they are lawful, the use of these devices by an amateur is risky, often proving to be more dangerous to the user and innocent bystanders than to the attacker. And there is always the danger that persons possessing such weapons will use them in a moment of excitement or anger and cause injury or death needlessly. This is not to say, though, that there is nothing persons can do to protect themselves amidst these worsening world conditions. There are some basic and practical suggestions for self-protection that can prove invaluable to people of all ages, living in all parts of the world, especially where the crime rate is high.

Sound Advice for Self-Protection

Of much greater value than weapons for self-protection are good sense, reasonableness and foresight. Many attacks and robberies could have been avoided if the victims had taken the precaution of using well-lighted and well-traveled streets. Usually crime does not flourish in the light. Before you walk down a street or corridor in a dangerous locality, check to see if it is sufficiently lighted. If not, is there another way you could go, even though it might take a few minutes longer? Those few extra minutes taken so as to travel in the light and out of the darkness and shadows could mean the difference between your being attacked and your arriving at your destination safely. Many crimes are committed at night, so if you can avoid it, you may find that it is best not to be out late by yourself.

If at all possible, have a companion when you go out at night, or at any time of the day when you go through areas known to abound in crime and violence. Avoid groups loitering on sidewalks and suspicious individuals lurking in doorways or in the shadows close to buildings, even

crossing the street if necessary to keep clear of the danger. If you must go to a dangerous section of town alone, it may prove to be a protection if you identify yourself, as in the case of a Christian minister's carrying a Bible in his hand. In view of world conditions, to become careless about these matters is to invite disaster.

Forethought can be exercised in the matter of dress. What image will you create if you travel a crime-ridden area in your best clothing? If your clothing attracts attention, would it be surprising for a thief to conclude that you are a source of easy money? Similarly, the wise person does not vainly parade his wealth when he opens his wallet. Women, too, should bear in mind that modest attire lessens the likelihood of sexual assault. A woman can be sure that sensual clothing that is designed to reveal and excite will do just that to depraved criminals.

Good sense also suggests that one avoid irritating people. When walking down the street or when traveling on trains and buses, do not stare at people. Often fugitives, the mentally deranged and people under the influence of stimulants become nervous and dangerous when other individuals gaze at them. The sound Biblical advice is: "Make it your aim to live quietly and to mind your own business." (1 Thess. 4:11) Also, try not to antagonize people by what you say, be they drunkards, beggars or thrill-seeking youths. If you must speak, remember the Bible's counsel: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." It further advises, "be gentle toward all."—Prov. 15:1; 2 Tim. 2:24.

As crime does not thrive in the light, so too it is often thwarted by noise. Police officials advise that when assault victims make a commotion, assailants usually flee, since the last thing they want is to have attention called to their dastardly deeds. Some people carry a police whistle for this purpose. Others take advantage of the protection that a dog may provide inside and outside the home. This has little to do with how ferocious the dog appears. The excited yaps of a little poodle may draw as much attention as the barks of a German shepherd.

Women, when threatened with rape, should remember to scream. In fact, a basic rule for women confronted with this situation could be simply stated: Scream, and keep on screaming! Even under the Mosaic law it was acknowledged that a woman who really wanted to resist an assault would scream. (Deut. 22:23-27) Remember, noise is an effective defensive weapon.

The Power of Speech and Prayer

The voice can also be used in another way. In some situations persons have been able to reason with their would-be assailants. Recently two young women were in an automatic laundry when a man came in and herded them at gunpoint into a room in the rear of the building. He ordered them to undress. They refused, praying aloud to Jehovah God for help. Finally they told the now-confused gunman that they were Jehovah's witnesses and that it was against their religious belief to do what he was demanding; they would not do it even if he shot them. Result? The frustrated gunman fled from the two courageous women.

When material possessions are threatened by a bandit or gunman, people react in different ways. Some resist and are successful; others, when resisting, are killed. The Christian whose life is dedicated to Jehovah realizes that his valuables cannot compare with the importance of his health and life. Material possessions, he may well reason Biblically, are not worth one's having to be taken to the hospital or to the cemetery.

One Christian minister was confronted with a man who drew a knife on him. "Give me your money," the bandit demanded. "I'll be glad to," said the minister, handing over his wallet, "but I have something far more valuable than money for you." "What's that?" "I have words of everlasting life." The minister then slowly began to talk to the robber about God's promise for a better system of things. Amazed, the criminal apologized and returned the stolen wallet. Unafraid, the minister made arrangements to visit the man, and in time a Bible study was started with him in his home.

Many times the sight of a Bible or even a Bible-study aid will dissuade a robber. Christians should not be afraid to talk about Jehovah and his Word to those who seek to do wrong.—Prov. 18:10.

Protection for Children

As important as self-protection is to most parents so is the urgent need to provide proper direction and protection for their children. When violence comes to youngsters, it is often from depraved sex deviates. Many parents appreciate that the prevention of sex crimes against their children begins with proper forewarning of them at home. Dr. Fredric Wertham, psychiatrist and expert on the psychology of violence, said: "Many of our most brutal crimes could have been so simply prevented—if only their child victims had been taught to beware of elementary dangers. The dangers of lonely places, of men and boys who showed signs of molesting them. Many parents are reluctant to give this kind of instruction to children, but today it is negligent to omit it."

The Bible commands parents to 'train up a child according to the way for him.' (Prov. 22:6) Current world conditions necessitate that child training include warnings as to the physical dangers that exist. Wise parents caution their children against going off with strangers without receiving the consent of their parents, especially when offered bribes of money or candy. Some parents have instituted the "under-no-circumstance" rule. Following it, their children would under no circumstance accept rides from strangers or enter a stranger's house without first asking permission from their father or mother. When explaining these matters to your children, even if it is when they are just four or five years of age, it is wise not to frighten them, but let them know that allowing older men or boys to fondle and pet them can lead to wrong familiarity and even to physical hurt.

Show your children that this is a serious matter, possibly asking them questions as to what they would do under certain circumstances and allowing them opportunity to question you as to the reason such caution is necessary. Then you can follow up your instructions by exercising care as to the whereabouts of your children, making sure that, even when they are playing, they are with others. In the matter of protecting them from crime and violence, much will depend on the instruction and oversight you provide.

The Home and Automobile

Protection for the family also involves making sure that they are safe when they are at home. It has been said that the key to your safety may well be the one that works the lock on your door, or the chain that keeps the door from swinging open. Where crime is prevalent, many find it wise to secure their house or apartment with reliable locks on all doors and windows, including those leading to their basement, locks that cannot be opened with a simple playing card or screwdriver. When moving into a different home, many persons have the old locks replaced; and when

getting new keys made, they see that no duplicates are made that can be used by unauthorized persons to gain entrance to their home. Before allowing someone admittance into your home, have the person identify himself. Jesus advised Christians to be "cautious as serpents and yet innocent as doves," and by extension this principle could apply to safeguarding one's home and family.—Matt. 10:16.

Added protection can be obtained by taking simple precautions to discourage robbery or sexual attack. If you have your drapes, curtains or shades drawn at night when disrobing, you will block the view of any roving eyes. Additionally, thieves travel about at night looking for unlighted houses or ones that give signs that the residents are not at home. By leaving a lamp lit or a radio playing when you go out for the evening, you can give the impression that the house is occupied.

It would also be the course of wisdom in certain areas to take some protective steps when you are in an automobile. One safety measure that can easily be used when traveling in dangerous or unfamiliar areas is to have the doors locked so they cannot be opened from the outside and the windows closed or rolled up far enough to prevent anyone from reaching through an open window and grabbing one of the occupants. Men have been known to enter cars waiting for a traffic light. If anyone approaches your car menacingly, put the car in motion as soon as possible.

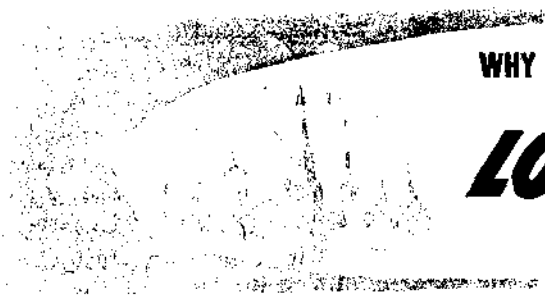
When parking your automobile, do not leave valuables or clothing on the seats. These items should be put in the glove compartment, trunk or some place where they are protected from searching eyes. Leaving the automobile parked in a well-lighted area also serves as a discouragement to thieves and decreases the possibility of your being attacked when entering or leaving it.

Even though these sensible precautions are needed, it is not healthy to live in constant dread of attack that can keep people in nervous, fearful seclusion. Balanced persons are cautious and follow reasonable safety measures, but at the same time they continue to live active lives. They will thus 'let their reasonableness become known to all men.'—Phil. 4:5.

What Does the Future Hold?

But some may ask, Will crime and violence continue to darken our lives indefinitely? If we understand the basic cause of the turbulent world conditions, the darkness of the future will disappear. The rising tide of crime and violence is part of the "increasing of lawlessness," which Jesus Christ foretold as one of the evidences that would identify the "last days" with its "critical times hard to deal with." (Matt. 24:12; 2 Tim. 3:1) Even though the crime rate increases for a while longer, we have God's guarantee that He will shortly institute a righteous system of things.

In that perfect new order under God's kingdom we will not have to worry about criminals and assailants, for God will allow only law-abiding persons to remain alive. Jehovah will direct earth's affairs by means of his King, Jesus Christ, and "righteousness is what the inhabitants of the productive land will certainly learn." Locks will be a thing of the past. Young and old will live together in peace and security. Children will play outside with no fear of being molested. The extent of the peace and safety is indicated by the promise that a little boy will be able to play even with lions and leopards. Yes, God assures us, "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea."—Isa. 26:9; 11:6-9.



WHY THE GROWING LOSS OF FAITH?

LOSS of faith is growing—loss of faith in God, loss of faith in the Bible, loss of faith in the churches. Though many still profess belief in God and in the Bible and even belong to a church, their faith is minimal and hardly affects their daily life. Many persons are putting more faith in science than in religion. Historians who disagree on many other points agree that the influence of the churches today is less than in the memory of any living man. Take a look at the widespread loss of faith.

From South Africa comes this report: "The empty church is the evil symptom of degeneration in our time."[1] In North America religion's loss of influence is reflected by a shortage of clergymen, with seminary rolls declining, as youths see less church influence. "Nobody pays much attention to ministers any more,"[2] is the blunt comment of a thirty-two-year-old man, trained at a seminary but who now chooses to work at a steel mill.

Turning to Europe, one finds virtually empty churches, with general religious apathy. Thus after American cleric Norman Vincent Peale visited Europe, he wrote: "It appears that church-going and religious practice are in decline. . . . In England, for example, one clergyman told me he had not seen a full church on a Sunday in years, or for that matter 'a half-full church either,' he glumly added. . . . Going across Protestant England to Catholic France and Italy one becomes aware that churches, especially old ones, have become more like historical monuments, you might say, rather than vital spiritual influences."[3]

The Italian magazine *ABC* confirms that impression by reporting that the number of Catholics who adhere to the prescribed religious functions are few: "One or two percent at the most of the obligated ones adhere to a rigorous observance. This decline of religion affects all Christian countries, and it is not the prerogative of just the Catholic countries. . . . The Churches are being deserted."[4]

With the churches being deserted, it is not surprising that in Germany the newspaper *Die Welt* (*The World*) published an article saying: "Liberal sociologists such as orthodox clergymen speak quite openly of a general fading away of faith."[5] Small wonder German philosopher Gerhard Szczesny declared: "One good salesman . . . might well be capable of converting the European masses to Islam."[6]

Viewing the world religious scene, Rabbi Arthur Lelyveld, a leader of the Jewish Reconstructionist movement, declared: "Religion is simply no longer an effective force in our society."[7]

Why this loss of faith and church influence throughout the world?

Churchmen Find Churches to Blame

As clergymen admit, the cause of this loss of faith lies largely with the churches themselves. Thus, in Germany, a booklet published by the Office of the Lutheran Church in Kurhessen-Waldeck, Cassel, said: "The majority of our people are members of the Church, but are really un-

believers. . . . Church services have offered them stones instead of bread. . . . The spark of faith perhaps still alive in them has been smothered by their association with the Church."[8]

In Scandinavia the loss of faith is reflected by the words of Danish Dean Nepper-Christensen, who is quoted as saying at an annual meeting of the Church Alliance: "The churches stand more or less empty. . . . The message of the church leaves the people cold."[9]

And in lands where churches still have many members, churchmen question the conviction of their members. Recently *Time* magazine commented that 65,000,000 Americans claim to be Protestants, explaining: "Ministers fear that their congregations are no more committed to the church than to the country club."[10] And why is this? Because the churches have become in effect glorified social clubs, as admitted by E. Digby Baltzell, author of *The Protestant Establishment:* "We, especially men and college graduates, are realizing that the church and synagogue are becoming places to meet rather than places of worship. It is, therefore, religious institutions and their leaders who are doing most to drive religion out of American life."[11]

Rather than the Bible being at fault for this loss of faith, it is the churches themselves. But why are church leaders being accused of 'smothering faith'? Why are the churches not building faith in God?

Clergy Undermine Faith in Bible

Foremost among the reasons for the loss of faith is the clergy's downgrading of the Bible and substituting for it conflicting human philosophies. When religious leaders teach that many of the Bible's accounts are myths, is it any wonder that loss of faith follows? Religious leaders have watered down Bible teaching with evolution, psychology and tradition. In fact, in Australia a church authority said "Anglican tradition" was replacing Scripture as doctrine in the Church of England.[12] Because they have got so far away from the Bible, many no longer look upon the clergy as men of God, as those teaching God's Word.

Some say that they have lost faith because the Bible is not modern and that the message of the churches leaves them cold. But what are the real facts? That the clergy, in order to please modern man, have "modernized" their message by psychology, by adding evolution and other stories and by discarding Bible prophecies and other Bible accounts they consider 'myths.' It is this "modernized" message that leaves the people cold! It has no spiritual strength, no healthful teaching to build faith; it is "stones instead of bread."

This very situation was foretold in a prophecy contained in the Bible at 2 Timothy 4:3, 4: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories."

This prophecy foretold that religious leaders would turn people away from the healthful teachings of the Bible, to 'false stories,' to tickle people's ears with soothing words. The ear-tickling of modern religious teaching cannot build up faith, for it is not firmly based on the Bible.

Moreover, the clergy have not applied Bible knowledge themselves; as a result they are often not an example of morality; and they do not firmly insist on strict morality by their parishioners. Yet the blame for loss of faith does not lie entirely at the doorstep of the clergy, for the laity have wanted it this way.

Parishioners Share Blame

Bible prophecy indeed foretold that the time would come when the masses "will not put up with the healthful teaching." This is according to their "own desires." Why do they desire to disregard the Bible? Because the Bible interferes with their own selfish desires and because it condemns their pride, their materialism, their fornication and adultery and other works of the flesh. If they professed to follow the Bible, they would be condemning themselves, for the Bible condemns what they are doing.—Gal. 5:19-21.

Furthermore, the great Prophet, Jesus Christ, pointing forward to the "last days," foretold: "Because of the increasing of lawlessness the love of the greater number will cool off." (Matt. 24:12) Note that "the love of the greater number" of those professing love for God will cool off. Millions of professed Christians have shown increased lawlessness and lovelessness, along with the fading of their faith.

The result is, as the Bible foretold for the "last days," men have turned bitter and cold and many have only "a form of godly devotion but proving false to its power." (2 Tim. 3:1-5) In other words, their religion proves to be powerless as far as bringing forth true Christian fruitage. Many even profess a "form of godly devotion," yet, as foretold for the "last days," they ridicule the evidence. This also is "according to their own desires." —2 Pet. 3:3, 4; Matt. 24:3.

Because the people in general have wanted it this way, the laity share with the clergy in this loss of faith. They have been turned all too willingly from the Bible to worldly thinking and ways.

Worldliness of Churches and Parishioners

Small wonder that many have lost faith and even turned atheistic! For both clergy and parishioners have become as much a part of this world as its politics and wars are; and this has repelled many. Did not Jesus Christ say of his true followers: "They are no part of the world, just as I am no part of the world"? Yes, he did! (John 17:16) But today church members do not stand out morally or spiritually in a community. They are like everybody else, because they have gone worldly. The Houston *Post* of June 1, 1965, for example, reported on a scholar's analysis of more than a thousand pages of reports by religious leaders:

"Southern Baptists were told that their denomination was in a state of decay. . . . The giant 10.6-million member denomination, along with the United States, were compared to ancient Greece, the Roman Empire and Sodom and Gomorrah by a seminary scholar, Dr. William Walter Adams of New Orleans. . . . He said that secularism, worldliness and the loss of Christian conviction have caused decay among Baptists."

Observe that this seminary scholar speaks of "worldliness and the loss of Christian conviction." They go together, for worldliness leads to loss of faith, even to enmity with Almighty God. (Jas. 4:4) The worldly churches and their members could not have God's blessing, for His own Word requires of true Christians that they be "without spot from the world."—Jas. 1:27.

But the clergy and their adherents have spotted themselves all over by worldly thinking and by getting embroiled in political issues of the day, even in the bloodiest wars of history. Concerning World War I, one magazine report said:

"This war was incubated in the heart of what used to be called Christendom, among peoples with the longest history of orga-

nized Christian faith . . . the armies of 1914 were composed of Catholics, Protestants and Jews in roughly equal numbers on both sides. Equally acclaimed, or disregarded, on both sides were the teachings of the Hebrew prophets and of Christ Himself. Disdain of religious precepts, it is noted, became even more pronounced in the second [world] war. . . . The result, as seen by historians with a world perspective, has been a pronounced weakening in the fiber of religious faith."[13]

Yes, as candid historians see it: The clergy and their parishioners have made themselves a part of this faithless world, its politics, its wars, Catholic killing Catholic, Protestant killing Protestant, and so forth. How could such worldliness result in anything but a colossal loss of faith? Those who read the Bible can see for themselves that the clergy and the church members are ignoring the teachings of Jesus Christ. They cannot help but lose faith in such worldly religion, which is so unlike Jesus Christ and the early Christians, who were "no part of the world."—John 17:16.

Flee Worldly Churches, Worldly Thinking

So before our eyes are the very conditions foretold in the Bible for the "last days" as evidence that we are in "the conclusion of the system of things." We see the man-pleasing clergy, the laity that desire to have their ears tickled and who profess only "a form of godly devotion" and who prefer to close their mind to the evidence of the "last days." We see the foretold increasing of lawlessness and of lovelessness among mankind. Yes, all this is foretold by God!

The Bible also tells us what course to take: Break free from the worldly religious systems that are so much a "part of the world." For how can you remain with such organizations that have turned worldly and expect to have faith, since you would be ignoring the very teachings of the Lord Jesus Christ? Turn away, then, from what the Bible symbolically calls "Babylon the Great," the world empire of false religion. Flee out of it, in obedience to the Bible's command: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." —Rev. 18:4.

Specially urgent is it that you flee worldly religion now before Bible prophecy concerning the destruction of false religion is fulfilled. The Bible foretells how the political powers will turn against "Babylon the Great," destroying it utterly. Already we can see evidence of antireligious elements at work in parts of the world. So before God causes this prophecy to be fulfilled, flee "Babylon the Great"!—Rev. 17:5, 16, 17.

World conditions, including the loss of faith, indeed prove we are in the "last days." So flee from both the worldly churches and worldly thinking and its materialism. But do more. Turn to God and to his Word, the Holy Bible, the only Book that can give you "faith to the preserving alive of the soul."—Heb. 10:39.

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6 *Time*, December 25, 1964.
7 New York *Times*, November 20, 1961.
8 *Mit einander für einander beten (Praying with and for One Another)*, dealing with week of prayer from November 17 to November 20, 1963.
9 *Kristeligt Dagblad* (a Copenhagen religious daily), September 26, 1963.
10 *Time*, May 8, 1964.
11 Detroit *Free Press*, April 18, 1965.
12 *The Australian Church Record*, December 6, 1963.
13 *Nation's Business*, August 1964.

How We Know The Bible Is God's Word

AS WE have seen from the previous articles, it is in the Bible that answers can be found for the distressing problems that face us in this twentieth century. But how do we know that the Bible is *God's* Word? How can we be certain that it is not simply good human philosophy but that it actually contains *divinely inspired* counsel and instruction for guiding us through these perilous times?

There are a number of features about the Bible that give us solid reasons for knowing that it is God's Word. First of all, there is the Bible's remarkable harmony. Even though its sixty-six books were written over a period of about 1,600 years by some forty different writers, the Bible follows a harmonious theme in progressively revealing the purposes of its Author, Jehovah God. This is especially remarkable in view of the fact that these writers came from many different walks of life —some being shepherds, others fishermen and still others priests and kings—and they lived under the influence of differing forms of human government. When one observes how conflicting and contradictory are the writings of uninspired men, even those living at the same time and in the same land, the marvelous harmony of the Bible stands out as strong evidence that the Bible is not a compilation of merely human philosophy but that it truly is God's Word.

Another powerful indication that this Book is of more than human origination is its honesty and candor. Unlike secular histories that often are colored to make a ruler look good, the Bible frankly and honestly discloses the mistakes made by rulers and other prominent persons who had God's favor. What secular leader would record his own shortcomings for all to read? Yet Moses did, and neither did he spare his close relatives by overlooking their sins. (Num. 20:7-13; 12:1-15; Deut. 3:23-27) King David's adultery with Bath-sheba and Peter's denial of Christ are also straightforwardly presented in the Bible. Such honesty in relating events certainly speaks well of the Bible.

Historical Accuracy

But in addition to its internal harmony and honesty, the Bible's historical accuracy also stamps it as authoritative. Recently a man of science pointed up the folly of calling the Bible book of Genesis "myth." He said that, as a result of modern archaeological discoveries, "convincing arguments can be advanced for believing that Genesis is based on accurately reported fact and is no myth."*

The same can be said regarding all the Bible. Secular history, for instance, long had no record of the people known as the Hittites, yet the Bible spoke about them. In this regard, what has archaeology discovered? An authority explains: "One of the striking confirmations of Bible history to come from the science of archaeology is the 'recovery' of the Hittite peoples and

* Dr. T. R. Griffiths, in September 1962 issue of *Discovery*, an English scientific publication.

their empires. Here is a people whose name appears again and again in the Old Testament, but who in secular history had been completely forgotten and whose very existence was considered to be extremely doubtful."*

Various kings mentioned in the Bible were also, at one time, considered mythical, such as Chedorlaomer, Belshazzar and Sargon. But this is no longer so. Discoveries have supported Chedorlaomer's existence.† Excavations have turned up Babylonian records that show that Belshazzar was second in the kingdom, ruling whenever his father, Nabonidus, was elsewhere.‡ And archaeological findings have made Sargon one of the best-known Assyrian monarchs.§

Little wonder that many comments have been made by archaeologists as to the Bible's historical accuracy! The prominent archaeologist Nelson Glueck, after many years of exploration of the Holy Land, said: "Scores of archaeological findings have been made which confirm in clear outline or in exact detail historical statements in the Bible."□ Yes, the Bible is now recognized as being historically true, but it is far more than a book of accurate history.

Scientifically True

The Bible is also scientifically true. When touching on matters of science, the Bible does not parrot the wrong views that prevailed among the nations at the time it was written. At a time when it was commonly believed that the god Atlas or some other powerful underpinning was holding up the earth, the Bible revealed the scientific truth that the earth has no tangible means of support. Over 3,400 years ago it said: God "is stretching out the north over the empty place, *hanging the earth upon nothing.*"—Job 26:7.

Further, a thousand years before the Common Era the Bible revealed the existence of the cycle in which water from all the rivers flows into the sea, from where it is lifted by the sun's rays in the form of water vapor, carried by clouds over the land and deposited as rain, and finally flows back to the sea again. The Bible explained this presently understood cycle: "All the winter torrents are going forth to the sea, yet the sea itself is not full. To the place where the winter torrents are going forth, there they are returning so as to go forth." —Eccl. 1:7.

These are only a few of the many scientific truths found in the Bible although it was written at a time when peoples were filled with superstitions. It is not surprising, then, that scientist Sir Isaac Newton once said: "No sciences are better attested than the religion of the Bible." Even in this atomic age the Bible is still in harmony with proved facts of science, because it was inspired by the One who created the very things studied by men of science.

Its Superior Principles

Another convincing evidence that the Bible is the Word of God is its superior principles. They are the finest known to man. Instead of selfishness, the Bible teaches generosity; instead of hatred, it teaches love, even love for enemies; instead of unrelenting harshness, it teaches compassion, mercy and forgiveness. Reflect on the principles found in Jesus' famous sermon on the mount, including his positive command: "Just as you want men to do to you, do the same way to them." (Luke 6:31) Abraham Lincoln said that this Bible ser-

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* *Prophets, Idols and Diggers* by John Elder.
† *Rivers in the Desert* (New York; 1960), Nelson Glueck, pp. 72-74.
‡ *Nabonidus and Belshazzar* by Raymond P. Dougherty.
§ *Archaeology of the Old Testament* by W. F. Albright (1954), pp. 16, 17.
□ *Rivers in the Desert*, Glueck, p. 31.

mon "contained the essence of all law and justice"!

Many noted men have commented similarly on the superiority of Bible principles. One English jurist, Jeremy Bentham, observed: "All the massive bulk of our English and American law may be reduced to a very few grand principles underlying the whole and which were enunciated by Moses."*

Because of its superior principles, the Bible has power to transform the lives of men for righteousness. Early Christians, who put Bible principles to work in their lives, stood out because of their moral uprightness. The second-century Christian writer Tertullian compared the conduct of Christians with that of the non-Christian Romans, saying:

> "When Christians are brought before you on the mere ground of their name, is there ever found among them an ill-doer of the sort? It is always with [you non-Christians] the prison is steaming, the mines are sighing, the wild beasts are fed: it is from you the exhibitors of gladiatorial shows always get their herds of criminals to feed up for the occasion. You find no Christian there, except simply as being such."†

Yes, the Bible's superior principles make better people, as noted by an early American president, Thomas Jefferson, who said: "I have always said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, better husbands. . . . The Bible makes the best people in the world."

Only Jehovah God could originate such superior principles that change lives. The Bible's having such life-transforming principles marks it as unique, as the Word of God!

Fulfilled Prophecies

But the most striking of all features of the Bible that show it to be God's inspired Word is the remarkable fulfillment of its prophecies. The Bible consistently has prophesied events in minute detail hundreds of years in advance, and they have come to pass exactly as foretold!

For example, 200 years in advance the prophet Isaiah was inspired to foretell the fall of the ancient world power Babylon, and even to give such details as the personal name of its conqueror and that the city's two-leaved doors would be left open. (Isa. 45:1) And just as foretold, the Persian King Cyrus did lead the Medes and Persians in the conquest of Babylon, and the two-leaved doors along the Euphrates waterfront were left open. What remarkable fulfillment!

However, just as remarkable is another prophecy given by Jehovah through his prophet Daniel foretelling the rise of the Medo-Persian Empire, its conquests and, finally, its defeat by the ascending Grecian world power. It was foretold that after completing his conquests the world-conquering Grecian king would be "broken," and, in time, "four kingdoms from his nation [would] stand up, but not with his power."—Dan. 8:3-8, 20-22.

Was this prediction accurate? Did Greece under the command of its mighty king Alexander the Great conquer Medo-Persia? Any student of history knows that it did. And, following the death of Alexander, was the Grecian Empire divided into four lesser kingdoms? The historian Charles Rollin notes: "These prophecies of Daniel were fully accomplished by this last partition of Alexander's empire. . . . These four kings are, Ptolemy, Seleucus, Cassander, and Lysimachus." Rollin was moved to ask: "Can any one possibly ascribe to chance, or human foresight, so many circumstantial predictions, which, at the time of their being denounced, were so remote from probability; and may we not

* *Biblical Law* by H. B. Clark (1944), p. 48.
† "Apology" by Tertullian, *The Ante-Nicene Fathers*, edited by A. Roberts (1957), Vol. III, p. 50.

evidently discover in them the character and traces of the Divinity?"*

No man could possibly look into the future and so accurately foretell coming events. The Bible, however, abounds with such fulfilled prophecies,† proving beyond question that it is indeed the Word of God!

Present World Conditions Foretold

Certain Bible prophecies even pointed forward to "the last days" or "the conclusion of the system of things" and described in detail conditions that would exist then and what they would mean. In previous articles we have already noted that "critical times hard to deal with" were foretold, when people would be "lovers of money, . . . disobedient to parents, . . . without self-control, fierce, without love of goodness," and so forth. But God's great Prophet, Jesus Christ, also foretold that "nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in one place after another pestilences and food shortages."—2 Tim. 3:1-5; Matt. 24:3; Luke 21:10, 11.

Can there be any doubt that we are now living in the era of unprecedented troubles of which God's inspired Son and his apostle spoke? Has any other generation experienced 'nation rising against nation and kingdom against kingdom' in global war? Only since 1914 C.E. has this taken place, as New York *Times* military editor Hanson Baldwin explains: "World War I ushered in the century of Total War, of—in the first full sense of the term—global war."‡

In addition to total war, the Bible also foretold "great earthquakes," and these, as we have seen, have unquestionably marked our time. Pestilences or disease epidemics, too, have occurred "in one place after another." Food shortages also have plagued much of the world ever since World War I. The present fulfillment of Bible prophecies concerning the "last days" has made ours an unparalleled generation in the history of man.

But the Bible does not leave its readers in a quandary as to what these unprecedented world conditions mean. Jesus Christ explained that they mean we are fast approaching a destruction of all wickedness comparable to that of the global flood in Noah's day. (Matt. 24:36-39) In the Bible that destruction is identified by the term Armageddon, "the war of the great day of God the Almighty." (Rev. 16:14-16) This righteous war of God will very soon now, yes, within this generation, cleanse the earth and make it a decent place in which to live for all those who love God.

What other book thousands of years in advance foresaw the present world conditions and explained their meaning? Not one aside from the Bible! How confident we can be that "all Scripture is inspired of God and beneficial"! (2 Tim. 3:16) Therefore, do not let God's inspired Word sit on a bookshelf in your home unused. Go to it for counsel and guidance. Let it shape your life, influence your daily activity, govern your decisions and mold your outlook on the future.

It is the keen desire of Jehovah's witnesses to help you to gain faith in the Bible as God's Word and to benefit from its wise guidance in these critical times. They will be pleased to conduct a regular Bible study with you in your own home free of charge. Write the publishers of *Awake!* or get in touch with Jehovah's witnesses at their Kingdom Hall in your locality. Avail yourself of this invitation to become better acquainted with the only Book that can guide your steps safely through these perilous times.

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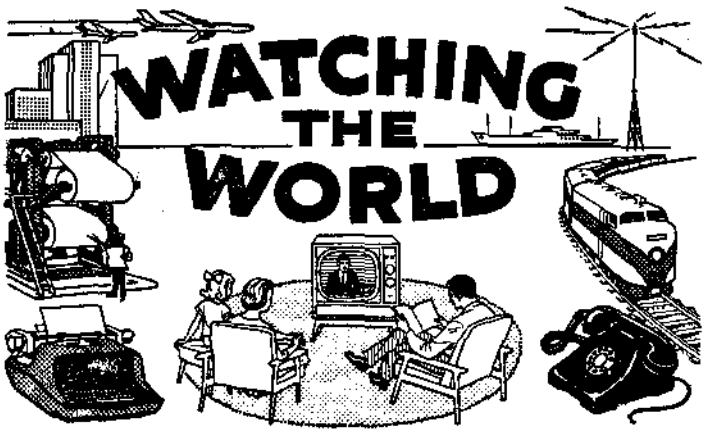
* Charles Rollin's *Ancient History*, Vol. III, p. 503.

† For more examples of fulfilled prophecies, see the book "*All Scripture Is Inspired of God and Beneficial*," pp. 343-346.

‡ *World War I* (1962), Hanson W. Baldwin, p. 1.



Draft Atom Pact

◈ Geneva, Switzerland, the home of many international conferences, is host of the 17-nation disarmament conference. On August 17 the United States unveiled its draft treaty to prevent the spread of nuclear weapons. This draft was hailed in Washington as an "important step forward." Considerable public fanfare was used to draw attention to the plan. However, in Geneva reactions were somewhat different. The Russians said that the draft was not worth discussing. So the flaring buildup ended in another stalemate, not unexpected. Just eleven days before this, in Hiroshima, Japan, 30,000 Japanese, calling to mind the destruction of 70,000 lives there just twenty years ago, had expressed their hope that atomic warfare would never be used again. Yet the availability of nuclear weapons constantly increases.

Chilean Disaster

◈ Before recovering completely from the earthquake disaster in March of this year, Chile, in August, again suffered heavily at the hands of the elements, this time from freak wind and heavy rainstorms, the worst in forty years. The effects are estimated to be even worse than those left by the quake. Early estimates showed that 10,000 families had suffered loss or damage to homes and to their household goods. Twenty-two of Chile's twenty-five provinces have been declared officially disaster zones. At least thirty-five persons died as direct results of the storms, including five skiers who perished when a snowslide destroyed the building where they were sleeping, and three children who were killed when the roof blew off their recently built school. Others were smothered in the ruins of their adobe homes when the walls were weakened by the heavy rains. Most of the main roads and railway lines were cut with washouts and damaged bridges. About two hundred small fishing boats were smashed. Damages are put at millions of dollars.

Violence Erupts

◈ The nation had held its breath as the summer wore on. Then in Los Angeles a Negro was arrested for drunken driving. A mob formed. A shaky peace was shattered. Violence erupted and rioting spread throughout Los Angeles and southern California. The police were not able to control the rioters, estimated to number 6,000 to 7,000. The rioters roamed the streets, burning, looting and shooting over a wide area. Then National Guard units were rushed in. Five days later it all ended. The estimated cost in damages, $200,000,000, and 34 dead. The Federal government allocated $1,770,000 to help rebuild the area. The number of persons arrested reached more than 3,800.

The spark that flashed in Los Angeles soon spread to Chicago, Illinois, and to Springfield, Massachusetts.

The American Farmer

◈ It has been a long time since the American farmer has had it so good, say the statisticians. Excellent crops and higher prices for cattle are helping them to put money in the bank. Based on the year to date, Agriculture Department economists estimate the farm income for the full year as follows: Gross farm income from all sources will be $43,-300,000,000, highest on record. Net farm income after paying expenses is expected to be $13,-500,000,000, the highest since 1953; and net income per farm, $4,000, also the highest on record. However, when one considers the high cost of farm machinery and the long labor hours, the $4,000 figure proves that the farmers are not rolling in wealth. Furthermore, not all have prospered equally.

Wheat for Russia

◈ Canadian wheat growers are reaping a bonanza. The portion of the 1965 wheat crop sold to Russia by Canada now runs to nearly 222,000,000 bushels. The grain sales to the Soviet Union will bring more than $400,000,000 to Canadians. Also, from this year's crop, Canada has sold 79,000,000 bushels of wheat to Red China.

Disrespect for Law

◈ Lewis F. Powell, Jr., 57-year-old outgoing president of the American Bar Association (ABA), recently called crime America's No. 1 domestic problem. On August 9 he listed three symptoms of "deteriorating law and order": (1) The willful violation of laws and

court decisions, sometimes by officials sworn to uphold them. (2) The doctrine that only "just" laws need to be obeyed and that every man is free to determine what is "just." (3) The growing use of coercion in the form of demonstrations, sit-ins and street mobs and the using of these methods to enforce political views. Powell suggested that disrespect for law and order could be created by some demonstrations and sit-ins. "An ordered society cannot exist if every man may determine which laws he will obey, and if techniques of coercion supplant due process," he said.

Voting Rights

◈ On August 6, in the very room where one hundred and four years ago Abraham Lincoln signed a bill freeing slaves in America, President Johnson signed the Voting Rights Act of 1965. This law is to guarantee the Negro the right to vote. The law has plenty of muscle in it. It is equipped to check into discriminatory practices, abolish poll taxes and suspend literacy tests as a prerequisite to voting. It was, ironically, the week in which Negroes in Los Angeles, Chicago and Springfield rioted.

Singapore's Future

◈ Some years ago fears were expressed that Singapore, the last great British naval base in the Far East, might go Communist. Suddenly, on August 9, a two-front crisis erupted in southeast Asia. Singapore seceded from Malaysia and became an independent island nation. Fear swept quickly through all the noncommunist areas in southeast Asia. Singapore declared its neutrality. Singapore now has become a nation-city, with no hinterland. Her reason for breaking with Malaysia was mainly one of survival. The city exists on trade. Trade means life or death to her. To live, it must have unlimited access to nearby markets, which means trading with the Asian mainland and Indonesia.

Masai Durability

◈ In Kenya, Africa, the Masai tribe of about 150,000 were visited by a team of researchers in July. This team was attempting to discover why the Masai never seem to get heart trouble in spite of a diet high in cholesterol. These African herdsmen walk sometimes fifty or sixty miles a day without noticeable strain. Professor George Mann of Vanderbilt University brought with him a treadmill in an attempt to evaluate the fitness of the Masai. A healthy U.S. college boy would last about 14 minutes on the treadmill before dropping off limp, exhausted and gasping for breath. An American record was 27 minutes. Some 39 Masai warriors were persuaded to get on the treadmill. Some of these were youths only 12 or 13 years old, others were old men. Two of the Masai walked the treadmill right off its maximum scale of 30 minutes and 30-degree elevation. The group averaged 23 minutes on the treadmill. None sat down after their performance, but stood waiting another turn. Their pulse did rise, but not their respiratory rates. For some curious reason these men were not breathing hard. Perhaps their way of life, free from the tensions and pressures of industrial civilization, accounts for the findings.

Rationing Grain

◈ India's chronic food shortage forced her, on August 6, to impose food rationing on her city dwellers. Men, women and children in urban areas were limited to 12 ounces of wheat or rice a day. The national average consumption of food grain had been about 14.4 ounces a day. On August 19 mobs in Kolhapur looted grain shops. Six persons were killed when the police opened fire on the looters.

Fighting Violent Crime

◈ Serious crimes increased by 13 percent in America last year. In the heart of the nation's capital, Washington, D.C., the growing army of criminals was creating great concern. On July 23 at four o'clock in the afternoon a woman employee was attacked in the Department of State's new building, which is located about five blocks from the White House, the president's home. Reported attempts at rape, thefts of handbags and other personal belongings are many. On August 4 the State Department added guards in its main building to prevent sexual attacks on women in offices, halls, stairways and elevators. On August 9 the State Department shut off free public access to visitors. Now any visitor must have approved credentials or be on a conducted tour. The passport division advised its employees to stand near the alarm button when riding in the self-service elevators, to work in pairs and to take other precautions.

Alcohol and Accidents

◈ Alcoholic beverage revenues accruing to the American government in the fiscal year ending June 30 may exceed $3,500,000,000. Automobile accident costs attributable to the use of alcoholic beverages in the same twelve months totaled $4,000,000,000, or more than the alcoholic beverage tax income. According to the U.S. National Safety Council, alcohol is involved in as many as half of automobile accidents, the costs of which add up to $8,100,000,000.

Behind Prostitution

◈ Some people are inclined to coddle the prostitute and excuse her ways, believing her to be a person pressed into this despicable life against her wishes. However, a prize-win-

ning study, reported in the *Globe and Mail* for July 5, revealed that Montreal prostitutes are in the business because they want the cash it brings them—$300 to $500 a week—and an easy life. Twenty prostitutes, whose ages ran from 20 to 27, cooperated on the study. The prostitutes regarded their occupation as essential to society and all admitted stealing from clients. Factors common in each prostitute's background was a low educational level; of the twenty, nineteen came from broken or divided homes, all lived as children in crowded houses in decrepit conditions; insecurity and misery dominated their lives.

Still Defusing Bombs

◈ Twenty years after World War II bomb disposal units are still called out almost daily to dispose of bombs or weapons found as a result of the last world war. Nearly 4,000,000 bombs, shells and other explosive charges have been rendered harmless in Bremen, Germany, since World War II ended, it was reported on August 17. The city administration further announced that 7,000,000 rounds of machine-gun and rifle ammunition and several thousand automatic weapons and pistols have been collected.

Speaks for Itself

◈ *The Auckland Star*, July 9, published the following item under the subheading "Students' Plea": "Sixty students attending the Australian National University decided at a meeting to ask the students' union to install a contraceptive vending machine in the union's building. Only one student, a girl, spoke against the motion." Integrity and virtue do not appear to be valued by the rising generation.

Serum Hepatitis

◈ Serum hepatitis, a virus infection of the liver, is often a severe disease. Recently a medical source stated that in the United States there were 86,000 cases of serum hepatitis in a year. Many more thousands of cases, no doubt, have not been reported. Serum hepatitis is one of the major hazards that can follow the transfusion of blood. Unfortunately, today, says Dr. Walter C. Alvarez, "thousands of transfusions are given, of only a pint of blood—an amount too small to do any good. All such a transfusion can do is perhaps to give the patient a serious disease."

Anger's Double Kill

◈ Forty-year-old Henry C. Fisher had a heated quarrel with his son Henry, Jr., 16, over mowing the lawn. The boy collapsed during the argument. The father, while trying to revive his son, suffered a heart attack. Heart attacks killed the irate father and his son. Was the argument worth it?

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Awake!

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Are You Ready for Marriage? PAGE 9

What Medicare Means to You PAGE 17

Beware of the Dog! PAGE 21

OCTOBER 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered* by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those *disheartened by the failures* of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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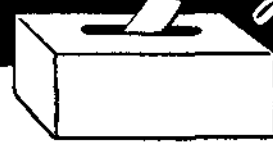
Benefit from Suggestions



HAS someone recently offered you a suggestion? Perhaps it was on how you should conduct your business, perform your work, decorate your home or improve your appearance. How did you react? Some people consider suggestions an insult, an inference that they lack ability to handle matters, or a challenge to their position. However, suggestions can abound with benefits, especially if they are given in sincerity and received by a person desirous of making improvement.

Those who rebel at suggestions often do so because they do not truly appreciate what suggestions are. They view them as implied orders given by someone who has no authority to command. But, in actuality, a suggestion can be just a proposal presented, not to command action, but, rather, to stimulate consideration. Action is left entirely up to the discretion of the hearer. So instead of being offended when someone offers a suggestion, a wise person appreciates that the offerer has enough respect for his judgment to present a suggestion and then let him decide on its value. As has been said, 'a word to the wise is sufficient.' If we are wise we will value a timely suggestion as we would gold. How true the proverb, "As apples of gold in silver carvings is a word spoken at the right time for it"! —Prov. 25:11.

While many persons appreciate that they can benefit from a sound suggestion, it is noteworthy that the benefits can be reciprocal, shared by both the person acting on the suggestion and the one offering it. The individual whose suggestion has been accepted and successfully applied receives the satisfaction of seeing his idea benefit others. Additionally, he often receives a tangible benefit. This recently has been the experience of many workers at their places of employment.

For years the 'suggestion box' served more as a source of amusement than of improvement. Why so? Well, if, out of an honest desire to improve working conditions or reduce waste, you offered two or three practical suggestions that were rejected because of your employer's pride or were never even considered, would you

have a desire to continue trying to offer beneficial suggestions? But that is what has happened in countless business establishments. Consequently, suggestions were stifled. But now wise business leaders, appreciating that their employees are in position to offer practical and profitable ideas, are trying to elicit suggestions.

In order to encourage employee suggestions, many firms have instituted suggestion systems, offering cash awards to employees based on the expected savings for the company that result from their applied suggestions. It has been estimated that in 1960 United States companies paid $20,000,000 for such recommendations. One firm that makes electronic computers had a problem with the wheels on its tape recorders slipping. An employee suggested that a small metal shim be added when the equipment was manufactured. What was the result? The company substantially reduced maintenance and repair costs. How about the employee? He received $32,000 for the suggestion! At another firm a woman saw that the drive belt on her machine frayed rapidly and became unsightly. Motivated by her feminine sense of tidiness, she put some nail polish on the edges of the belt. Other employees convinced her that she should submit the idea as a suggestion. Outcome? The company found that the belts lasted longer if the edges were coated with lacquer. Applying the suggestion, the firm saved $43,000 the first year and paid the woman $6,000 for her idea.

However, sometimes it is necessary to overcome personal pride or imagined self-importance in order to accept suggestions. For instance, in the days of the Hebrew prophet Elisha, the chief of the Syrian army, Naaman, was a leper. A captive Israelite slave girl suggested to her mistress, Naaman's wife, that Elisha could cure Naaman of his leprosy. The suggestion was passed on to the king of Syria, and he sent Naaman to Israel. When Naaman was told in a message from the prophet to bathe seven times in the Jordan River, he became indignant, feeling that at least Elisha could have personally appeared and performed some special hand-waving to cure him instead of asking him to bathe in a river that was muddier than those in his own country. He left in a rage. But when his servants suggested that he do what Elisha said, since it was such a small thing, Naaman 'swallowed his pride,' accepted their suggestion and was healed. —2 Ki. 5:1-19.

Both of the suggestions that led to Naaman's cure were offered by his subordinates, one by his wife's slave girl and the other by his servants. Yet Naaman obtained lasting benefits by overcoming his pride and accepting from underlings suggestions that appear to have been given out of kindness and concern for a fellow human. So, if in the future someone in your employ or under your direction offers you a suggestion, consider it. Remember Naaman!

There is, though, another sphere of life that is often sprinkled with suggestions; that is the family. But sometimes persons who readily accept suggestions at their place of employment are unresponsive to suggestions offered by a family member. One reason for this is that the relationship between business associates is rather formal, and emotions are not usually involved. In contrast, the family relationship involves emotions that can make it more difficult to accept suggestions. Family members may be quite sensitive about their position or duties in the home and so be reluctant to accept suggestions from another member of the family, even though they love that person. But the very fact that the one offering a suggestion is

a person they love should make it easier to accept the idea and benefit from it.

For example, a husband is in position to give helpful suggestions to his wife that can result in increased happiness for the entire family. He might learn from talking with her that one of the reasons she is often tired is that she duplicates work, such as going shopping every day. Applying some of the efficient methods he uses at work, he may suggest that she try to do all her shopping in just one or two visits to the market a week. Will she be offended and feel that he is trying to dominate her every movement, or will she appreciate the suggestion and try to apply it as circumstances allow? Application of the suggestion could benefit the wife with more energy for other pursuits, and the husband with a more refreshed and energetic wife.

ARTICLES IN THE NEXT ISSUE

- How Reliable Are the Theories of Men?
- Tropical Trademark Proves Its Worth.
- In Defiance of the Law.
- Finding a Doctor Who Would Respect Their Beliefs.
- The Night Raiders.

Other suggestions for the wife could come even from the children. She might mentally take note of the gusto with which they eat a certain meal and wisely decide to prepare it again in the future. Or she could ask the family for suggestions as to what they would like to eat the coming week. Applying their ideas, when possible, will benefit the wife with a more contented family and will ease her chore of trying to prepare an appetizing menu.

Looking at the other side of the picture, a wife also could give suggestions to her husband. But when doing so she should remember that the Bible shows that she is to be in subjection to him. (Eph. 5:22, 23) Thus, if she felt that her husband was becoming overweight, she should not proceed to give him orders as to what to do, but she could prepare meals that would assist him to lose weight and, possibly, could make a tactful comment about her reason for doing so. If she did this lovingly, her husband might appreciate the suggestion and improve his health by cooperating. Or a wife might observe a hazard in the home, such as a torn carpet on the stairs, but not be able to repair it herself. If she tactfully mentioned to her husband the need for having it fixed, and if he acted on her suggestion, a severe accident might be averted.

In order to encourage suggestions the father could arrange for the entire family to share in a discussion of general family matters. While he, as the head of the household, must make the final decision on many issues, by considering suggestions from his wife and children, he would be prepared to make decisions that would bring the greatest happiness and benefit to his family. In this way the family will be drawn together as a single operating unit instead of each person considering just his own interests. And think what a fine example it will set for the children in being open-minded and reasonable. Yes, the benefits will be many from such suggestions.

Are you looking for beneficial suggestions? To find them, why not directly ask for them, be observant of other people's actions and comments, note ideas found in everyday reading and adopt methods that have proved successful to other persons? You will have to be alert and willing to make adjustments in your thinking and actions, but rest assured that you can enjoy increased happiness and success if you will benefit from suggestions.

Obedience is better than a sacrifice

Why does the Holy Bible make this point? How does it apply to you?

NO MATTER what a person does to compensate for disobedience, it would have been better if he had obeyed and done what is right, isn't that so? It certainly is true of the obligations of children toward their parents, and it is true of mankind toward God the Creator.

Of course, there are times when children think that they know better than their parents; so they ignore their instructions, perhaps convincing themselves that what they are doing is better. And there are times when individuals set aside the Word of God, ignoring what it has to say, reasoning that what they are doing may result in even greater good. But, really, do youngsters know better than their parents, and do any of us have wisdom that is greater than God's?

This point was emphasized to King Saul of Israel, who was commanded by God to execute the Amalekites and to devote to destruction all their animals. But King Saul spared the choicest of the animals, intending to sacrifice them to God—a sacrifice Jehovah had not commanded. King Saul then sought to justify his disobedience on the basis that the spared animals were "for the purpose of sacrificing to Jehovah." Reproving him, the prophet Samuel said: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! To obey is better than a sacrifice, to pay attention than the fat of rams."—1 Sam. 15:15, 22.

Jehovah God is not one to let himself be bribed by sacrifices, so that one could willfully neglect God's other requirements. Otherwise, God might become party to all sorts of wickedness and violence.

A Case in Point—The Crusades

But men professing to serve God have made that mistake, thereby becoming parties to all sorts of wickedness and violence. How so? Consider an example. When enlisting soldiers for their crusades against the Turks holding the "Holy Land" of Palestine, certain popes of Rome granted those who made the necessary sacrifices to enlist in such crusades "indulgences and temporal privileges, such as exemption from civil jurisdiction, inviolability of persons or lands, etc."* In other words, those taking part in such crusades not only were supposed to have their sins forgiven, but were freed from accountability to any human government for their actions.

What were the fruits of this policy of making sacrifices but not obeying the laws of God and of man? We are told that "seldom does history of profane wars display such scenes of intemperance and prostitution as were exhibited under the walls of Antioch" by those taking part in the First Crusade. And when these finally took Jerusalem in July 1099, they not only ruthlessly and mercilessly slaughtered 70,000 Moslems, men, women and children, but then herded all the Jews into their synagogue, which they set on fire, burning all the Jews alive. And all this by ostensible

* *The Catholic Encyclopedia*, Vol. 4, p. 543.

soldiers of Christ!—*Historian's History of the World,* Vol. 8, pp. 348, 352.

The Fourth Crusade, which was the direct result of the vehement exhortations of Pope Innocent III, never did get to Jerusalem. Instead, it spent all its fury on the Greek Catholic city of Constantinople, regarding which we are told: "The sack of the most civilized city in Christendom . . . was incredible. . . . Havoc and destruction became general. Robber barons, as well as Latin ecclesiastics, in holy orders, shared equally in taking whatever they could carry. . . . Finally the warriors of the Cross committed open rape, adultery and fornication and their violence did not even spare the maidens and virgins vowed to God."* Regarding this event, which took place in April 1204, *The Catholic Encyclopedia* tells us: "The holy relics especially excited the covetousness of the Latin [Roman Catholic] clerics."—Vol. 4, p. 304.

There were seven such crusades between the years 1096 and 1270 C.E., and concerning them a modern historian writes: "In short, the Crusades were an exhibition of unbridled, unprincipled, unrestrained savagery in the name of Christ."—*The Story of Civilization* (1931), G. E. Dorsey, p. 587.

If the enlisting in a "holy" cause, fancied or real, can justify disobedience to God's laws, then men can find justification for any crime.

A Reiterated Bible Principle

Under the Mosaic Law, provision was made for sacrifice to atone for one's sins. Other sacrifices could be offered as an expression of thanks or praise to God. But such sacrifices, to be of any worth, had to be coupled with respect for God's law. There was no provision by which a person could offer extensive sacrifices to God and so be freed from his obligation to obey the law.

For example, at the dedication of the temple of Jehovah, King Solomon offered up 22,000 cattle and 120,000 sheep, out of his appreciation and zeal for Jehovah's worship. However, this sacrifice did not relieve Solomon of obeying the first of the Ten Commandments, which states: "You must not have any other gods against my face." In his old age Solomon failed to obey this law. No matter how many sacrifices he might have offered, they could not relieve him of the obligation to obey that commandment.—Ex. 20:3; 1 Ki. 8: 62-64; 11:4-6.

Yes, indeed, a sacrifice, whether it be optional or required by God, must be coupled with an obedient heart. Fittingly, we find this principle included in the inspired proverbs: "The sacrifice of the wicked ones is something detestable to Jehovah, but the prayer of the upright ones is a pleasure to him." The wicked are merely deceiving themselves if they think that God will overlook their wickedness because of their offering sacrifices.—Prov. 15:8.

By means of one prophet after another, God kept reminding his ancient people Israel that sacrifice must be coupled with obedience. The grand prophecy of Isaiah both begins and ends enunciating this principle: "Of what benefit to me is the multitude of your sacrifices? . . . Even though you make many prayers, I am not listening; with bloodshed your very hands have become filled. . . . Learn to do good; search for justice." Jehovah God says that because "they kept on doing what was bad in my eyes, and the thing in which I took no delight they chose," he considered their "slaughtering the bull" for sacrifice as the murder of a man.—Isa. 1:11-17; 66:3, 4; Amos 5:22, 24; Jer. 6:13, 15, 20.

Pertinent also are the words of Micah: "Will Jehovah be pleased with thousands of rams, with tens of thousands of tor-

* *Crusade, Commerce and Culture* (1962), Aziz A. Atya, pp. 83, 84.

rents of oil? . . . He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" (Mic. 6:7, 8) God was not asking only for sacrifices, as if a vast number would forever satisfy him. Apart from justice, kindness and modesty on the part of the worshiper, the sacrifices were not even wanted.

It is not surprising, then, that Jehovah's greatest prophet of all, his Son Jesus Christ, repeatedly alluded to the same principle; namely, that sacrifice must be coupled with obedience. Thus, on one occasion, Jesus showed that the religious leaders of his day had made "the word of God invalid" by their tradition of making a sacrifice to God an excuse for not honoring one's father and mother.—Matt. 15: 5, 6.

Applicable to Christians

There is no gainsaying the principle that sacrifice must be coupled with obedience. It is true that Christians are not required to make animal sacrifices to God, nor are even voluntary sacrifices of animals a part of their worship; yet they do offer 'sacrifices of praise to God, that is, the fruit of lips that make public declaration to his name.' (Heb. 13:15) This is required of all who worship Jehovah God; the offering of such sacrifices is a matter of obedience.

Yet the offering of such sacrifice of praise is of no value if it is not coupled with obedience to others of God's laws. For instance, there have been some who were very active in the ministry of praise to God's name, devoting their full time to it and truly sacrificing many things to do this; but they grew lax as to their morals, as though their zeal could compensate for wrongdoing. In the end they were cut off from God's people. This also happened to some who, after suffering many years in Nazi concentration camps, were excommunicated because of sexual immorality. The apostle Paul was fully aware of this danger, as can be seen by his words: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow"; thereby making vain all his sacrifices.—1 Cor. 9:27.

Others may be moved by a generous heart to make personal sacrifice of a material nature to advance true worship. They contribute generously in a material way, and, as a result, they gain much happiness. (Acts 20:35) However, the making of such sacrifices does not relieve them of the responsibility to obey the commandments of God. For example, they must show love for their neighbor, even as they profess love for God. (1 John 5:2, 3; Jas. 2:8) So the apostle Paul explained, "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all." They must share in the preaching of the good news of God's kingdom, doing as Jesus said: "Make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." Thus, sacrifices of a material nature do not eliminate the need for obedience to these Bible commands.—1 Cor. 13: 3; Matt. 28:18-20; 24:14.

We cannot escape it. If we would not deceive ourselves, if we would have Jehovah's approval, we must make certain that our sacrifices are coupled with an obedient heart.

ARE YOU READY FOR *Marriage?*

Are you prepared to choose a suitable mate? Can you care for the responsibility that marriage brings?

"DATING was such fun, we thought that marriage would be the same," lamented a disillusioned youngster. Another acknowledged: "We married as boy and girl, but marriage required a man and woman." And a heartbroken young girl captured the tragedy of her marriage when she explained: "The trouble with my husband and me is that we didn't give ourselves time to find ourselves. We married before we had any idea what we really were or really wanted—and now we've discovered that what we want is certainly not each other."

These are typical expressions of youths who have been hurt badly in the wake of today's avalanche of teen-age marriages. The increase of these marriages has been so great that, in the United States, nearly 50 percent of the more than 1,600,000 brides in a recent year were still in their teens. A surprising number of new husbands are also teen-agers. No doubt some of these young couples have made a fine success of their marriages, but can it be said that this is the general rule? Are such young persons prepared to take on the responsibilities of courtship and marriage?

The evidence indicates that many are not. Repeatedly, investigations have found that happiness in marriage is found less often in early marriages than in later ones. One investigator, for instance, reported that the "divorce rate was six times higher in the marriages where both spouses were under 21, than in the marriages in which both spouses were 21 or over at the time of marriage."

This is certainly sobering evidence to consider if you are a teen-ager who wants to get married. It should at least cause you to pause and think the matter over.

Although it is by no means true everywhere, where you live it may be the custom for a young man or woman to choose one's own marriage mate. If so, think of the tremendous responsibility: To select a mate with whom you will live day in and day out for the rest of your life!

Prepared to Choose?

This raises the question as to whether you, as a teen-ager, are in position to choose a marriage mate for the fully developed adult that you will in time become. True, you may have a strong desire to get married, and may even feel that a particular person is the ideal one for you. But have you stopped to analyze why you believe this person will make a fine lifelong partner?

Young people often rate prospective marriage mates according to standards that have little to do with whether they will make good husbands and wives. For example, young girls are often enamored by a star athlete, a smooth dancer, or by a boy with dark curly hair and a sleek-

looking automobile. Perhaps you, too, are prone to rate a prospective mate according to values such as these. But are these the things that are really vital to a happy marriage? Is it not of much more importance that a young man have the qualities that will make him a kind, considerate husband, and a faithful provider for the family? Unfortunately, however, the emotions of young girls usually do not permit them to make such an objective assessment of prospective mates.

The same can be said of young men. Contrary to what many of them seem to think, a girl's having a pretty face and charming ways does not mean that she will be a dutiful wife, loving mother and an interesting companion. You may be satisfied with just a pretty face now, but later on you will want the qualities of a fully developed woman, including intelligence and ability to shoulder responsibility. Remember, too, with the passing of years bodies and faces change, and the glow of youth that makes some girls so lovely now does not last. So if your choice of a marriage mate is based primarily on such transitory values, the union is not likely to be a happy one.

Many marriage authorities will not hesitate to point out that the average teenager is not prepared to make such an important choice. And conditions that exist in countries where youths are allowed free rein to select their own marriage mates tend to bear out their contention.

In many parts of the world even the teen-agers themselves will readily acknowledge that they are not qualified to select a marriage mate. In fact, for centuries this important choice has largely been left up to parents. As one Indian girl explained to a well-known marriage counselor, Dr. David R. Mace: "How would we be able to judge the character of a boy we met and got friendly with? We are young and inexperienced. Our parents are older and wiser, and they aren't as easily deceived as we would be. . . . It's so important that the man I marry should be the right one. I could so easily make a mistake if I had to find him for myself."

Sex Attraction and Romance

What makes a wise selection of a marriage mate especially confusing for inexperienced youth is the powerful attraction that exists between the sexes. When young people, unfamiliar with these forces, are caught up in the clouds of romance they lose all sense of sound judgment. Young girls and boys are thus easily prone to confuse sexual passion with true love.

Further, where problems or troubles crop up, young couples who are courting often resort to hugging and kissing their way out of them. The trouble may be any one of a number of things—bad habits or mannerisms, differences in likes and dislikes, or conflicting attitudes toward religion or handling of money. But thinking that the wonderful feeling they have for each other will automatically solve such difficulties, they go ahead and get married. This no doubt explains why many teenagers, and even persons out of their teens, are so in love before marriage and so terribly unhappy afterward.

Largely responsible are the modern movies, literature and songs that glamorize romantic love, leaving the impression that it is a sufficient basis for a happy marriage. A girl whose marriage was prompted by such a wrong impression relates: "I was elected Queen of the May and crowned in a gorgeous coronation ceremony. As I stepped down from the stage after being crowned, Don met me at the foot of the stairs. He asked me for a date, and I agreed to go out with him the next week. On that date he said when he saw me being

crowned queen, he knew he loved me." The two were quickly married.

But rather than living happily ever after, the couple did not get along at all. She said: "He thought my standards foolish and called me highbrow. He really wanted nothing in life beyond a car and a good time. When he hurt me, he never apologized." The attraction that drew the two together was not genuine, unselfish love. It was sufficient for a pleasurable romance, but not for a happy marriage.

Would it not be wise, then, for you to consider whether sex attraction and romance are the primary reasons you want to marry a certain person? Is it her radiant smile, laughing eyes or beautiful form that make her irresistible to you? Or is it the way that he holds you in his arms and kisses you that makes you certain he is the one for you? If your desire for a person is based almost exclusively on sex appeal, be cautious. Do not confuse this romantic feeling with the type of love needed for a successful marriage.

Ready for Courtship?

The first question to consider, however, is whether you, as a teen-ager, are ready for courtship. In other words, are you in position to take on the responsibilities of married life with which courtship culminates? If not, is there any valid reason for going out alone with persons of the opposite sex and showing interest in them in a way that would naturally be expected to lead to marriage? Is it wise to "date" before you are old enough to get married?

Of course, if you live in communities where "dating" by even very young persons is the custom, you may see nothing wrong in it. In fact, you may accept it as the natural and proper thing to do. But simply because something is popular, and "everybody does it," does not mean it is wise. The question is: What is the fruitage of such a custom? Does early unchaperoned dating lead to honorable, successful marriage? Is it good training for youth in eventually choosing a mate?

You probably are aware that teen-agers who "date" regularly often get romantically involved and do a lot of necking and petting. What does this often lead to? You know. All too often the girl gets pregnant, and they enter a marriage for which neither is prepared. They did not plan it that way; they may have realized that fornication is wrong, but they lost control of themselves. Sociologists agree that 30 to 40 percent of the teen-age brides in the United States get married because they are pregnant, which means there are now 300,000 to 400,000 teen-age wives who were literally forced into marriage.

Even worldly authorities recognize the inadvisability of early dating. Noted the internationally known expert on marriage and family life, Dr. Margaret Mead: "Boys should probably not start courting girls until they have got their growth; until they have some sense of themselves as people; and until a girl a couple of years younger than they are is old enough to be courted." Unchaperoned dating by young teen-agers simply is not wise.

Rather than being a form of teen-age entertainment, dating and courtship are for mature people who are ready for marriage. It is a time, not for sexual experimentation, but for serious contemplation—when one makes the momentous choice of his lifelong mate. This calls for taking a good, hard, realistic look at the other person, seeing him in as many situations as possible, particularly difficult and unglamorous ones. Learn what the person is *really* like. Consult your parents. What do they think of the person? Listen to their advice, for generally they are in a much better

position to judge qualities of personality than you are.

The Responsibility Involved

But regardless of whether your parents choose for you or the decision is your own, the question still remains: Are you prepared to care for the responsibility involved? And, too, is the one you plan to marry ready?

Unfortunately young persons often have a very unrealistic view of marriage responsibilities. They simply do not know enough about what is involved when two people agree to live together. For instance, do you have a realistic view of what it costs to live? Have you paid your own bills, done your own shopping, handled insurance and taken care of other family matters? It takes training and experience to run a household. Have you had such training?

If you are a girl, you may reason that that will be your husband's responsibility. Well, then, is he qualified to handle such matters? Does he have the necessary experience, or do his parents still support him? If he has never been on his own and taken care of himself, how can you expect him to support both himself and you? Is it wise to entrust yourself into the hands of such inexperience? You will want to determine this *before* getting married.

A wife, too, has responsibilities. Are you sure you are ready to care for them? Do you know how to wash, iron, cook, clean the house, and do the many other things that are so necessary for a pleasant home? True, you may be able to heat a can of beans or put TV dinners in the oven, but can you expect your husband to be happy with a steady diet of such meals? Hardly. To care properly for washing, ironing and cleaning also takes practice and interest. For instance, you can be sure that your husband will not be pleased if he learns that you ruined his new white shirts by putting his colored socks in the same wash with them.

Inexperience can lead to much unhappiness. One young married girl recently admitted: "Like so many girls, I had never learned to cook or keep house. I didn't even know how to iron a blouse. And Ralph's mother had always done everything for him; he'd never had to pick up his bath towels or put the toothpaste away." The two were completely unequipped to handle the everyday responsibilities of married life, and the marriage failed. The same thing can so easily happen to you.

And what if you should become pregnant? Would you know how to care for yourself during pregnancy, and for the baby after it is born? Or would your feelings be those of the inexperienced teenage wife who explained: "When I first began to realize I might be pregnant, I was shocked. All I could think was, . . . I've never held a baby. How can I possibly take care of one?" This is a serious matter, for the early care of a child has a great effect on its well-being in later life. Would your husband be mature enough to meet the situation? Would you feel secure and confident in his care?

These are matters for serious consideration, because they are responsibilities that go with marriage. So if you are nearing adulthood and realize that you are not yet equipped to care for the obligations that go with it, now is the time to do something about it. Benefit from the experience that your parents have had; they will be glad to share it with you. Show yourself willing to help with the work that has to be done at home, in this way gaining the training and experience that you will need in years to come. Make the best use of your opportunities now, so that, when you are ready to choose a marriage mate, you will be equipped to contribute your share to a happy home.

WHAT WOULD WE DO WITHOUT THE Foehn?

BY "AWAKE!" CORRESPONDENT IN SWITZERLAND

"OH, MY poor head!" "I'm all edgy today!" "There's such a pressure in the air that I can hardly breathe!" "What's the matter—I keep making mistakes!" "I know—it must be the foehn!" Someone will look knowingly up into the sky and respond, "Yes, there's a foehn in the making." With a sigh of relief all the aches, pains, human inadequacies, tempers and tensions are piled on that old scapegoat as he fills his nostrils, gathers force and blows his way down the valleys of Switzerland. Then we stop and think, "What would we do without the foehn to blame for everything?"

To hear us, you might think that Switzerland has a monopoly on the foehn, but not so. Our Austrian neighbors of the Tyrol region share the Alpine foehn with us. Going westward around the globe, we observe that the mountainous terrain of Greenland helps to create winds also called the foehn. Farther to the west, the plains east of the Rocky Mountains in Canada and the United States experience an impressive manifestation of winds similar to the foehn, but there they are called the chinook. Nevertheless, whether they are encountered in Switzerland, Greenland or Canada, these winds are a phenomenon to remember.

What Is the Foehn?

It is a warm, dry wind that pours down one side of a mountain range—in our case the Swiss Alps. In the past it was erroneously thought that the heated air of the Alpine foehn came from the hot Sahara desert, across the Mediterranean Sea, up the Italian side of the Alps, and down into our peaceful Swiss valleys. But with increased scientific understanding of meteorology, study of the atmosphere, and the establishment of weather stations in the Alps, much more is now known about the how's and why's of our strange, windy companion, the foehn.

What are those how's and why's? They involve answers to such questions as, How is it that the coming of the foehn can change the weather from below-zero winter to balmy spring in just twenty-four hours? Why are headaches and discomfort so common when the foehn is here? Why do the mountains appear so picturesquely bright and near on those days? You can answer those questions with just an outline knowledge of the mechanics of the unusual foehn.

The buildup comes when the atmospheric pressure is low on the northern side of the Alps and high in the southern region around Italy. The warm, moist air south of the moutains slowly begins to move, creating winds heading toward the low-pressure zone on the other side of the Alps. When they reach the mountains, they are forced to rise, billowing up the ridges and

peaks. The moisture condenses over the cooler land of the mountains, and beautiful, lens-shaped clouds are formed. Much of the moisture falls as rain and snow on the Italian side of the mountains. The condensation further warms the moving air. As it descends the northern side of the Alps, the air is additionally heated by compression and flows down the valleys as a mild, arid wind.

The spring foehn brings rain and sometimes floods to the plains of the Po River in Italy and thawing and evaporation to the snow-covered slopes of Switzerland. To some persons it is a terrifying enemy, but to many others it is a magnificent friend.

Why Is It Dreaded?

You might say, though, "There are winds everywhere. Who has not heard of the trade winds, the oppressive sirocco winds of Sicily and southern Italy, and many others? Why, certain parts of the earth endure hurricanes and cyclones!" Yes, that is all true, but the reputation of the foehn is such that many people consider it second to none in the category of eccentric weather.

Those who have never experienced the foehn should not imagine it as just a warm, gentle breeze. Often it is that, but at other times the winds plunge down from the ridges with gale force. At one weather station in Greenland the wind-recording device vanished when the gusts of a foehn wind topped 125 miles an hour. But the speed of the wind continued to increase until the whole weather station was vibrating like a tuning fork in a steady wind estimated at 170 miles an hour. Here in Switzerland the foehn does not attack us with such ferocity, but its force is still something with which to reckon. The roofs of many of the cabins and stables in the mountains have to be weighted down with several rocks that could weigh 70 kg (about 150 pounds) each or more. Even at that, some of the structures come crashing down under the pounding gusts of the foehn. Often trees are uprooted or snapped off with ease by the blasts of wind.

When the warm winds pass over the peaks that are heavily laden with winter snow, quickly the crisp, strong snowfields are converted into weak masses of wet snow. Then begin the dangerous avalanches and slides, transporting tremendous quantities of snow to the lower slopes and sometimes bringing destruction and death. Mountaineers and skiers are warned to keep to the foehn-free areas or to the higher altitudes. So the foehn is not welcomed by those engaged in winter sports.

For many persons down in the cities the worst thing about the foehn is its effect upon the body. The wind is prevalent from March to May and again in the fall in October and November, though it varies from year to year. When it quickly follows a cold winter season, the sudden rise in temperature and increase in atmospheric pressure bring apathy, exhaustion, dizziness and headaches to some people. In Montana, in the United States, this type of wind once raised the temperature 34° F. within seven minutes. The rapid change produces a physical and emotional strain as the body struggles to adapt to the new weather. Then many will say, "It must be the foehn," and start to reach for the headache pills. Even members of the animal kingdom are aware when a foehn is brewing. Bees and other insects demonstrate increased irritability, and cows become restless.

Irritation or Blessings?

Let us take time, though, to consider the foehn fairly. Many of the very things about it that cause irritation to some persons are

counted by others to be blessings. Numerous individuals are thankful for the foehn and look forward with anticipation to its coming. But why?

The snow-melting effect that is a cause of grief to the skier is a source of joy to the Swiss farmer. In March and April, after the heavy snowfalls of winter, the advent of the foehn brings a tremendous change. The warm, dry winds that thirstily lap at the snow have received the name *Schneefresser* (snow devourer). Life begins to stir mightily. Where only yesterday, it seems, there was an ocean of snow, today there is a gorgeous field of alpine crocuses. The foehn treats the farmers impartially, clearing the snow from the fields on the shady side of the mountains at the same time that it cleans those on the sunny side. Thanks to the foehn, the tilling can begin early in the year. Because a foot or more of snow can disappear in a few hours under the warm breath of the chinook wind, ranchers in Alberta, Canada, can graze their cattle in winter areas, where it would be impossible were it not for the foehn-type winds.

The Swiss husbandman welcomes the fall foehn that will aid his grapes to ripen. He even calls it the *Traubenkocher* (grape cooker). In the 'foehn oasis,' vineyards can be planted at heights that would be out of the question in areas without the helpful foehn. The warm, dry weather of the foehn produces grapes of superior quality, and naturally the resulting wine is vastly improved. Corn or maize can be cultivated and brought to harvest in northern Alpine valleys of Austria with the aid of the warm foehn. The chestnut trees, a speciality of Ticino to the south, thrive on the 'foehn-oasis' slopes of Lake Lucerne, growing at altitudes not achieved in surrounding territory lacking the foehn. Yes, the people of these Alpine valleys have good reason to ask, "What would we do without the foehn?"

Even the wind itself brings benefits to the people of Switzerland. Just prior to the coming of the foehn, atmospheric pressure may keep exhaust fumes near the ground in some of the cities, but when the foehn sweeps down the valleys, stagnant air and smoke are quickly replaced with fresh, clean breezes from the mountains. The wind speedily dries the housewives' hanging wash, brings joy to the hearts of young boys with their kites, and spreads the seeds of southern flora over the Alps, especially clothing the lower passes with a blanket of glory. With grace and ease the yellow-billed alpine choughs wing their way playfully into the rising air currents, bringing pleasure and wonderment to all who observe them. Even the glider pilot appreciates the power of the foehn as it carries his light craft to exceptionally high altitudes.

If your specialty is photography, you too have good reason to be thankful for the foehn. With the clear foehn air the scenic Alps take on added beauty; they really put on a show! Peaks and ridges, cliffs and crevices, the majestic mountains present scenes of awe-inspiring splendor on every hand. Reflected in the sparkling lakes, the autumn colors of the trees and flowers, with the snow-covered Alps in the background, are subjects for color photography that are unequaled.

Why, we have made quite a case in favor of that old vagrant of the mountains, to use but one of his uncomplimentary titles. But, no matter how you look at it, just what would we do without the fierce and friendly foehn?

SCHOOL REPORTS—OPPORTUNITIES TO HONOR JEHOVAH

'SOMETHING DIFFERENT'

◆ "I was required to write some papers on the subject of my choice in my English class," reports one of Jehovah's witnesses in Arkansas. "I used this opportunity to write about family unity. I brought out what I had previously read in *The Watchtower* and showed how each family member could go to God's Word and receive instruction on right conduct. I also mentioned the need for each member to set a good example for the others and the need for the family to talk about and do things that are upbuilding, especially making time for the study of Jehovah's Word. When the teacher read this report, she told the whole class that I had written something very different from the ones that had written about sports. She said it was unusual for me to know about family matters and that she was going to make a copy of it to put in the church bulletin. I thank Jehovah for giving me the courage to use these opportunities to witness to my classmates and teachers."

SPECIAL ASSIGNMENT

◆ This experience comes from the state of Washington: "As part of an English class assignment calling for an oral report on the part of all students, my English teacher, who knew I was one of Jehovah's witnesses, approached me after class and gave me a special assignment. It consisted of an oral report on Emanuel Swedenborg, spiritist and philosopher of the eighteenth century. He presented me with two of Swedenborg's philosophical works and asked me to comment on them in my report. I was greatly helped in preparing my report by the *Watchtower* article 'Spirit World Guided Swedenborg.' My talk covered key points such as whether all religion is good or not, the ransom sacrifice, the false teaching of the immortality of the soul and the right understanding of Jehovah in relation to his Son. My talk lasted fifteen minutes; then questions poured in for the last forty-five minutes of the period. My classmates seemed amazed to see one oppose false concepts of men and to stand up in defense of Jehovah's Word. But most amazed of all was my English teacher, himself a minister for ten years. The next day I gave my report in all five of my English teacher's classes, with similar results."

TEACHER USES REPORT

◆ A Witness in Louisiana tells how she was able to make an effective report: "My Civics teacher told me to select a subject from a list and write a fifteen-page report. I selected the subject of 'Juvenile Delinquency.' I went to the *Watch Tower Publications Index*, knowing this would help me find the best material available. After doing much research in the Society's publications, I wrote the report, pointing out, among other things, that the ancient nation of Israel did not have this problem as long as families were closely united in the worship of Jehovah. I gave the report to my teacher. Then the following week he asked the class why they could not write a report like this one. He began reading the report to the class, stopping after every three or four pages to elaborate on what he had read. This went on for a couple of days, then one afternoon he invited another teacher in to listen. This teacher also wanted to read the report to his classes. The report was returned to me with a big '100' marked on the front. When asked where I collected the material, I replied, 'The *Watchtower* and *Awake!* magazines.'"

BIBLE STUDY STARTED

◆ At a circuit assembly in Chicago, Illinois, a Witness recently related this experience: "I am in high school and am required to take a course in government. When we came to the subject of civil rights, the teacher asked me if I would give a report on Jehovah's witnesses. I could have the whole period of fifty-five minutes. Thanks to the Society's publications, such as the book *Jehovah's Witnesses in the Divine Purpose*, I was able to give a report, with good results. In fact, I ended up giving my report to all three of my teacher's government classes. After one of these classes, a girl asked me where she could learn more about Jehovah's witnesses. Arrangements were made for a sister who goes to school here to study with her. Since neither can stay a full hour, they study on two evenings after school for thirty minutes each. I am happy to be part of Jehovah's organization that so thoroughly equips us to know how and where to find needed information along with the best way to give it."

WHAT Medicare MEANS TO YOU

FOR more than twenty years Americans debated whether they should adopt a system of compulsory health insurance. Now the matter is settled. For on July 30, 1965, President Lyndon B. Johnson signed the Medicare–Social Security bill into law.

The bill expanded the thirty-year-old Social Security insurance program to provide hospital care, nursing-home care, home nursing services and out-patient diagnostic services for all Americans sixty-five years of age and older. It also set up a supplementary program of Federal insurance covering doctors' bills and some other health costs of persons in this age-group.

Now that medicare is law in America, just what does it cover? How much will it cost the average taxpayer? How does the American program compare with the health services of other nations? Why did many American doctors oppose the plan?

The Plan at a Glance

Who is going to benefit by medicare? Those eligible for benefits are all persons sixty-five years old and over, with a few exceptions. For example, aliens with less than five years of residence in the United States, also aliens without status as permanent residents and Federal employees eligible for government health insurance under another law are *not* embraced by the medicare law.

Insurance is provided under two plans: one known as "basic" and the other as "supplementary." Both plans become operative July 1, 1966.

Basic Plan

The basic plan automatically covers those who are sixty-five years old and over, with the aforementioned exceptions. It applies regardless of income. It benefits people still working, as well as the retired. A person qualifies whether covered by Social Security or not.

Benefits under the basic plan include hospitalization up to ninety days for each spell of illness. The patient pays the first $40 of hospital costs. After sixty days, he pays $10 a day up to the ninety-day limit. Under the plan a spell of illness starts with the first day of hospitalization and ends when the patient has spent sixty consecutive days without hospital or nursing care after being discharged.

Benefits cover cost of semiprivate room and board, plus usual hospital services such as nursing, drugs and supplies. Not covered are fees for most surgery, a private doctor or a private nurse.

Nursing-home care, effective in 1967, will be provided for up to a hundred days in each illness but only after a stay of at least three days in a hospital. The patient pays nothing for the first twenty days in

the nursing home. Thereafter he pays $5 daily.

Another benefit is home nursing up to a hundred visits by nurses or technicians in a one-year period following the patient's discharge from a hospital.

Tests and related diagnostic services that are normally provided by hospitals to outpatients will also be available. The patient, however, will pay $20 of the charge for each diagnostic study by the same hospital in a twenty-day period. The patient also pays 20 percent of the charges above $20, and medicare covers the rest.

These are just some of the major provisions of the "basic" plan.

Supplementary Plan

The supplementary plan will be available on a voluntary basis, with participants paying $3 a month in premiums. Social Security pensioners who enroll in this plan, may, if they wish, arrange to have their $3 premiums deducted from their monthly Social Security checks. This may be arranged at the time of enrollment.

This plan supplements the basic plan by covering most other major medical expenses, except those for dental services, medicines and drugs. It covers physicians' fees, including surgery, whether performed in or away from a hospital. It also takes care of charges for various services and supplies, such as X ray, radiological treatments, surgical dressing, whether provided in or out of a medical institution.

Besides the $3-a-month premium, a participant in the supplementary plan pays $50 of his annual costs for the services and supplies covered. He also pays 20 percent of the yearly cost above $50.

How Financed?

Who will pay for the basic plan in medicare? This plan will be financed by increases in the Social Security payroll taxes over the next twenty-two years, starting January 1, 1966. The tax, shared equally by employers and employees, is now 7¼ percent. Under the bill, the combined employer-employee rate is scheduled to rise in seven steps to 11.3 percent in 1987.

In 1950 Americans spent about $12,000,000,000 on health; immediately prior to the passing of the medicare law the figure was more than $33,000,000,000. With medicare this figure is expected to rise considerably. The average manufacturing worker now makes $5,600 a year. His Social Security taxes will go up $60 next year. In 1964, half of all American workers had earnings of about $5,200. The Social Security tax of these wage earners will go up next year about $55. So for the bulk of the working population, the Social Security tax increase will be no small matter. There will be some loss of purchasing power. But those over sixty-five will experience some gain.

What Medicare Does Not Do

Despite the heavy cost, medicare's basic plan does *not* do many things. It does not cover the doctor's bill, or bills for drugs, except when these are supplied by a hospital. Nor does the plan cover dental bills, the buying of eyeglasses, hearing aids or artificial limbs. And, of course, it does not apply to anyone under sixty-five years of age.

Here are some examples to help you see what the basic plan will and will not do. For example, a man, 65, ruptures himself. He calls the family doctor, who consults a surgeon, who sends the man to a hospital. Except for a small charge, medicare pays all the hospital bill, but does not pay for the family doctor, the surgeon or any of the drugs that the man might have to take after leaving the hospital. If the man had enrolled in the supplementary plan and had paid his $3 a month premium, this plan

would cover the bills from his doctor and the surgeon.

Say a man seventy-two years old has fainting spells. A friend calls a doctor. The doctor suggests that he go to a hospital for observation. The man prefers to be treated at home. All the doctor's fees must be paid by the patient, unless, of course, he is a participant in the supplementary plan. Then these bills would be covered. However, had he agreed to hospitalization, the hospital bill and the diagnostic service would have been covered by medicare under the basic plan.

A young couple, for example, with two children try to care for the wife's grandmother, who is eighty. The wife feels the strain, but they cannot afford a maid or a nurse. They place the grandmother in a nursing home. The couple call on medicare to help pay the cost. Their appeal is rejected. They are told that under the basic plan only after a patient has been released from a hospital to a nursing home does medicare apply. Since the grandmother was not hospitalized, medicare does not apply. The couple, or some other agency, must pay the nursing-home bill.

A seventy-year-old retired carpenter enters a hospital for a cancer operation. He remains in the hospital a full year, and then dies. Medicare pays, within its provisions, only during the first three months. As outlined in the plan it covers a maximum of ninety days in the hospital, with the patient paying a part of that bill. The final nine months must be paid for by his estate, his family, or some other agency.

A diabetic, in his seventies, applies to medicare for help in purchasing drugs and medicines that he must take the rest of his life. His appeal is turned down. Medicare does not supply medicine under the basic plan except to patients hospitalized. The supplementary plan would cover this.

How, then, is medicare a saving? A hospital bill of $7,300 could be covered by medicare and the supplementary plan to the extent of $6,000 and more, leaving the patient with only a $1,300 bill. But an accurate estimate is impossible to arrive at because of varying circumstances and costs in each case. Much depends on location, hospital and services rendered. Nevertheless, there definitely are savings.

Since medicare benefits do not become available until July 1, 1966, insurance experts bid the elderly to keep up their present insurance policies.

Health Plans of Other Nations

How does the United States medicare plan compare with the health services of other nations? Today it is claimed that some sixty nations provide medical care for their people.

On July 5, 1948, some 50,000,000 people, alien residents and tourists in the United Kingdom, were given access to various kinds of medical care under the British National Health Service (NHS). The present system is compulsory for everyone. There is no age limit, and it is available to both alien residents and citizens. On occasions people in need of expensive surgery have flown to Britain, the cost of the flight being less than the cost of the operation in their own country. The British believe their system has won them many friends, and no doubt it has.

The average Englishman pays about £30 ($84) each year for his social security, which includes £8 each year toward the NHS. Only 4 percent of the NHS's income is from fees paid by patients using the Service. Drug costs are not levied on hospital patients. The patient pays 2 shillings (about 28c) for each item prescribed, regardless of its cost. Dental treatment is free to children and expectant mothers. The rest pay a small fee.

Other nations have similar health plans,

which for all practical purposes embrace all the people. However, the manner in which the plans are financed may differ slightly in each country. Some health services are a part of a nation's social security arrangement; others are embraced by industrial or farmers' insurance or other agencies. The systems as a rule are quite complex. But they do ensure that no individual need bankrupt himself as a result of his own or his family's ill health.

Doctors' Opposition to Medicare

Why did many American doctors oppose medicare? Dr. George M. Fister, president of the American Medical Association, a 200,000-member association, which represents 90 percent of the practicing physicians in America, stated, in 1963, that he believed that the medicare plan was "detrimental to the public welfare." He also believed that medicare would "seriously undermine professional freedom." "Doctors want to be free to give their patients the best medical care they are capable of giving," Fister said. "With few exceptions, they are convinced that only if medicine remains a free institution can it serve the people of America to the limits of its capacity." Fister claimed that the government-controlled health-care programs would be wasteful and unnecessary and at the same time potentially harmful to the nation's health. Of course, time will tell whether these fears were justified.

Shortly after the signing of the medicare bill, the Association's executive vice-president, Dr. F. J. L. Blasingame, said: "We were fighting a legislative battle, as was our right. Now that it's become law, it's up to the individual physician to decide" whether he wants to oppose the medicare plan or not.

Some doctors fear that medicare will mean control. The medicare law, they believe, has placed the government in position to impose and enforce arbitrary rules and regulations governing the administration and the practice of medicine in the nation's hospitals and it has made it possible for government men to make medical decisions affecting the health of 18,000,000 of its aged citizens. This, many doctors do not like.

It is obvious that the American medicare plan will not solve every aspect of the nation's health problems, not even for those over sixty-five. It does not and cannot guarantee good medical care to all its citizens, not even to its beneficiaries. The extent to which the good that it promises becomes a reality will depend, not only on what is set out in the law, but also in large measure on the spirit manifest by those who administer it.

Youthful Smokers

● New York City educators have estimated that up to 50 percent of that city's high school seniors are smokers, and that 10 percent are beginning to smoke at age fifteen. New York City girls apparently smoke almost as frequently as do boys. (*Young People and Smoking*, Dr. Arthur H. Cain, p. 56) A report of the British Health Ministry indicates that 3 percent of Britain's pupils who are seven years of age are habitual smokers. A poll taken among thirteen- to fifteen-year-old smokers showed that, on an average, they formed the habit at nine years of age. Of those graduated from school more than half are smokers. Health experts have been seriously considering how they can most effectively call the dangers of smoking to the attention of youth still in school. Obviously much of the responsibility must lie with the parents.

By "Awake!" correspondent in the Netherlands Antilles

A SIGN that is common to homes the world over appears in three languages here in Curaçao in the Netherlands Antilles. In Dutch, Papiamento and English, visitors are warned, "Beware of the Dog!" Some signs add emphasis to the warning by stating: "He bites." Still others have a picture of a fierce-looking dog on it, but this usually is unnecessary because the dog is at the gate, giving meaning to the sign. If he is not, he will probably be standing on the "welcome" mat in front of the door glowering at you in a most unwelcoming manner.

Dogs may be a joy to their owners, but to mailmen, milkmen, meter readers and other persons engaged in work that requires them to call at the homes of people, they can be an unpleasant problem. Thousands of mailmen in the United States alone are prevented from completing their appointed rounds by unfriendly dogs. In fact, in 1963 approximately 7,000 mailmen were bitten.

In areas where thievery is commonplace, householders have a good reason for keeping a watchdog in the yard. In Curaçao a watchdog is regarded as a working dog. This was made very evident when a visitor to a home asked the householder, "Does your dog bite?" The reply: "Sure he does; that's his work." In the tropics, windows and doors are left open to let in any breeze there might be. So a watchdog is kept in the yard to discourage thieves from being tempted to enter the house. Some thieves are so bold that they even try to get in during daylight hours unless there is a dog in the yard.

A dog does not necessarily have to be vicious to scare off thieves. One that will bark noisily at strangers can often accomplish as much and not be a threat to innocent visitors. Of course, some fearful persons feel more secure if they have a real watchdog around the house to protect them. Others have dogs, not for the purpose of protection, but because they like pets. Although such dogs may not be a threat to persons calling at the house, they may cause visitors to be hesitant about approaching the door.

What to Do When Confronted by a Dog

Oftentimes a visitor approaches a house that has no warning sign and finds a dog in the yard. If you were such a visitor, what would you do? When a dog shows no indications of being dangerous, the best thing to do is to ignore it and walk up to the house as if you owned the place. If you

are in doubt about the dog, you would be wise to determine whether the dog is friendly before you go too far into the yard. You might give a whistle or speak quietly to it in a low and friendly tone. If the dog is friendly, it will usually respond by wagging its tail, laying back its ears and barking a little once in a while. If it is suspicious, it will probably continue staring at you and perhaps bark. A dangerous dog will growl low in its throat and try to get behind you to attack.

Never hold out your hand to a suspicious or unfriendly dog, as it may resent your familiarity. If you have children with you, do not permit them to pet, embrace or even approach a strange dog. Children usually do not realize that strange dogs may not be as friendly toward them as is their own dog, and they may be severely bitten.

Upon being faced with a growling dog that does not retreat, you had better think about retreating yourself. Do not be ashamed to yield ground to such a dog, but do so slowly. Never run, as that would invite immediate attack. A mail carrier will put his big leather bag between himself and the dog, so if you have a briefcase, it would be well for you to do that too. As the dog circles you, keep facing it. Do not permit it to get behind you. If you do, it will sink its teeth into your leg. Avoid making sudden moves, as that might startle the dog and cause it to attack. Back slowly out of the yard.

Kicking the dog or throwing something at it is not a wise thing to do, as that may make the dog think it is being attacked. Some mailmen spray a noninjurious chemical in a menacing dog's face with good results, but this is liable to antagonize the dog's owner. In order to maintain good relations with a householder, the best thing to do is to retreat slowly from a menacing dog, warding off any attempt it may make to attack you.

When you come to a home that has a sign warning: "Beware of the Dog!" should you heed it or ignore it? Some people have a sign but no dog. Others may have a sign but nothing more than a harmless poodle, while still others actually do have a snarling watchdog. It is best to be a cautious visitor under such circumstances, rattling the gate, calling out, whistling or scraping your feet to make your presence known. If a dog is running loose in the yard, such noises should bring it running and barking to the gate. You can then look at it and evaluate your chances of reaching the door of the house without getting bitten. In many instances, however, just the barking of the dog will be sufficient to bring the householder into the yard, where you can speak with him.

Of course, it is unnerving to venture into a yard when no dog responds to the rattling of the gate and find that the dog was sleeping and did not hear you until you rang the doorbell. Then the dog may come bounding around the corner of the house and stand growling between you and the gate. If no one is at home, you now have the difficult problem of trying to get back safely to the gate, which the dog may not want you to do. The only thing you can do is to try to edge past the dog, being careful to face him all the time.

When Bitten

A dogbite can become a serious matter if the dog has rabies. For this reason doctors recommend immediate treatment. In countries where pets are required to be vaccinated for rabies, there have been very few cases of people getting rabies from dogbites. In fact, there was only one known case of death from rabies in the United States in 1964, and this was a ten-year-old boy who was bitten by a rabied skunk while sleeping in a tent. Although he was given the usual rabies vaccine, he died in a little more than twenty days. His broth-

er, who also was bitten and who was given the vaccine, showed no symptoms of the disease. In the Netherlands, however, rabies in dogs caused a number of deaths in 1964, and in Venezuela there were eighty-two from 1956 to 1960. If a bite breaks the skin, it is best to get treatment promptly.

Once a dog has bitten someone, it usually is put on record as a vicious dog. The owner will be held responsible for any future attacks. Of course, the circumstances are usually taken into consideration, and if the dog bites someone while fulfilling its duty as a watchdog its actions will not necessarily be held against it.

Consideration for Legitimate Visitors

Mailmen, milkmen, meter readers and other persons who have a legitimate reason for coming onto a person's property in broad daylight must be protected from the dog by the owner. It is his obligation to safeguard legitimate visitors to his home. Having a sign warning people to beware of the dog does not necessarily relieve him of liability, but his legal responsibilities in this respect will vary from one community to another. In Curaçao a dog owner is responsible for damage done by his dog even in his own yard if the gate is not locked. If he knows that his dog bites, he is obligated to keep it tied or muzzled. Putting up a sign "Beware of the Dog!" implies that he knows that his dog is dangerous, making him even more responsible for its actions. If he should command his dog to bite someone because of spite or malice and not because of being threatened with attack, he would, in many places, be guilty of assault.

In the United States a mailman that is threatened by a dog is not required to leave mail at that house. He can return it to the post office, where the dog owner must go to get it. Mail delivery might even be suspended to that house until the dog owner provides protection for the mailman. In view of the difficulties and legal problems a dog can cause, a dog owner has good reason to provide protection for legitimate visitors to his house. This can be done in a number of ways.

A bell could be placed on the gate that enters into the yard where a watchdog is roaming about. By means of it the legitimate visitor can summon the householder without having to risk being bitten. The dog could be kept chained, if a bell is not feasible, or kept in a fenced-off section during the day and then allowed to run freely about the yard at night.

Even if the law in your country does not favor the dog and its owner, it is best to be cautious when approaching a house where there is a dog. Some dog owners, it is true, may show little or no consideration for legitimate visitors to their home; but suing a dog owner is poor consolation for the nervous upset and injury caused by a dogbite. So take reasonable precautions when you see the sign "Beware of the Dog!"

KEEPING THE EARTH CLEAN

● On one occasion, in Kenya, George G. Goodwin, associate curator of mammals, the American Museum of Natural History, checked the time it took for a dead animal to be disposed of. He writes: "Five minutes after a zebra had been shot and killed, the first scout vulture came. In ten minutes there were thirty vultures feeding on the zebra, and twenty minutes later only the bones and the hide remained. About this time—it was late in the evening—two hyenas located the kill. By next morning nothing was left of the dead zebra."—*The Animal Kingdom*, Frederick Drimmer, editor in chief, Vol. 1, pp. 550, 551.

The Wonder of LIVING LANTERNS

ON THE land, in the air and even in the deep depths of the oceans living creatures have for millenniums been producing their own light. And what a wonder these living lanterns are! In the average electric light bulb, for example, only about 3 percent of the electrical energy goes into visible light, most of the rest is lost in heat; but the Creator's living lanterns are virtually 100 percent efficient! Therefore, their light production, referred to as bioluminescence, is also accurately termed "cold light."

Perhaps the best known of these living lanterns are the so-called fireflies, or lightning bugs, and their larvae which are called glowworms. They are not really flies at all, but a group of beetles with a special built-in, light-producing system. On warm summer evenings people in many parts of the earth watch in fascination as these zooming live sparks flare, go out, and flare again. It is now generally accepted that these are lights of love, being used as communication signals between the males in the air and the females concealed in the grass below.

Lanterns of Various Lands

In Japan fireflies are greatly appreciated, and firefly festivals form a part of Japanese tradition. Fireflies are sometimes released to beautify restaurant gardens, or to brighten the scene for an outside party. A most remarkable spectacle witnessed in parts of Thailand, Burma and other countries of southeast Asia is the rhythmic flashing of thousands of fireflies. The fireflies congregate in certain trees, and they all flash on and off in unison, as if operated by an electric switch. What a wonder to see whole trees sparkling with light! Although it has not been established for a certainty, it is thought that the fireflies in one tree may be all males, and those flashing in unison nearby, but out of step with those in the first tree, may be all females.

Another living lantern that certainly excites wonderment is the cucujo beetle of the West Indies. Two brilliant spots of greenish luminescence are located near the head, and on the underside a powerful yellow light shines intermittently in flight. This is one of the brightest lights of any insect, and in flight is likened by witnesses to a shooting star. It is reported that native girls used to tie these inch-long beetles to their feet to illuminate their path at night. Girls use them today as living jewels, attaching them at night to their hair or dress. It is even claimed that, during the Spanish-American War, a Dr. William C. Gorgas performed a surgical operation from the light of a bottleful of them when his lamp failed!

But perhaps an even more fascinating living lantern is the Central and South American beetle commonly called the "railroad worm," because it looks so much like

a lighted train. The larvae, which are sometimes as long as two inches, and the adult female are the luminous forms. The larvae are decorated with pairs of bright greenish-white lights that form two parallel rows running down their sides, plus a big red light on their heads. The side lights are operated in pairs, so at any one time a varying number of them may be on, or all of them can be switched on and off at once. The bright red head light is operated independently.

Across the Pacific Ocean in New Zealand, living lanterns in certain caves make one of the most spectacular sights seen by man. From the ceilings of these caves, notably the one at Waitomo, hang glowing larvae that are said to rival even the Milky Way in beauty. In the book *Strangest Creatures on Earth* one visitor writes of people who have seen many natural wonders in scores of lands, "but none of us could recall anything possessing the same breathtaking impact of sheer loveliness as the glowworm grottoes of the Waitomo Caves, 200 miles north of Wellington."

These glowworms can keep their bluish-green lantern lighted continuously or can dim or extinguish it. A British biologist, F. W. Edwards, describes the wondrous sight: "Our wanderings deep underground brought us to the edge of a pool. The guide made a speech about the glowworms which adorned the roof over the water, pointing out the long, glistening cobweb threads let down singly by each worm that dangled from it. Vibrations of air carried by talking or sound of shuffling paper affected the worms, which thereupon put out their lights. After due admonition to keep quiet and to leave all maps behind so they wouldn't rustle, we tiptoed in single file down to a lower level. . . . Then, putting out all our lights, we gradually became aware that a vision was silently breaking on us. . . . A radiance became manifest which absorbed the whole faculty of observation—the radiance of a mass body of glowworms as cannot be found anywhere in the world, utterly incalculable as to numbers and merging their individual lights in a nirvana of pure sheen."

Lighting the Living Lanterns

Do you wonder how these living lanterns are lit, and how they are turned on and off? This has been a question that has puzzled humans for thousands of years. In the past eighty years, however, man has learned a great deal about the substances involved in bioluminescence. Back in 1887 the French physiologist Raphael Dubois identified the light-causing material and called it luciferin, a name he coined from Lucifer, meaning shining one or light bearer. Another substance, which acts as a catalyst, enabling the luciferin to unite with oxygen to produce light, is an enzyme Dubois called luciferase.

Both of these materials are contained in the fireflies' myriad of microscopic light cells. Minute tubes supply the necessary oxygen to these cells to make possible the combustion that produces light. Interestingly, if luciferin and luciferase are extracted from fireflies and are united together, they will produce a flash of light, but only one. After that, the mixture is unable to light again. However, when another substance, adenosine triphosphate, ATP, for short, is added, the luciferin is regenerated and will flash as often as it is empowered by ATP. This substance is a high-energy compound found in the muscles of all living things, including man.

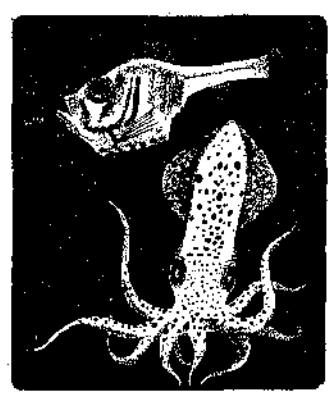
Chemical energy apparently, therefore, is what revitalizes the luciferin after each flash and makes it ready to flash again. However, there is no agreement as to how this flash is triggered or controlled. And

neither is it fully understood just what delicate chemistry is responsible for the resulting glow. Man yet has much to learn concerning the light of the living lanterns of creation.

Lanterns in the Depths

Some of the most fascinating of these living lanterns are in the depths of the oceans, and some of them man has only learned about in recent years. One small deepwater Mediterranean squid produces a luminous secretion that completely envelops the owner in a cloud of fire. The depth-dwelling angler fish is equipped with a long filament protruding from its foreparts, at the end of which hangs a lure of other tiny filaments. These lures of some anglers are luminescent, perhaps an aid in attracting smaller living creatures for food. Mention should also be made of California's "singing fish," which may possess nearly 800 light organs in its sides.

Luminous fish of the depths are generally comparatively small, around four to ten inches, and they have huge eyes that can pick up the dimmest pinpoint of light. Each kind of these deep-dwelling fish wears the same number of lights, making it possible for them to recognize one another in the dark. These lights do not remain on continuously, but are under the control of the fish and can be lit up or turned off at will.

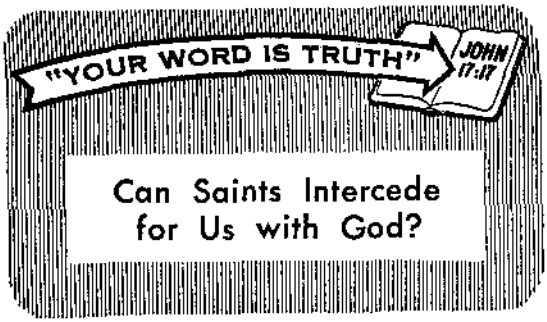


There are also lantern-bearing creatures closer to the surface or in shallower water. For example, seagoing passengers on ships at night have frequently observed great sparkling balls of light on the water's surface. This was probably a party of jellyfish in evening dress. Some form of direct stimulus of either a mechanical, chemical or electrical nature causes the jellyfish to secrete luciferin through glands, with the beautiful light-yielding result. Here is one of creation's electrical signboards wearing light as an external garment.

Though not always so spectacular as this, all light producers do have their gift of glamor. Sea pens and sea pansies, very simple animal forms dwelling on the ocean floors, are relatives of the jellyfish, with the same luminous traits. A sea pen near Japan is known to rise erect at night after a day of groveling on its "face." In its splendor it then emits a luminous slime from its outer surface.

Another interesting luminescent creature is a water flea found in the seas of the Orient. At night it emerges from the sand and secretes a luminous mucus as it moves about. Even after these creatures die, their dried bodies, when ground into a powder and mixed with water, will produce light. During World War II, Japanese soldiers used them as a source of low-intensity light when they did not want to risk using a flashlight. A small quantity of the powder placed in the hands and moistened provided enough light for reading a map or a message.

Wondrous creatures indeed are the many varieties of living lanterns! Truly, with respect to the light of these living lanterns the Great Lightmaker, Jehovah God, has created a wonder, about which man yet has much to learn.



Can Saints Intercede for Us with God?

EVERY day multitudes of religious people raise their voices in prayer to persons whom they regard as saints. They sincerely believe that these persons, long dead, can intercede for them with God. Those who are thought to be saints were often martyrs and persons officially proclaimed as saints by religious organizations.

In his book *Faith of Our Fathers,* James Cardinal Gibbons expressed the Roman Catholic view regarding prayers to saints when he said: "When we address the saints, we beg them to pray for us through the merits of Jesus Christ, while we ask Jesus to help us through his own merits. . . . By invoking their intercession, instead of one we have many praying for us. To our own tepid petitions we unite the fervent supplications of the blessed and 'the Lord will hear the prayers of the just.'"

It is true that the prayers of righteous persons that are offered to God through Jesus Christ are heard, and the Scriptures give many examples where such persons prayed in behalf of others. Abraham, for example, prayed in behalf of Abimelech, Job for his critical "comforters," and Moses for wayward Israelites. In the days of the apostles, Christians frequently prayed for one another. On one occasion the apostle Paul asked the congregation of Thessalonica to "carry on prayer for us, that the word of Jehovah may keep moving speedily." (2 Thess. 3:1) Praying for the welfare of others is a Scriptural practice. But is there not a difference between having living persons pray in your behalf and praying to dead persons to do it?

In the eyes of the apostles of Jesus Christ, the practice was not the same, because there is no record of their praying to dead holy men such as the highly respected prophets Elijah, Elisha, Isaiah and Jeremiah. And yet they encouraged Christians to pray for one another. If they had thought that praying to righteous men who had died was the thing to do, would they not have prayed to Elijah, Elisha and other prophets whose prayers God had answered during their lifetime? Is it not significant that the apostles asked no one that had died to intercede for them with God?

One of the reasons they did not is the Scriptural statement at Ecclesiastes 9:5, which says that, as for "the dead, they are conscious of nothing at all." Their being conscious of nothing would make prayers to them useless, would it not? At Psalm 146:4, it is pointed out that, when a person dies, "his thoughts do perish." How can a dead person without thoughts hear your prayers, much less frame a prayer of intercession for you?

Prayer to saints is based upon the assumption that man has an immortal soul that continues his conscious existence after death, but instead of confirming this view the Scriptures frankly state that "all have sinned" and that "the soul that is sinning —it itself will die." (Rom. 3:23; Ezek. 18:4) So, rather than being immortal, the human soul dies and ceases to be conscious of anything.

It is true that the apostles hoped in a resurrection of the dead, trusting God's promise to raise some persons to life as spirit creatures. The apostle Paul speaks of this hope at 1 Corinthians 15:42-44. Although such resurrected persons are privileged to rule with Christ in the heavens,

there is not even a suggestion in the Bible that prayers should be directed to them.

Prayer is effectual only when it is in harmony with divine instructions regarding it. If it is presented for a wrong purpose, for example, it is not heard, as the Bible writer James points out: "You do ask, and yet you do not receive, because you are asking for a wrong purpose." (Jas. 4:3) It is likewise ineffective if it is presented in the wrong manner. As pointed out at Isaiah 8:19, praying to dead persons is not the manner God has approved. "In case they should say to you people: 'Apply to the spiritistic mediums or to those having a spirit of prediction who are chirping and making utterances in low tones,' is it not to its God that any people should apply? Should there be application to dead persons in behalf of living persons?"

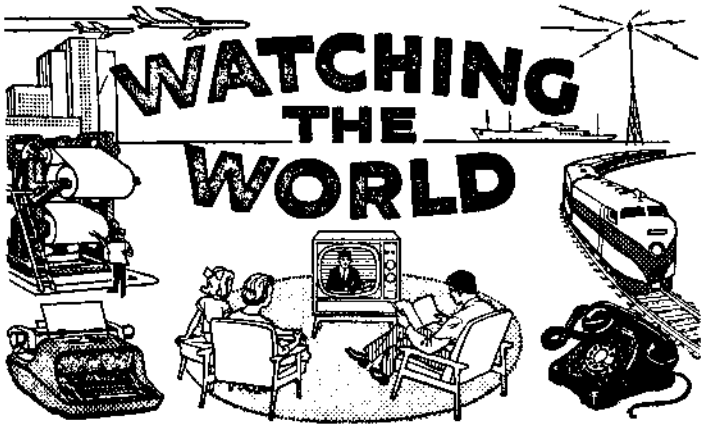
But what about those Christians that have been resurrected to immortal spirit life and are associated with Christ in the heavens? Would it not be effectual to pray to them to make intercession with God for us? On the surface that might seem a wise thing to do, but in actual fact it is praying in a wrong manner, because the Scriptures specifically point out that no one but Jesus Christ can be a mediator between us and God. Jesus said this himself when he was on earth. "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) Also Paul, an apostle of Christ, said: There is one God, and *one mediator* between God and men, a man Christ Jesus."—1 Tim. 2:5.

Inasmuch as Christ Jesus is the only mediator between man and God, we are Scripturally required to approach God in prayer through him alone. That is the right manner of praying. Nowhere do the Scriptures command that we make our petitions to God, the Father, in the name or through the mediatorship of anyone but Jesus Christ, his Son.

Venerating other persons popularly known as "saints" is just as wrong as praying to them. Jesus pointed this out when he said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) When the apostle John attempted to worship an angel, he was rebuked by the angel, who said: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God." (Rev. 19:10) Certainly if a mighty angel refused adoration and insisted on being regarded as just a fellow slave of God, would not Christians that have been resurrected from the dead and given life as spirit creatures likewise reject veneration if it were directed to them? Like the angel, they would not want to be adored and prayed to, for that is not the manner of worshiping and praying that God has laid out for us. They would, instead, want to be treated like Christian brothers.

When persons in ignorance pray to images of saints, as if the image itself had special power, they compound their mistake. Just as an unresurrected dead person has no consciousness and is unaware of persons that pray to him, so an image of a saint cannot hear prayers. Note what Psalm 135:16, 17 says: "A mouth they have, but they can speak nothing; eyes they have, but they can see nothing; ears they have, but they can give ear to nothing." (In the *Douay Version* this is Psalm 134.) What good, then, are prayers directed to such images? They fall on deaf ears.

With a keen desire to have our prayers heard by God, we should sincerely strive to present them in the manner he approves. The only way of approach to him in prayer is in the way he has opened and that is through Jesus Christ. No one else can intercede for us.



Hurricane Betsy

◈ Floods and vicious winds battered the Bahama Islands and then the Florida coast, leaving the Miami area flooded and scarred with destruction. On September 8 a destructive wall of water and wind swept across the southern tip of Florida and into the Gulf of Mexico. The storm, designated Betsy, slammed into New Orleans on September 10. Some 185,000 persons fled their homes in fear of floodwaters. Winds reached 150 miles an hour, lifting huge bodies of water over seawalls and levees. More than 10,000 homes were without electricity as power lines fell and trees snapped under the winds. The toll of the dead and injured mounted into the hundreds.

Moslem Marriage

◈ In Cairo, in early August, it was held that marriage between a Moslem girl and a Communist would be null and void in the eyes of the Islamic religion. Since Islam bans marriage of a Moslem girl to a polytheist (that is, a member of Christendom who believes in the trinity), how could it permit the marriage of a Moslem girl to an atheist who denies the presence of God? the Legal Opinion Committee of Al Azhar University asked.

Pope and the U.N.

◈ Pope Paul VI is scheduled to deliver a peace appeal before the United Nations General Assembly in New York City on October 4. He is also to conduct a public mass in New York's Yankee Stadium, and then return to Rome the same day. This historic first trip to American soil by a Roman Catholic pope has caused many to see the Roman Catholic leader's close affiliation with the political heads of the world. In this role many view the pope as a politician and not as a vicegerent of Christ, for Jesus Christ said that his followers would be "no part of the world."

People's War

◈ Communist China's Defense Minister Lin Piao in a major declaration on September 3 called upon Leftist revolutionaries to strike against United States' forces without fear of nuclear retaliation. The American "colossus," he asserted, could be defeated "piece by piece" by what he termed "people's wars" in Asia, Africa and Latin America. How can the seeds of peace take root in such soil?

Catholic Speaks to Jews

◈ For the first time in Chile and, it is said, in all of Latin America a Roman Catholic cardinal spoke in a Jewish synagogue on a purely religious theme. Chile's cardinal, Raúl Silva Henriquez, also archbishop of Santiago, gave a discourse on "The Respect to the Human Person in the Old Testament" to a crowded synagogue in Santiago the last week of July. This new attitude, he said, was due to the new criterions arising from the Ecumenical Council in Rome. Commenting on the discourse, Rabbi Lowenstein stated: "I make bold to say that not much time will pass before we will be integrated at last in a Jewish-Christian brotherhood which, of course, will in no way affect the principles of either." How could this be true? Is it that both groups are willing to put the traditions and philosophies of men above the Holy Bible?

Dominican Peace

◈ Diplomats have endeavored to stabilize the situation in the Dominican Republic, and provisional president Héctor García Godoy is in charge to make it last. Within nine months he is to prepare the country for popular elections and start on a new constitution. He began his difficult task on September 3.

Identical Triplets Born

◈ The miracle of birth seems to compound itself when twins or triplets are born, and even more so when identical births take place. The odds of a woman giving birth to identical triplets are said to be a million to one. On September 3 Mrs. Carmen Plaza, 24, of New York, proved to be the one in a million. She gave birth to identical girl triplets. For the purpose of identification the babies at the hospital were called A, B and C, because the surprised parents had as yet no names for them. All the father could say is that he was "very excited." Little wonder!

Second Thoughts on Church Union

◈ Some who have been swept along in the popular enthusiasm for church mergers are having second thoughts about the matter. In late August in Yaba, Lagos, Nigeria, 5,000 Methodists passed a resolution declaring that they did not think it wise to join such a movement until the purpose and details of the movement had been fully explained and accepted by all concerned. Although a decision had earlier been made that they would participate, they asked that it be withdrawn.

Occupation in Question

◈ A published United Press International dispatch tells of a Londoner wanting a telephone, but he saw no reason why he should tell the phone company his occupation in order to get one. So in the space marked occupation, he wrote: "Thief." "Owing to your rather precarious position," the company replied, "we must ask you to pay a deposit of $280 before we install a phone. Then you won't steal it." The man rapidly reconsidered. He changed his listed occupation and the phone was installed for the standard $28.

Teen-Age Syphilis

◈ Venereal disease among teen-agers in America has risen 230 percent in recent years despite the use of modern miracle drugs. In the 20- to 24-year age-group, syphilis was up 267 percent. Other figures for the lower age-groups resulted in the average of 230 percent. Death from syphilis was also increasing generally. The trend was not confined to any race, sex or geographic area.

Infiltration Warning

◈ John Newington, in the Rhodesian parliament this summer, stated that he believed Communists were infiltrating Christendom's churches in Rhodesia. He said that Christianity had survived, not because of the established church or its leaders, but because of Christ. "I would go so far as to say that Christ has survived despite the Church and the antics of some of its leaders. When I see a bishop, at a cocktail party, with his silks rustling in the comfort of luxurious surroundings and worldly material wealth, I am reminded of the Christ whom they are supposed to be following, who had nowhere to lay his head." The report claimed that there was ample evidence of Communist infiltration in the churches.

Dope Peddlers Warned

◈ The Soviet Union has made it a criminal offense to entice youths under eighteen to drunkenness or narcotics addiction. The move was made to curb an upsurge of juvenile delinquency in Russia. Under the law, it is also a crime to grow or cultivate Manchurian or Central Asian hemp. Violators can receive a three-year sentence for growing the hemp, while those inducing minors to drunkenness can get a jail sentence of five years.

Smoking and Illicit Sex

◈ According to a three-year study of teen-agers in England and Wales, it has been established that there is a relationship between cigarette smoking and illicit sex activity among boys and girls between the ages of 15 and 19. Reports on the study of some 1,900 young people showed that by the age of 18, 34 percent of the boys and 17 percent of the girls have had sexual experience. "Practically all the girls who smoked more than 20 a day and half the boys who smoked that number were sexually experienced," the report said. What is the connection? Both smokers and fornicators have little regard for human life, whether their own life that they endanger with disease or that of their potential offspring.

A Quiet Throng

◈ An overflow crowd of 74,649 Jehovah's witnesses and their friends jammed Yankee Stadium in New York on August 29 to close their six-day "Word of Truth" convention. The throng listened quietly to Nathan H. Knorr, president of the Watchtower Society, speak about mankind's only hope —the Kingdom of God. Knorr said that only Jehovah God can provide a government powerful enough to correct the problems on earth. That heavenly government is the kingdom of God. On August 27, 1,361 men, women and youths were baptized in symbol of their dedication to God. One onlooker from Manhattan was moved to write: "Regardless of what people may feel about the beliefs of Jehovah's Witnesses, it must be admitted that they've proved one thing —that the Bible sure works when applied to the field of human relations. What with racial tensions being as they are, it's a pleasure to see that some people can live together as just one race, the human race. We all can learn a lesson from that."

At War

◈ Appeals for India and Pakistan to halt the war between them have gone out from many nations. On September 7 U Thant, secretary-general of the United Nations, left by air for India and Pakistan in search for a peaceful solution. "I have no illusions about this mission," Thant said on his departure. "The issues are infinitely complicated and difficult and the situation out there is extremely grave." Moscow too had urged India and Pakistan to stop fighting and had offered its offices in seeking a settlement of their dispute over Kashmir. In En-

gland, some 87,000 Indian immigrants and 80,000 Pakistani immigrants have been living in peace and mutual regard. Yet so intense has the war become that thousands of these Indians and Pakistani in England reportedly are going home so that they can fight and kill one another.

All-Digit Dialing

◈ The digit dialing system will be fully enforced in Britain in three to four years to make room for more exchanges, said the Postmaster General, Anthony Wedgwood Benn. In this twentieth century when highly technical machines are doing more and more of man's work, too many Britons, said the postmaster, still regard the phone as a "contraption" rather than a "precision instrument" that should be approached as a space pilot approaches his capsule or a racing driver his car. If such an approach were made, there would be greater efficiency, fewer mistakes and less waste.

Warm Arctic

◈ Once Canada's Arctic was warm. In fact there is evidence of a shallow tropical inland sea, where the water once must have been at least 70 degrees Fahrenheit because several samples of coral fossils have been found that cannot exist at lower temperatures. Discoveries are being made about 1,500 miles north of Edmonton, which is only 1,200 miles from the North Pole. These findings give evidence that before the global flood of Noah's day the entire earth enjoyed a uniformly warm climate.

Twinkle, Little Star

◈ Early in life children learn that stars actually do not twinkle, that the twinkling effect is caused by a layer of atmosphere above the earth. However, not until recently has this theory been confirmed scientifically. Rocket tests have confirmed that the layer of atmosphere that causes about 80 percent of the twinkling is that of the tropopause, which is located at an altitude of about 35,000 to 40,000 feet, depending on the time of the year. The other 20 percent of the twinkling is caused above and below this layer.

Pollution Kills Fish

◈ On July 3 the United States Public Health Service reported that about 18,400,000 fish were killed by water pollution in 1964. This was a tremendous increase over the estimated 7,900,000 fish that died in 1963. Part of the estimated increase was said to be due to improved reporting practices. Forty states reported a total of 486 instances of fish kills, the worst being a 7,800,000 kill because of industrial pollution near New Miami, Ohio.

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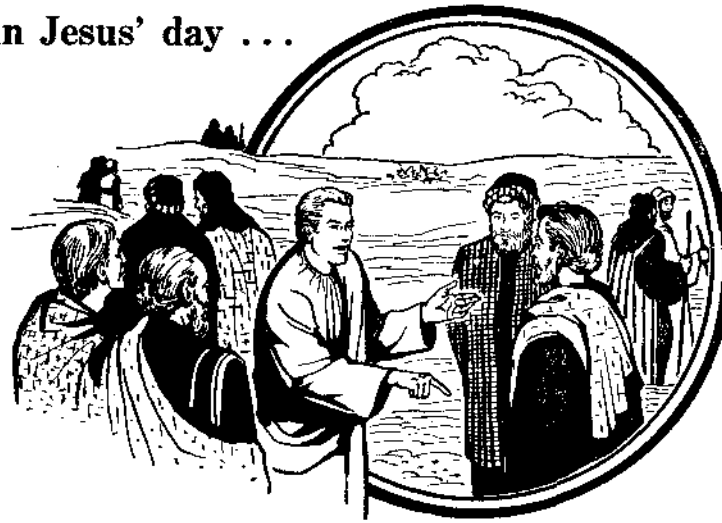

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Awake!

How Reliable Are the Theories of Men?

In Defiance of the Law

Finding a Doctor Who Would Respect Their Beliefs

The Night Raiders

NOVEMBER 8, 1965

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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The "Easy Money" FEVER

SYMPTOMS of the "easy money" fever are seen almost everywhere. They are reflected in rising crime statistics, the dishonesty that plagues the business world and in the fact that millions of persons have put their hope for betterment on a lottery ticket. For the "easy money" fever is the craving many people have today to get something for virtually nothing or something to which they are not entitled.

Though gambling is just one aspect of the "easy money" fever, it is most common, especially since the sale of lottery tickets is legal in many countries. To entice people to buy the tickets, prizes may reach great sums of money, even $100,000 or more. The appeal is to the people's desire to get something for as close to nothing as possible. The odds against winning such prizes are extremely high; in the Irish Sweepstakes, it has been placed at 450,000 to 1; and in a British pool, the odds against winning a big prize may be many millions to one. Disappointment is the lot of the lottery-ticket buyer!

Since the odds are hopelessly against the lottery-ticket buyer, those who long to get money this way must count on luck and not skill, on hunches and not logic. As a result, most gamblers are inclined to be superstitious, trusting in luck.

The ancients also indulged in this. When the Jews backslid they fell into the evil practices of the heathen nations and sacrificed to false gods, some of them the deities of gamblers. Hence Jehovah God said to his people on one occasion: "You men are those leaving Jehovah, those forgetting my holy mountain, those setting in order a table for the god of Good Luck and those filling up mixed wine for the god of Destiny. And I will destine you men to the sword."—Isa. 65:11, 12.

Such reliance upon luck put God's ancient people at odds with Him. Is it reasonable to think that God has changed and that now he approves of his worshipers' trusting in luck? No, indeed.

Hence, whether the lottery-ticket buyer realizes it or not, he is embarking on a road that is both spiritually and morally degrading. He hopes to win money to avoid work, and what he longs to win he hopes to win from his neighbors, even though they really do not want him to have it. His motive, however carefully disguised it may be, is covetousness. He covets money that is not his own; in fact, gambling has been defined this way: "A kind of robbery by mutual agreement; but it is still robbery, just as dueling, which is mur-

der by mutual agreement, is still treated as murder. It is begotten of covetousness." (Hastings *Encyclopedia of Religion and Ethics,* Vol. VI, p. 166) Thus, if a person buys a lottery ticket, he is actually a party to extortion in that he is supporting an arrangement that involves a form of extortion. The Bible is plain on how God views the practice of extortion.—1 Cor. 6:10.

Another common form the "easy money" fever takes is stealing. Those overcome by it want money for which they have not worked. By using lie detector machines an operator of a group of supermarkets in the United States found out that 90 percent of its employees had been stealing. Not surprisingly, the "easy money" fever has turned many persons into embezzlers. News reports turn up repeatedly, telling of some trusted bank employee who succumbs to the lure for "easy money." Typical of many is a news report from North Carolina about a woman bank teller at Oakboro who was charged with embezzling $91,000 over a sixteen-year period. So it goes with the "easy money" fever.

And what about much of the hideous crime, the holdups and muggings and attacks on people to get their money? Here again we see how the craving for "easy money" degrades one morally. In Colombia the craze for "easy money" has taken on the form of kidnapping, and news reports almost daily carry accounts of kidnappings or of attempts at kidnapping. "There is hardly a Colombian family of wealth or even of middle-class means," said the New York *Times* recently, "that does not fear that one of its members may be a victim of kidnapping or armed assault." This fever for "easy money" is so contagious that recently a maid kidnapped the daughter of an accountant and demanded 10,000 pesos.

Small wonder that the "easy money" fever is contrary to the whole spirit of the Word of God. The inspired Holy Scriptures stress diligence, industriousness and hard work. "The very soul of the diligent ones will be made fat." Further showing that God meant for man to have satisfaction in his hard work, wise King Solomon was inspired to write: "I have come to know that there is nothing better for them than to rejoice and to do good during one's life; and also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God."—Prov. 13:4; Eccl. 3:12, 13.

The Christian Greek Scriptures also stress work. Not that all money must be made by physical work, since investing money and getting a return for it is not wrong. (Matt. 25:27) But people often want something for virtually nothing or something to which they have no right. Thus Paul, the apostle of Jesus Christ, wrote: "Work with your hands, just as we ordered you; so that you may be walking decently as regards people outside and not be needing anything." "When we were with you, we used to give you this order: 'If anyone does not want to work, neither let him eat.' To such persons we give the order and exhortation in the Lord Jesus Christ that by working with quietness they should eat food they themselves earn." —*1 Thess. 4:11, 12; 2 Thess. 3:10, 12.*

So Jehovah God did not make man to be a loafer nor is it His will that they spiritually and morally degrade themselves by becoming lovers of money. How prudent the persons who put their hope, not on material possessions, but on God, and who "work at good, . . . safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life," by doing the will of God!—1 Tim. 6:10, 17-19.

HOW RELIABLE ARE THE THEORIES OF MEN?

Are they always correct? Is it wise to put confidence in them when they conflict with God's Word?

WHO is right—God or man? That has become an issue today. How so? In that some of man's popular theories are diametrically opposed to what is taught in God's Word the Bible. This was well illustrated by a science article appearing in the New York *Times Magazine* of April 11, 1965. The article, entitled "When Man First Stood Up," began:

"Somewhere in Africa, perhaps four million or so years ago, our remote ancestors arose from a variety of unusual apes, and evolution was off on a new tack. . . . Members of a minority species on the make, they may have found the going rough in the beginning. But their rise was steady until—quite recently, perhaps 100,000 years ago or less—modern man, *Homo sapiens,* emerged with preeminent status . . . Current studies confirm the notion that things did not happen in a blaze of glory, a great evolutionary spurt. Man's coming, like the coming of the half-billion species that preceded him, was a gradual affair resembling a sunrise rather than a bolt of lightning."

The science writer, John Pfeiffer, went on to say that these now-extinct apelike ancestors of man "were discovered about forty years ago in South Africa's Transvaal." But he adds: "No one regards them as apes. They were somewhat more than that, though somewhat less than men—so, logically enough, they have been called ape-men. . . . Mankind was in the process of being shaped."

Only a Theory

Is this true? Did we humans evolve from a variety of apes over a period of hundreds of thousands of years? This is a popular theory of men today, but, as in the above article, it is often presented as though it were an established fact. Is this really honest? Is there any reliable evidence to this effect? Does recorded history date back hundreds of thousands of years, or even tens of thousands of years?

No; to the contrary, there is not one piece of reliable evidence that proves that man has been on earth more than 6,000 years. "The earliest written documents that archaeologists have discovered so far date only from 3000 B.C.," the *Natural History* journal acknowledged in its January 1961 issue, page 31. And Volume I of *A History of Civilization* (1955) by Crane Brinton, John B. Christopher and Robert Lee Wolff says on page ten: "Historical records—that is, written accounts that we can read—go back no more than 5,000 [years]."

Yes, reliable evidence indicates that intelligent men have been on earth less than 6,000 years. However, evolutionists reason that it must have taken apelike creatures many hundreds of thousands of years to evolve to this elevated plane. That is why the above-quoted history goes on to assert: "The ratio of the time man has been on earth before history to the time since history began is something like the ratio of three hours to one minute."

Notice the similar inference in an article on mathematics appearing in the June 1961 *Science Digest:* "The earliest written records, on clay tablets dating back to about 3500 B.C., indicate that *even at that time,* the operations of addition and multiplication of the positive whole numbers were well established." The earliest records of man's existence on earth are less than 6,000 years old, but it is *assumed* that because man was well acquainted with the principles of mathematics by about 3500 B.C.E. he must have actually been on earth much longer.

This assumption, however, is in direct conflict with what is taught in God's Word the Bible. These inspired Scriptures, in perfect harmony with the facts, explain that about 6,000 years ago the first man and woman were created specially by God as intelligent living creatures. In confirmation of this, Jesus Christ, the wisest teacher ever to walk this earth, said: "He who created them from the beginning made them male and female." The Bible clearly teaches divine creation, not evolution. —Matt. 19:4-6; Gen. 1:27; 2:7.

Nevertheless, the generally accepted belief of worldly men is not what God's Word teaches on the matter, but that humans evolved from apelike creatures. However, note that a discussion of the matter published in *The Encyclopedia Americana,* Vol. 18, page 182, 1942 edition, points out that this is only a theory, and that it lacks substantial basis: "The generally accepted idea is that both the monkey and man came from a remote ancestor, one branch of whose progeny continued an upward course in the direction of the human body . . . This is, however, entirely theory. There is no evidence for it."

This same source, on page 186, observes regarding the testimony of archaeology: "The excavations in the Dordogne and in western and southern France and northern Spain have completely contradicted the idea that man began low down in the scale of being, scarcely above the beasts, and gradually climbed up. They have shown on the contrary that the very first man of whom we have any definite records many thousands of years ago was the intellectual and the spiritual brother of man as we know him now." And concerning the popular view regarding ugly, apelike cave men, it explains: "This was the supposedly scientific picture of the cave man that was popularized and the general public has as yet no idea apparently that the discoveries of actual remains in the caves completely contradict this theory."

Despite the claims of some evolutionists, there is no authentic evidence regarding the existence of "ape-men" who evolved into humans. In fact, there is no evidence in the fossil record that any family kind evolved into another family kind. Therefore, in an effort to account for the lack of evidence, evolutionists grasped at the theory that so many hundreds of millions of years elapsed in the history of evolving life that the evidence has been obscured. But is it true that living creatures evolved and present features of the earth were formed during millions and millions of years of gradual change?

Theory of Uniformitarianism

For years now prominent men have taught this theory as though it were a fact. Commenting on the matter, *Newsweek* magazine recently said: "The current theory about geological change, called uniformitarianism, holds that once the laws of nature were put in motion, they proceeded smoothly." And the *Scientific American* magazine explained: "Most geologists, following the 'uniformitarian' point of view expounded in the 18th century by James Hutton and in the 19th by Charles Lyell, are satisfied that observable

processes are quite adequate to explain the history of the earth."

This theory of uniformitarianism was embraced by Charles Darwin, a friend of Lyell, and became the basis upon which he built his theory of evolution published in 1859 in *The Origin of Species*. Explained an exponent of the evolution theory, H. F. Osborn: "Present continuity implies the improbability of past catastrophism and violence of change, either in the lifeless or in the living world; moreover, we seek to interpret the changes and laws of past time through those which we observe at the present time. This was Darwin's secret, learned from Lyell."*

With acceptance by the scientific world of Darwin's evolutionary teaching, the belief that the earth had experienced past violent upheavals was replaced with the theory of uniformitarianism. No longer was the Bible's teaching regarding the Noachian flood acceptable to advocates of this theory. Catastrophes like that, it was asserted, had no part in molding the surface of the earth. Only forces observable today, such as the action of the wind and slow erosion by rivers, were responsible. Therefore, hundreds of millions of years were needed to gouge out canyons and shape the earth to its present form. This theory was quickly adopted and was used as a tool against Bible believers.

Facts Shoved Aside

But how dishonest! Facts were ignored and cast aside! For rather than indicate gradual, uniform change, geological evidence pointed unquestionably to sudden catastrophes, such as was the Noachian flood. On February 18, 1831, the eminent British geologist Adam Sedgwick said in a speech to the Geological Society regarding cracks in certain rock strata: "We have the strongest reasons for believing that they were produced by an action both violent and of short duration. . . . There is no trace of any effect that indicates a slow progress."

And one of the most outstanding scientists of that period, Baron Georges Cuvier (1769-1832), made these comments in his *Essay on the Theory of the Earth:* "The breaking to pieces, the raising up and overturning of the older strata [of the earth], leave no doubt upon the mind that they have been reduced to the state in which we now see them, by the action of sudden and violent causes; and even the force of the motions excited in the mass of waters, is still attested by the heaps of debris and rounded pebbles which are in many places interposed between the solid strata. Life, therefore, has often been disturbed by terrific events."

Even Lyell himself acknowledged that geological evidence conflicted with the theory of uniform, gradual change. He wrote in his *Principles of Geology:* "It has been truly observed that when we arrange the known fossiliferous formations in chronological order, they constitute a broken and defective series . . . These violations of continuity are so common as to constitute in most regions the rule rather than the exception, and they have been considered by many geologists as conclusive in favour of sudden revolutions in the inanimate and animate world."

Nevertheless, uniformity came to be taught in all places of learning as gospel truth. Why? Not because the burden of evidence supported it, but because it better fit the theory of evolution, which men wanted to believe.

Changing of the Mind

Over the years the evidence of sudden catastrophes has been a source of embarrassment to uniformists. For example, the mass extinctions of herds of animals in the

* *The Origin and Evolution of Life* (1917), p. 24.

northern stretches of Siberia. J. D. Dana, a leading American geologist of the last century, wrote: "The encasing in ice of huge elephants, and the perfect preservation of the flesh, shows that the cold finally became *suddenly* extreme, as of a single winter's night, and knew no relenting afterward."* So suddenly were mighty animals such as the now-extinct mammoth encased in ice, that they are sometimes found in a standing position and with an undigested meal in their stomachs!

It is, therefore, interesting to note that finally, within the last few years, leading scientists have been openly acknowledging that the earth indeed has had a cataclysmic past. However, their efforts to harmonize this with their pet theory of evolution is apparent in the article appearing in the February 1963 *Scientific American*. The heading asked: "HOW IS IT THAT WHOLE GROUPS OF ANIMALS HAVE SIMULTANEOUSLY DIED OUT? PALEONTOLOGISTS ARE RETURNING TO AN EARLIER ANSWER: NATURAL CATASTROPHE. THE CATASTROPHES THEY VISUALIZE, HOWEVER, ARE NOT SUDDEN BUT GRADUAL."

The article pointed out: "Mass extinction, rapid migration and consequent disruption of biological equilibrium on both a local and a world-wide scale have accompanied continual environmental changes. . . . The cause of these mass extinctions is still very much in doubt and constitutes a major problem of evolutionary history." It was asked: "Did extinction occur over hundreds, thousands or millions of years? The question has been answered *in many ways*, but it still remains an outstanding problem."

The science section of the December 23, 1963, *Newsweek* magazine noted the stir that this question has made among geologists. It said: "Catastrophism is a fighting word among geologists. It is a theory based on divine intervention, and its adherents held that the history of the earth and the life on it were moved by a series of disasters inspired by God—the last one Noah's Flood. It was the major line of thought for a few decades last century, but a vigorous counterattack by the naturalists against the supernaturalists eventually pushed it aside.

"But now many geologists believe the counterattack may have been all too vigorous. . . . As a result, many geologists at the recent meeting of the American Geological Society were advising the rehabilitation of catastrophism, without recourse to a supernatural agent."

Interestingly the article observed: "Signs of mass extinction, once ignored or cast aside, have periodically turned up. There is evidence, for example, that great expanses have been inundated within a matter of days. Such catastrophes were often followed by explosive development of different forms of life. These adapted more easily to the new pressures of the new environment—a process which Darwin charted in one part of his theory of evolution. On the other hand, Darwin was firmly set against the notion of catastrophes."

Darwin grasped at the theory of uniformity, not because of the weight of evidence in its support, but because it provided a means to explain his evolutionary ideas. Sudden catastrophes did not fit his theory. So this unfavorable evidence was ignored and cast aside—something evolutionists have long been champions at doing.

Paleontologist Norman D. Newell, associated with the American Museum of Natural History, commented on this disposition to grasp upon convenient theories. "Geology suffers from a great lack of data," he said, "and in such a situation, any attractive theory that comes along is taken as gospel. That is the case with uniformitarianism. Geology students are

* *Manual of Geology*, 4th Edition, 1894, p. 1007.

taught that 'the present is the key to the past,' and they too often take it to mean that nothing ever happened that isn't happening now. But since the end of World War II, when a new generation moved in, we have gathered more data, and we have begun to realize that there were many catastrophic events in the past, some of which happened just once."

Where to Place Confidence?

It becomes apparent that the theories of men are often unreliable. They are not always based on the solid evidence that some scientists would try to make others believe. In fact, investigation often reveals a lack of objectivity, and even dishonesty, in efforts to vindicate their pet theories. As Hadley Cantril, former chairman of the Psychology Department of Princeton University, observed: The scientific community "operates much like other social institutions, complete with hierarchy, dogma, and coercive power. Truth tends to be confused with orthodoxy, science with scientism."

Efforts are even made on occasions to suppress unfavorable evidence. For example, a few years ago when a book was published presenting facts that supported catastrophism, the scientific community tried to prevent its publication. The late columnist for the New York *Journal American*, George E. Sokolsky, noted: "Certain scientists threatened with a boycott. Of course, what the learned and liberal professors wanted was the total suppression of a book which opposes their dogma. Scientists tend to become dogmatic like theologians, whom they denounce as dogmatic."

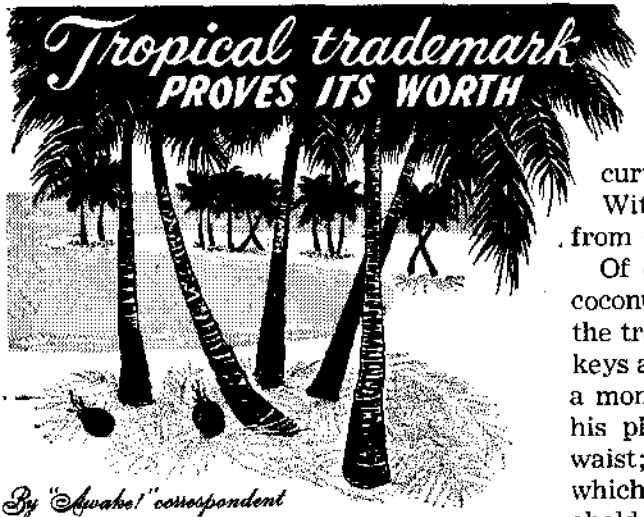
But regardless of the evidence to the contrary, evolutionists will continue to cling to their theory of evolution. Why? Because evolution is their dogma, their faith! As Professor T. L. More, University of Cincinnati, once explained: "The more one studies palaeontology, the more certain one becomes that evolution is based on faith alone." And evolutionists adhere to this faith despite a total lack of evidence. As a professor at London University, D. M. S. Watson, once observed: "Evolution itself is accepted by zoologists, not because it has been observed to occur or . . . can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible."

For persons who refuse to acknowledge the existence of God special creation may indeed seem incredible. They may even believe that this justifies twisting evidence, ignoring facts and presenting the evolutionary theory as though it were an established truth. But this is dishonest! It is untruthful! God does exist, and there is bountiful evidence that he created all life, including man.

"Know that Jehovah is God," the inspired Bible psalmist sang. "It is he that made us, and not we ourselves." That this is the truth Jesus Christ himself verified when he stamped the Bible account of creation as authentic. And one of his apostles reasoned soundly on the evidence of God's Creatorship, explaining that the marvelous things that we can see around us are proof that there is a Grand Creator who made it all.—Ps. 100:3; Matt. 19:4-6; Rom. 1:20.

Certainly, then, it is unwise to put confidence in the theories of men when they conflict with God's Word of truth. Men have often been wrong. Their theories are ever changing. Therefore, the wise thing to do is take the position of the Bible writer who said: "What, then, is the case? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? Never may that happen! *But let God be found true, though every man be found a liar.*"—Rom. 3:3, 4.

Tropical trademark PROVES ITS WORTH



By "Awake!" correspondent in British Guiana

IF YOU were to sketch a tropical seashore from memory or imagination, what would you most likely include in it? Why, at least one coconut palm, and probably several of them. These tall, swaying trees with their leaning trunks would add color and beauty to a drawing or painting, wouldn't they? Yes, these ornamental trees that grace shorelines and coastal roads are a kind of tropical trademark, one that is proving its worth in many ways.

In fact, the coconut palm is probably the most important tree of the tropics. Many are the Pacific islands that would be virtually uninhabitable without them, for the coconut palm is a tree that represents food, drink, clothing, shelter and many other things.

We can observe this for ourselves by taking an informative tour to a coconut plantation along the Atlantic coast east of Georgetown, British Guiana, to see how this tropical trademark proves its worth. A kind manager gives us a tour.

Picking and Opening Coconuts

Thud! Thud! Thud! Coconuts are falling! We rush out of the office to watch a group of about ten "pickers" at work. They are not climbing the tree trunks, as we might have expected. They are standing on the ground, holding long bamboo poles with curved knives tied to the upper ends. With these, they cut loose the coconuts from the stalks.

Of course, in some parts of the tropics coconuts are gathered by men who climb the trees; and in a few places trained monkeys are used as pickers. One way in which a monkey is thus used by his owner is by his placing a cord around the monkey's waist; it is then taken to a coconut palm, which it quickly climbs. The monkey grabs ahold of a coconut; if the monkey's owner decides that it is ripe for picking, he may shout to the monkey, which twists the coconut round and round till the stalk is broken, and then lets it fall to the ground. Should the monkey lay hold of an unripe coconut, the owner tugs the cord and the monkey will try another. Sometimes no cord at all is used, the monkey being guided by the tones and inflections of its master's voice. An observer of monkeys hard at work in Sumatra reported that the monkeys worked very industriously; but these animal coconut pickers would sulk, he said, if they felt they were being worked too long.

Here in British Guiana knives on bamboo poles are preferred by the pickers. They must be careful, though, for you can well imagine the impression that one of these falling coconuts, about the size of an American football but weighing as much as six pounds, would make on a person's head, or the impact of a rebound. Some of the pickers point to scars on their legs from "bounding nuts."

The pickers now load their small boats with coconuts and then transport them to the main area, where the diggers are waiting. The diggers, we observe, are mostly

women. With one blow from an ax they chop each coconut in two, and after hundreds are thus opened, they sit and dig out the white meat from the hard inner shell with their small curved knives. "How many can you dig out in a day?" we ask. Answers vary from 800 to 1,400!

Our interest aroused, we view the next step. A man piles the coconut pieces into his donkey cart and takes them to a nearby furnace (kiln), where they are placed on trays and shoved inside for overnight drying. Upon being taken out in the morning, they are bagged for shipment to a city refinery. The dried coconut meat is now called copra; it is from this that coconut oil is made. Sun-drying is another process, a longer one, to obtain the copra.

The Husks, Shells and Leaves

The husk (the fibrous mass lying between the smooth outer skin and the hard shell containing the meat) is used mainly for making fiber, we learn. The fiber is used in making mattresses and mats and in caulking boats here, whereas, in other lands, rope, fishnets, packing material and paper pulp are made from the coconut husk. "What is better for cleaning your boots or washing machinery than a ball of this fiber?" our host asks with a grin.

And what about the shells? "Well," he says, "we use them for fuel, and haven't you seen decorations in many homes—painted coconut shells and lamps?" Oh, yes, we have. In other parts of the globe the shells are also used in the making of buttons, drinking vessels and kitchen spoons.

Back in the plantation office again, we are offered a refreshing tropical beverage —coconut water. A smiling worker, with one deft blow from his cutlass, as the machete is called here, hacks off the end of a green nut and then bores a small hole in it. In about two minutes he has several prepared for us. Putting the coconuts to our mouths, we each enjoy nearly a quart of tasty coconut water, followed up by our scooping out the "jelly," that soft substance that would have eventually hardened to form the coconut meat.

Then another familiar sound is heard. Someone is sweeping outside, but with what? Why, it is a "coconut broom," about three feet in length, made from the leaves stripped down to single strands and bound together. This woman, bending low, makes long sweeping movements that cover a lot of ground. Coconut-palm leaves are also used for thatching roofs and constructing shelters. The stalks are made into fences and they provide fine firewood too. Young shoots, after being dried for several hours, are used in plaiting hats and handbags.

As Wood and Food

Stepping outside once more for a closer look at the palm trees, we observe the scar-ringed trunks. These long, slender trunks, fifteen to eighteen inches in diameter, are used in building footbridges in British Guiana, we are told, and for making props for slipping soil, as well as for fuel. In some countries, too, fine furniture is made from the wood at the base of the trunks, which is called "porcupine wood."

Gazing upward, we are informed that these particular trees are eighty years old. Just think for a moment of the precious payloads such "old-timers" have borne from about their sixth year on, and may bear up to nearly a hundred years, at the rate of fifty or more coconuts per year!

Our genial host now suggests that we visit a coconut-oil factory to see more about the worth of this tropical trademark.

But first, a necessary stop. A midday meal is graciously provided by a friend, who has for her main dish "cook-up." The ingredients are rice, meat and fish, with

a plentiful covering of coconut milk—and all cooked together. Since our cook is "coconut-minded" today, she reviews for us how coconut is featured in preparing "metagee," a combination of green plantains, cassava, tania, potatoes, fish and dumplings, cooked in coconut milk. Then there is the ice cream that is made from semiwater coconuts, the hardening jelly being squeezed out for the base of this well-known delicacy. And we cannot overlook that roadside treat, "sugar cake," a chipped coconut confection that lightens the burdens of schoolchildren trudging through the hot sun.

Refined Oil and Crude Oil

Soon we are off to our next stop: The oil and cake mill. The oil is the deodorized cooking oil that is widely used here, and the "cake" is the hard meal residue, a popular feed for poultry and pigs.

We remember now the kiln-dried or sun-dried copra that was leaving the plantation. It contains about 65 percent coconut oil. Well, here the copra is emptied out of the bags and dropped onto conveyors that take it to disintegrators, where it is broken up, and to expellers, where the oil is separated by pressure from what is later termed "cake." On goes the oil to be refined: To the neutralizer, to the bleacher, to the filterer, to the deodorizer and to the drums for shipping. This method produces cooking oil, which is consumed locally. The fats remaining from this process are sold to firms here producing soap, margarine and shortening.

En route home we pause to see a simple home method. A man takes the undried coconut meat and dumps it into a small mill, where it is grated. Out of the bottom comes what is called "cush-cush." This soft, powdery substance is covered with much water and then trodden by bare feet. The cream is drained off and allowed to settle overnight. After boiling for a few hours, the crude oil rises and is drawn off. The residue is squeezed for more oil, then fed to farm stock. Besides its use for cooking purposes, this crude coconut oil also serves to massage many a baby's tender skin.

At home, after the day's enjoyable experience in the coconut world, I glance up at the painting hung on a wall of our room, one of a typical tropical shore, with several of the trademark palms dotting the landscape. I think again of our standing in the midst of those thousands of lofty trees, gazing upward at the countless clusters of brown coconuts on them all. I remind myself that there are still thousands more of these plantations in this "coconut belt" that rings the center of our earth. I reflect, too, on the poet's recognition of his own insignificance and the Creator's marvelous powers, with the idea that 'poems are made by men like me, but only God can make a tree.' And what a tree the Almighty made, when he fashioned the stately coconut palm, a veritable trademark of the tropics!

Roots of Superstition

One of the insects given veneration in earlier times was the honeybee. Old sayings rooted in superstitions about the honeybee die hard, as they are lightly passed on from generation to generation. One popular expression heard only recently, "Remember to tell the bees!" is based on the belief that they are the protectors and friends of the family. They were considered part of the family, to share joy and sorrow. Mystical powers were attributed to them, and they were to be informed of the death of members of the family. To overlook them would call forth their displeasure or a withholding of their blessing. Evidently many old sayings that persist today are rooted in such superstition.

IN DEFIANCE

SMASHING, looting, burning and shooting, a frenzied mob of thousands turned forty-five square miles of Los Angeles, California, into a virtual battlefield for nearly a week in August.

When the orgy of lawlessness had ended, 36 persons were dead and almost 900 injured. Over 200 buildings were destroyed and about 800 damaged. One estimate set the cost of damage at nearly 200 million dollars!

The tide of battle was turned only when 15,000 National Guard troops with heavy machine guns moved in to support local law enforcement officials.

Chronology of Events

Wednesday, August 11, started out much like any other day in Los Angeles, but it did not end that way. That evening police officers had noted a car weaving in and out of traffic and arrested the young Negro behind the wheel for drunken driving. The youth resisted arrest and the officers applied force. That proved to be the trigger for the fantastic explosion that followed, for soon an angry crowd had gathered accusing the police of brutality, although the youth had exclaimed: "You're not going to take me to jail . . . You're going to have to take me the hard way." Word of the incident spread through the Negro community, particularly that section of Los Angeles called Watts.

The crowd grew, and soon thousands of sullen persons milled about. Then some youths began throwing rocks and other missiles at store windows and passing cars, these acts spreading over several square blocks. Police began to come into the area, but this further infuriated the mob. All through Wednesday night the rioting gathered force. Scores of vehicles and buildings were damaged or burned. Dozens of persons were injured.

When Thursday morning came, the situation had quieted down somewhat and undamaged stores opened as usual. During the day, however, angry groups gathered, and by nightfall violence flared up again, this time much worse than the night before. Many more thousands of rioters took to the streets and, often urged on by their elders, swarmed through an area that had now widened to include a score of blocks. Although a thousand police were on hand by this time, they were unable to control the situation. Gasoline bombs, called "Molotov cocktails," were thrown by rioters. Large fires quickly spread. Firemen were often unable to fight the flames because rifle fire from snipers and other missiles thrown at them endangered their lives, with the result that many of the fires burned unchecked. A condition of anarchy existed as mobs ran wild throughout the night. Some called it an insurrection.

On Friday the rioting continued, even

during daylight hours. Whites were often singled out for attack, though Negroes were also assaulted by other Negroes. Then the mobs turned to looting. Stores over a wide area were systematically stripped clean of goods. Among the stores looted were those that could provide weapons. Liquor stores were among the first to be pillaged, the liquor no doubt adding to the frenzy of the mob.

By now the situation was out of control. Hence, the governor of California, on vacation in Athens, Greece, authorized calling out the National Guard. But by this time it was late evening and too late to stop that night's carnage. Rioting spread to over 150 square blocks and the mobs grew in size. Fire bombs by the dozen splattered against buildings and automobiles. The entire scene resembled a World War II battleground.

Late that night National Guard troops began arriving and advanced through the chaos. Heavy machine guns were quickly set up at critical points and soon their deadly clatter against snipers added to the nightmare situation.

On Saturday additional troops arrived, swelling their number to 4,000, with thousands more on the way. Still, the situation became progressively worse. The battle had spread to over twenty square miles of the city by now and the area was declared a disaster zone, permitting police to be brought in from surrounding cities. Sniper fire at aircraft flying overhead was so frequent that the Federal Aviation Administration advised airliners to detour the area. A National Guard general and the Los Angeles police chief compared the violence to guerrilla warfare, "very much like Vietnam." That night, a curfew was imposed on thirty-five square miles of Los Angeles.

By Sunday 15,000 soldiers were on the scene and authorities began gaining the upper hand, although looting, sniping and burning continued throughout the day. At night another curfew was imposed, this time covering an area of about fifty square miles of the city.

Finally, as the week ended, the lawless rampage was brought under control and subsided except for an occasional outburst.

Local Affair?

Lawlessness that week was not just a local affair confined to Los Angeles, though the worst violence did occur there. Shortly after rioting began in Los Angeles it also broke out in communities surrounding the city. In nearby Long Beach a policeman was killed. Rock throwing, burglary, fire attacks and sniping flared up in San Bernardino, Inglewood, San Diego, Hollywood, Van Nuys, Burbank, Pasadena and a number of other towns and suburbs.

Nor was this limited to California. In the same period riots flared up in Chicago, Illinois, and then in Springfield, Massachusetts. And such rioting was not new to the United States, for in 1964 and previous years serious outbreaks with racial overtones had occurred in many cities.

However, lawlessness in the United States is not confined to just rioting. Even without this type of mob action, defiance of established law and order has grown with terrifying rapidity throughout the United States in recent years. That it has reached crisis proportions authorities acknowledge. As *U. S. News & World Report* of August 9, 1965, put it: "Violent crime is now running wild in the cities and suburbs of the United States. The crime rate since 1958 has shot up almost six times as fast as the rise in population. In 1964, there occurred a virtual explosion of crime."

Also, time and again police are hindered in the performance of their duty by mobs who come to the aid of the *criminal,* even

assaulting police making arrests. When others try to assist the police, which is infrequent, they too come into difficulty, as did one man in New York City who was stabbed when trying to aid an officer.

How Widespread?

What is happening in the United States is happening throughout the world. Everywhere, including Communist lands, lawlessness, particularly in the form of crime and juvenile delinquency, grows by leaps and bounds, shocking even those authorities who have worked a lifetime in this field. Law enforcement officials are often hard pressed to maintain even the minimum of security.

Even the animosity manifested toward law enforcement agents themselves is widespread. As one of the many examples of this, consider Colombia, South America. There lawlessness in the form of murder, kidnapping and banditry has resulted in huge losses to the civilian population in recent years. Thousands of individuals have been murdered. One of the more prominent public enemies was Efrain Gonzales, who had been charged with killing about two hundred persons. The day finally came, in June, when Gonzales was cornered by military police and killed. A great source of terror had been removed. Many were relieved that the action had been taken. But from others there were cries of "murderers," "police brutality" and "injustice." No sooner had Gonzales been declared officially dead than a mob formed and began throwing stones at the police. The mob made Gonzales a hero and a martyr. On the spot where he fell a makeshift shrine of bricks was erected to mark the location. Many who came to it brought wreaths of flowers.

This lawless trend is not abating, but is gathering force on all continents. Note a few sample reports: "British courts are in a quandary as they attempt to cope with this country's soaring crime rate." Germany reports "a disturbing increase in capital crimes and a rise in offenses committed by juveniles." Reports from the Philippines state that "we are so near the point of chaos that a sense of insecurity is becoming part of our nature." From Africa comes the report by police that an increase in crimes 'has become a regular feature each year.' In Greece and South Korea mobs have taken to the streets. In the Sudan blood flows as lawlessness spreads. Everywhere one looks, violent forces are at work.

Why?

Why this growing disregard for established law and order, as well as the frequent contempt for law enforcement officials? What is behind it all?

One reason for such unrest is related to social inequities, such as racial discrimination. There are those who have suffered personal mistreatment, harassment and injustice at the hands of intolerant persons. This has stirred up in them deep resentment; so when they see the opportunity, they take the law into their own hands to protest. Also, in some countries the law treats certain groups as inferior, while in other lands laws that give them rights are ignored by those charged with enforcing the law. Hence, the oppressed come to view the law and its agents for enforcement as their enemies, and their rioting is a protest against the society that has wronged them.

Add to this, in the case of the United States especially, the fact that African natives were torn away from their villages and sold as slaves in the United States until little more than a century ago. Such a foundation could not produce good fruit, because even when slavery was abolished by law, discrimination was not, for such is

often a mental condition against which laws cannot be enforced. With such negative forces at work, a state of mind was created that resulted in disgust for the system that had so imposed itself on the group discriminated against.

On the other hand, it is not always true that such rioting is based on social inequities. There are many, regardless of race, who foment riots because they provide an opportunity to steal, destroy and run wild. This "hooligan" element looks for the chance to indulge in violence. So the motives of those who riot, plunder, destroy and even kill under the banner of "racial discrimination" are many.

At times police brutality is blamed for outbreaks of violence. It is true that there are officers who stir up resentment in the public by misusing their authority, needlessly ordering people around instead of being servants to the people. But arresting a law violator is not in itself an evidence of police brutality, and using physical force against a criminal who resists arrest with violence is not brutality on the part of the officer. So, while there are instances of brutality, more often it is those hating the law because of their own lawlessness who riot in protest against alleged police brutality. Some police have been killed and others seriously injured by trying to avoid the undue use of force. What would it be like if officers refused to arrest lawbreakers just to avoid any possibility of police brutality? To a great degree the average citizen in most liberal lands owes the safety of his life and properties to the police.

This is not always the case, unfortunately. In some countries brutal dictatorial governments have forced themselves upon the people. Police powers have been used in the cruelest way. Instead of protecting the rights of the ordinary citizens, they have protected only the vested interests of those in power. In this way an entire population may be frustrated to the point where they feel the only alternative is armed rebellion.

Not to be overlooked as a cause for violence are the trained political agitators. These have been schooled in ways to exploit situations of public discontent. When the occasion lends itself to their aims, they jump in to fan the flames and keep the trouble going. Along with the "hooligan" element, they exploit the situation for their own ends, Communist and otherwise.

More to It

These are just some of the reasons why defiance of the law exists today. But there is more to it. When pandemonium breaks out it is evidence that people have abandoned godly principles and are manifesting the spirit of the first lawbreaker, Satan the Devil. Appropriately, pandemonium means a wildly lawless or riotous state, or an abode of the demons. The Bible shows that the Devil and his demon angels are the foremost agitators of lawlessness and violence in the earth.—Eph. 2:2.

Why is this so, especially in our time? Because we live in the foretold "last days" of this wicked system of things. Satan the Devil, along with the demons and all humans who manifest his spirit, will, in a short time, be put out of operation. States the Bible book of Revelation: "The Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:12) That is why Jesus Christ foretold the now-occurring "increasing of lawlessness," for we are nearing the end of this present system of things.—Matt. 24:12.

In view of this greater cause of lawlessness, what should the seeker of righteousness do when surrounded by lawless acts? The God who will shortly end all violence

counsels: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth." (Ps. 37:1, 9) Yes, lawlessness, injustice, discrimination and oppression may have their day, but soon they will be wiped out of existence by a loving Creator. So do not foolishly jeopardize your life, as well as your prospects of everlasting life in a new order of God's making, by rising up in defiance of the law. Wait upon God to remedy injustices, as he guarantees he will by means of his kingdom in the hands of Jesus Christ.

Finding a Doctor Who Would RESPECT Their BELIEFS

CRISIS came to the home of Frederick and Eleanore King, near Paris, Ontario, late in the year 1963 and early 1964. Sandra Kathleen, their beautiful little five-year-old daughter, began to lose her sense of balance and her left eye was starting to cross. More ominous, she started to get pains at the top of the head, pains that steadily grew more severe. A local pediatrician examined the little sufferer and pronounced that she had a brain tumor. Arrangements were immediately made for her admission to the Hospital for Sick Children in Toronto.

At the admitting desk the anxious parents took special care to fill out the form, stating that they were Jehovah's witnesses and that they would not under any circumstances sanction the use of blood transfusions for their daughter, since they were forbidden by God's law as recorded in the Holy Scriptures, such as at Genesis 9:4 and Acts 15:28, 29.

The Toronto doctor under whose care Sandra Kathleen had been placed took X rays and an electroencephalogram in an effort to determine the true condition of the little patient. A few days later this doctor told the parents that the tumor was too deep in the brain to risk an operation and that all they could do was take her home and make her as comfortable as possible for the few months of life she had left. Desperately the father inquired if it would not be possible to use X-ray or cobalt therapy. The reply was that the tumor was too deep, and that even if an operation were possible the cobalt therapy would drive the child insane.

A few days later the Toronto doctor asked the parents to go and interview a neurosurgeon at the hospital. After further study of X rays he thought he could get the tumor out, but—he would have to have blood. His reasoning was that he probably would not need it, but if an artery happened to run through the tumor, when he cut it he would need plenty of blood handy. Again the parents stated their determination not to sanction the use

of blood. The surgeon declared that without blood he would not operate.

To make matters more difficult the doctor who was caring for Sandra in the hospital became very bitter toward the parents, even though so recently he had told them that there was no hope of saving Sandra. Now he kept after them for permission to go ahead and use blood. Firmly they stood their ground, for, after all, to them success in their undertakings was measured in terms of God's approval and not in terms of what men might think and say.

Meantime, the parents were not idle, nor did they consider that it was enough to pray to God while making no effort themselves. They made inquiry after inquiry, only to be told that an operation without blood was out of the question. Finally, on Friday, February 28, 1964, they decided to take Sandra out of the Hospital for Sick Children. On being informed of this decision the doctor in charge of the case stated that they could not remove the child from the hospital until such time as he and some other doctors had had an important conference concerning Sandra.

Worried now, the parents sought legal advice and upon the strength of it they proceeded to make arrangements for Sandra's removal from the hospital. Said the lawyer, "Why can't you take her home if you wish? Is she in a hospital or a jail?" He went on to explain that if you hire a lawyer and he fails to do the job he was hired to do, you fire him and get someone else. Doctors are no different.

Thus, on Sunday, March 1, 1964, they went to the hospital, accompanied by two friends. They gathered Sandra's toys, got her dressed, and with trembling hearts prepared to leave, realizing that there was likelihood of quite a scene at the desk on the way out. When the father went to the desk to inform the head nurse that they were leaving, she declared that they could not do this as the doctor in charge of the case had not released Sandra. She immediately contacted him on the phone. Meantime the father had arranged for his wife to take Sandra to the elevator and be on their way to the main entrance. Faced with this determined action, the hospital officials had to be content with Frederick King's signing forms that would release the doctor and the hospital from any responsibility for the outcome of Sandra's case.

Sandra's pains continued to increase. Where she had had one bad spell in a night, she was now getting two or three. It became urgent to find some doctor who would handle the case without the use of blood transfusion. Doctors in such faraway places as Saskatoon, Saskatchewan, and Columbus, Ohio, were tried, but without success. Finally, after much helpful inquiry on the part of various friends, the parents were informed that there was a doctor, a professor of neurosurgery, in New York who would undertake the necessary surgery.

On Friday, March 13, Sandra was admitted to the New York hospital, and, in an interview, the doctor and his assistants put the parents fully at ease, for they respected them for their beliefs and intended to do nothing that would violate their conscientious views on blood.

The operation was tentatively scheduled for the following Tuesday, but, Sandra's condition having become more serious, it was decided definitely to operate on Tuesday at 8 a.m. The surgeon explained that Sandra's tumor was certainly deep in the brain and that to try to cut it out would probably result in severe damage to the brain, if not death. Instead, he was going to perform a "shunt" operation. He would leave the tumor in, but would tap it by inserting a very thin plastic pipe into the

tumor with a little pump that would work from Sandra's heartbeat or blood pressure. The tube would run down under the skin behind the ear and into the jugular vein, where the fluid from the tumor would flow away through normal body processes. Then Sandra would receive twenty-six treatments of cobalt-60 therapy in order to shrink the tumor.

When the parents asked about the possible effect on Sandra's sanity the surgeon replied that he would not be working anywhere near the part of the brain that affects sanity.

Tuesday, March 17, the parents hurried to the hospital solarium, where they expected to wait some four hours before they could know anything of the results of this serious operation on their little girl. When one of the surgeon's assistants stepped off the elevator shortly after 10 a.m., their hearts sank. Could it be that Sandra had not survived? When the father approached and asked what had happened, the doctor broke into a smile and said that the operation had been completed at 9:45 a.m., and the doctors and nurses had been talking to Sandra fifteen minutes later. She had lost less than a cupful of blood, and not even a blood substitute was needed.

On Thursday Sandra was allowed up in a wheelchair, and on Saturday, when her parents arrived, Sandra came running down from the playroom to meet them, all by herself. The next five weeks were still anxious ones for the parents, but gradually they rejoiced to see her balance improving and her eye straightening up as the cobalt therapy, which she had to undergo five times a week, continued to shrink the tumor.

Monday, April 27, was a happy day for the King family, for Sandra was finally released from the hospital. The surgeon was extremely well pleased with her recovery, though he did indicate the possibility of a recurrence of the tumor at some time in the future. "However," he assured, "many children in New York have had this kind of operation quite a few years ago and are still running around in good health."

In October the Kings brought Sandra back to New York for a checkup, and the doctor was glad to report that she was continuing to show good progress. Earlier in the year when Sandra was taken to a pediatrician in Brantford, he assured the parents they had done the right thing in taking Sandra where proper attention could be given her case. He also stated that the way the operation had turned out was like a small miracle.

The King family are truly happy the way things have turned out. Sandra is enjoying normal health, and they themselves enjoy peace of mind by reason of their steadfast adherence to God's will and law.

Death by Auto

In the United States the *Changing Times* magazine recently reported: "During the first half of your life, you are more likely to die in an automobile accident than from any other cause. Over your life span as a whole, only heart disease, cancer and stroke are more dangerous than automobiles. The reason is obvious: Every week, on the average, citizens armed with cars go out and kill nearly 1,000 people and injure more than 34,000." What can you do about it? Show respect for the life of your fellowman; drive carefully.

The NIGHT RAIDERS

WHILE people sleep, shadowy figures silently creep out of dark hiding places to raid food supplies in homes, restaurants, warehouses and farm buildings. These night raiders are rats.

Flourishing in the big cities of the world, towns and farms, they multiply in great numbers, breeding from six to eight times a year and producing six to thirteen rats in a litter. In a life-span that may last up to five years, depending upon circumstances, a pair of rats can produce hundreds of offspring.

In Tokyo, Japan, where, it has been estimated, about two million rats live, hordes of them come out of hiding in the Ginza district after the cabarets close and scamper about looking for things to eat. Not even leather furniture and mink coats in department stores are safe from them. At the construction site of a new building in Tokyo they even ate the blueprints of the building, delaying its construction. In the United States the rat population is thought by some persons to be about 100 million, whereas others estimate it as being as much as 500 million, with half of the population living in fifty of the largest cities.

Because of their nocturnal habits, rats are seldom seen despite their great numbers. People become aware of their presence in a building when they hear them moving about in the walls, under the floor and in the basement. Ratholes in the baseboard, fresh droppings of excrement and a greasy feeling on walls next to places where rats are likely to run indicate their presence. Unlike mice that usually spend their lives near where they were born, rats move to other buildings and other parts of a city. In one experiment that proved this, 250 rats were marked and released in a city. Two days later one was found a mile away and on the next day two were captured three miles away.

In the open and wild country away from human habitation rats perform a service as scavengers, and their population is usually kept in check by predators. But without as many natural enemies in cities, their numbers can become exceedingly great. When they invade homes, destroy property and raid needed food supplies, man is forced to take action against them.

Very Destructive

The amount of damage rats cause is fantastic. In just the United States the yearly damage to property and food is estimated at between $2.5 billion and $4.5 billion. Describing their depredations, the book *The Practice of Sanitation* by Edward Hopkins states: "The destructiveness of the rat is almost unlimited. Lantz, of the United States Department of Agriculture, has made some approximate estimate of this as follows (we abbreviate):

" 'Rats destroy cultivated grain as seeds, sprouts, or after ripening. They eat Indian corn, both during growth and in the cribs,

and have been known to get away with half of the crop. A single rat can eat from 40 to 50 pounds a year. They destroy merchandise, both stored and in transit, books, leather, harness, gloves, cloth, fruit, vegetables, peanuts and so forth. The rat is the greatest enemy of poultry, killing chicks, young turkeys, ducks, pigeons; also eating enormous numbers of eggs. Rats destroy wild birds, ducks, woodcocks, and song birds. They attack bulbs, seeds, and young plants or flowers. They cause enormous damage to buildings, by gnawing wood, pipes, walls and foundations. Hagenbeck had to kill three elephants because the rats had gnawed their feet. Rats have killed young lambs and gnawed holes in the bellies of fat swine. They have gnawed holes in dams and started floods; they have bitten holes in mail sacks and eaten the mail; they have actually caused famines in India by wholesale crop destruction in scant years. They have nibbled at the ears and noses of infants in their cribs; starving rats once devoured a man who entered a disused coal mine.' " Rats, of course, have to eat to exist, but their willingness to eat almost anything and their great numbers present problems to man.

Disease Spreaders

Rats are a grave health danger for a number of reasons. The fleas and lice on them, for example, can transmit to man such contagious diseases as typhus, bubonic plague and pneumonic plague. The Black Death of the fourteenth century was spread chiefly by rats carrying bubonic plague. It took the lives of 25 million persons, one-fourth of Europe's human population. The magazine *Science News Letter* of May 11, 1963, observed: "In less than ten centuries, diseases from rats have killed more people than all the wars and revolutions of history."

Because of the diseases that a rat's fleas and lice can transmit to man, it is very dangerous to touch a dead rat with one's hands. The fleas and lice will leave a dead rat and seek the nearest warm-blooded host, and this could be the person that handles the rat's carcass.

Other diseases spread by rats are: Weil's disease, caused by direct or indirect contact with infected rat urine; salmonellosis food poisoning, resulting from contamination of food materials with rat excrement; ratbite fever, which comes from a rat biting a person; amoebic dysentery, infectious jaundice, rabies, tapeworm and trichinosis. The parasitic worm causing trichinosis can get into a person when he eats food that has been contaminated by the excrement of mice and rats that carry it.

As disease-carrying rats nibble here and there on the foods they find in restaurants and homes, they drag their dirty, greasy bodies that have picked up the filth of sewers, garbage heaps and other dirty hiding places, across eating utensils, plates, tables and unprotected food supplies. Further contamination of these things is caused by their urine and excrement. So if such creatures are running in a house, it is of the utmost importance to the health of the people living in the house to clean them out.

Exterminating Rats

Once a house becomes infested with rats, it is very difficult to get rid of them. Unlike mice that can readily be trapped, rats are wary of traps. They are suspicious of anything new that is placed in surroundings familiar to them, and they will avoid it for a while.

To allow rats time to lose their suspicion of a trap, it should be placed in the rat run unset. Leave it there for a few days, putting fresh bait in it every day. When it becomes evident that the rats have lost their suspicion of the trap, set it. Attend

the trap every day, putting fresh bait in it and removing the dead rats, but be careful to protect yourself from the fleas and lice on the carcasses.

A disadvantage of a spring trap is that the noise made by a rat caught in it scares the other rats from the trap, causing them to avoid it. Most likely it will have to be placed in a different location after each rat that is caught. Using more than one method of getting rid of the rats seems to be the best course.

Putting out poisoned bait is an effective method of killing them, but the rat's wariness of new things must first be overcome. Unpoisoned bait should, therefore, be put out for a few days until the rats lose their suspicion of it. At first they will sample it, taking only a small amount. If the bait contains poison that makes them sick, they will no longer touch the bait. Unpoisoned bait will draw them back to eat larger amounts. With their suspicion of it gone, the bait can be poisoned, with effective results.

Advantage should be taken of the rat's feeding behavior. Instead of settling down to eat its fill of one type of food, a rat will eat a little of everything it encounters when a variety is available. So three types of poisoned bait can be put out, and this should be varied frequently with other types. Fresh fish or meat can be one type of bait; another type can be fruits and vegetables, such as apples, bananas, cantaloupes, tomatoes and sweet potatoes; the third type can be such things as bread, oatmeal, cheese, peanut butter and hard-boiled eggs.

The poison that is used should be odorless and tasteless, because rats readily detect unnatural odors and tastes in foods and will be suspicious of them. Human scent on the bait will not make them wary, however, because most of the food they eat has been handled by humans. If at all possible, poisons that are very dangerous to humans, pets and livestock should not be used. These contain such things as phosphorus, arsenic, strychnine, thalium and sodium fluoroacetate (also called "1080"). The use of calcium cyanide should also be avoided because of its deadly gas.

In many places, there are effective rat poisons available that are not particularly dangerous to humans, pets and livestock. If available in one's locality, these are the ones that should be used to rid property of rats, but even then they should be put where children and pets cannot get at them. Barium salts are useful for poisoning rat bait because they have no taste or smell and are not deadly to humans and pets if taken in small amounts. Mix the salts at the rate of two and a half ounces to every pound of bait. Being an emetic, they cause vomiting in humans and pets but not so with rats. Rats are incapable of vomiting, and this is the factor that causes barium salts to be deadly to them. The salts have a corrosive action on the mucous lining of a rat's stomach and intestines, gradually causing it to die from paralysis.

A few pans of water can also be put out with some barium salts mixed in the water at the rate of a tablespoonful to a pint of water. When it seems that the rats have been exterminated, the use of poisoned bait can be discontinued, but leave the pans of water for a while longer. Where food is stored in rooms or warehouses, these pans of poisoned water have proved successful in completely eliminating the night raiders without the use of poisoned bait. In such places the pans should be left indefinitely, but they should be washed out and refilled with fresh poisoned water every month. This prevents a new rat invasion.

Warfarin is a recently developed rat poison that has proved very effective. Like

barium salts, it is slow acting, which is desirable. A sick rat does not usually stay in the building in which it gets sick, because it becomes suspicious of it. It tries to get away as far as possible. Thus a slow-acting poison is not likely to result in a number of dead rats accumulating in out-of-the-way places in the building, causing unpleasant odors. A daily search, however, should be made, and if dead rats are found, their carcasses should be collected and burned.

Warfarin is used very sparingly in baits, only .025 percent of the volume of bait. Because of this small quantity, rats are seldom bait shy, and the danger to domestic animals is very small. The poison causes internal hemorrhaging, but it must be taken by the rats over a period of five or more consecutive days. Despite the cumulative effect of the poison, the rats return to the bait without suspicion. This poison was used successfully by a city that had an overabundance of rats in the sewers. It was mixed with grain and liquid paraffin and then poured into cans and allowed to solidify. The paraffin prevented the bait from being washed away during periods of heavy water flow in the sewers. The cans were fastened to boards that were hung by a wire in the manholes. This rat-control program worked so well with warfarin that it was made part of the city's overall sewer maintenance program.

Whatever poison is used, exercise care to put the poisoned bait where children, pets and livestock cannot get at it. Although some are relatively safe, it is best not to take chances. Put it out at night on paper plates, and in the morning gather the plates and destroy any bait that remains. Then put out fresh bait again in the evening.

Ratproofing

The best protection against rats is to eliminate their food supply and places where they can nest. Rats will not stay in places where they cannot get food. This means that cleanliness is an essential part in ratproofing one's premises. Dirty buildings make good homes for rats.

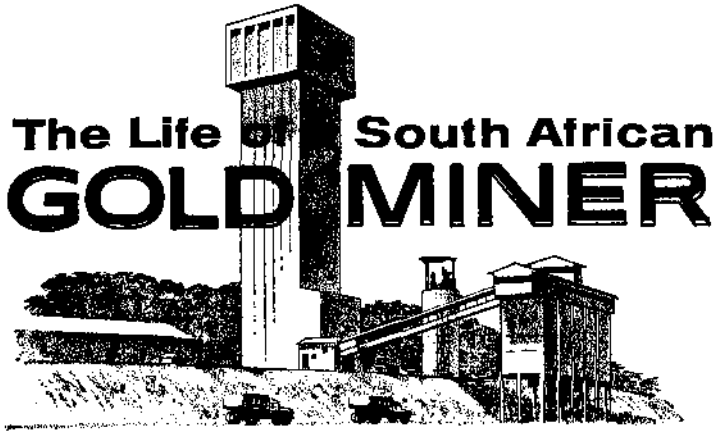
Thorough cleaning of a house and yard is the first step toward ratproofing it. Clean closets and cupboards; store flour, grain, bread and animal food in metal containers with lids; remove garbage from the house and put it in metal garbage cans with snug-fitting lids; clean the stove, removing spilled grease; clean out the basement, getting rid of trash and unwanted furniture; close up all openings into the basement with sturdy metal grating; close cracks in the foundation and openings around pipes as well as openings in the roof; remove any junk that may be in the yard and elevate stored lumber and the woodpile a couple of feet above the ground. By your keeping your house and yard clean there is less likelihood that rats and mice will take up residence there.

Because rats are seldom seen, the rat problem should not be lightly dismissed. It is a serious problem wherever a rat colony has become established because of the hazard rats present to human health and because of the damage they do to food and property. It pays to clean out from homes and other buildings these disease-carrying raiders of the night.

COMING IN THE NEXT ISSUE

- Do You Believe Only What You See?
- The Pope's Visit to the UN —Religious or Political?
- Our Intricate Hearing Apparatus.

The Life of a South African GOLD MINER



GOLD MINING is my means of making a living. Would you like to observe for yourself how gold ore is taken from deep beneath the surface of the earth? Then come along with me and observe how it is done in the deep mines of the Republic of South Africa, where gold mining is a major industry.

My day's work begins at 5 a.m. After a short trip from the mining community to the mine, I put on some lighter clothing, a thin cotton shirt and a pair of short pants. This light clothing is appreciated, since the underground temperature is hot, often as high as 115 degrees Fahrenheit, and the workers perspire heavily even though air-conditioning equipment is working to lower the temperature. Besides light clothing, I put on a pair of rugged boots and a protective helmet.

Outside, the morning breeze is cool, and we hurriedly make our way to the shelter of a tall structure called the headgear. This headframe above the mining shaft towers over the other buildings, since it is more than 140 feet in height. Directly beneath is the shaft, which is the mouth of a vast system reaching down into the earth like the roots of a giant plant. Underground passageways of this system extend horizontally for miles from stations laid out at different depths.

Entering Through the Mine Shaft

The eastern sky begins to take on a crimson tint as most of the workers gather in little groups and wait for the elevator, commonly called a "cage," that will carry us more than a mile down into the mine. The shaft is wide enough to allow four cages to travel its entire length. The cage comes into view. The metal door is raised, about sixty of us throng in, the door is shut and down we go.

Someone has switched on his head lamp and the silhouette of the men standing in the compartment can be seen. But with whom am I standing? Miners? Not necessarily, for not all persons working in a gold mine are miners. Some are engineers, some fitters, some masons, some electricians. Also, by far the bulk of the labor force consists of African Bantu workers who have been recruited from the rural territories for short-term contracts to work in the mine. Provision is made for these workers in a compound in which they are accommodated in a dormitory system; but their mode of living has not been without problems, especially because they are away from their families.

The cage gains momentum. Traveling at thirty-five miles an hour on a highway may not seem fast, but in a vertical plunge the sensation is heightened and the gray walls of the shaft become a blur. A flash of light tells us we have passed the first of the shaft's eight station levels. Finally we reach the eighth level. The door is unlatched, and we stream out and disperse according to our places of work.

Leading away in various directions are wide passages that have been hewn into

the gray rock. Lining the sidewalls at the top are large pipes that convey water and air to various parts of the mine, like veins carrying the lifeblood of the human body. Some of the men repair the water and air pipes, others maintain rail tracks and perform various types of installation. But others travel farther with us in a little electric train to the actual mining of the gold-bearing rock, which is called "reef."

Mining the Gold-bearing Ore

As we leave the train, the passageway becomes decidedly narrower and takes on a steep incline. We soon enter the area where reef is being mined. This cramped cavern in which the ore is mined is called a "stope." Here we are, in a horizontal direction, three miles from the shaft and, vertically, we are about a mile and a half below the surface of the earth.

Observe now the layer of reef embedded in this farthest sidewall. It slopes downward. Are you curious about this gold-bearing rock, wondering why it does not look like gold? You might expect the reef to be of a golden color, but no! There is not a gold flake in sight. In fact, the reef is almost charcoal black, to compare with the gray of the surrounding rock.

Another thing about the reef is that it is not a very thick layer but it goes deep. In our mine the reef is only a few inches of pebbly rock, sandwiched in the rock formation. The gold-bearing reef has been tilted up like a saucer, with one edge lying exposed along the Witwatersrand (a series of parallel ranges of hills in the Transvaal), and which Main Reef was first discovered in 1886. Gold miners hewing at the reef edge—which varies from an inch to several feet in thickness and tilts at an angle of about 35 degrees—soon had to probe deeper and deeper into the earth. They have followed the vein down more than 8,000 feet. Theoretically, the thin layers of gold-bearing rock may go down as far as 30,000 feet. Though it is not known how far down a mine can go, the target of one mine here in South Africa is 13,000 feet.

New gold strikes on the old Rand itself and at other places such as the Orange Free State have followed over the years. Today the goldfields in the Orange Free State are the largest in the world, accounting for nearly 35 percent of this country's total production. Last year this total production was 28 million ounces of gold, representing 70 percent of the world's production outside the Soviet Union.

My work is to blast gold-bearing reef free so that it can be scraped together and transported to the surface. Since it is only from this ore that gold is extracted, a bare minimum of surrounding rock is mined out. Yet for an ounce of gold, worth R25, or $35, the average mine must work three or more tons of reef! To blast the reef free, the surrounding rock is perforated with holes six feet in depth. These are charged with explosives and fired at the end of the day's shift.

At the beginning of the next shift, the broken reef is loaded onto trucks, and even the finest particles are meticulously swept and collected, as it has been found that the richest deposits are in these.

Safety in the Mine

Since my working area is thus new each day, it is imperative to make sure that the roof hanging is safe and that conditions in general are not dangerous. It would be wrong for us to assume that because a rock slab had not fallen during the night it will not fall now. So part of my life as a gold miner is my responsibility to maintain safety.

If I and my fellow workers do not maintain safety, something may be lost that all the gold in the mine cannot purchase—life

itself! It is this responsibility that causes a miner, or should cause him, as well as any laborer working in the mine, to maintain a balance between the goal of productivity and his responsibility for safety.

We have found that safety depends largely on two things: Avoiding unsafe acts and refusing to tolerate any unsafe conditions. Of course, our avoiding unsafe acts may not prevent a foot from slipping, but it will make provision for a safety belt. A veteran may feel he could do well without the use of a machine guard, but, even so, it still leaves the question of example open to those who observe him. Regulations are needed and should be followed. Mine law does not allow for speculation by an individual as to how practical a regulation may be.

For example, I remember that not long ago, during an examination at the start of a shift, a miner in charge of a group of laborers noticed a suspicious-looking brow of roof hanging. He tried to pry it down with a bar, but it did not yield and so he concluded that it was safe. The clear signal was given. Then without a warning it fell, killing two Bantu and severely injuring the miner. Who was to blame? Safety regulations require all such hangings to be barred down or, alternatively, adequately supported. Safety, as in many other aspects of life, is bound closely with obedience.

The Path the Ore Follows

As jackhammers are rasping their way into the face of the rock, the damp rock and sweepings behind are scraped together by blades drawn by winches and are loaded in trucks waiting in the larger passageways. The trucks depart on their journey to the area of the shaft. Not far from the shaft the load is tipped into a channel called an ore pass. Waste rock is kept separate and fed down a special pass. The day's production from the various levels is thus sent down through these channels to the bottom of the mine. As a result, only one loading station is needed, and the ore and waste rock are now hoisted up the shaft in eight-ton loads.

On the surface, the waste rock is dumped on the artificial mountains that characterize goldfields, some of which are 350 feet in height.

The gold-bearing ore is conveyed to the reduction plant, where the gold will be separated. The ore is crushed into fine powder, and water is added. A series of chemical applications now produce what resembles a slime. This is filtered. It finally reaches the smelting room. A furnace with a temperature of 1,250° Celsius is the last step in the production of gold. Now, for the first time, a yellow stream of metal can be seen pouring into the ingot mold. At last the little shiny yellow bricks of pure gold! Ironically enough, many of these go into deep vaults—other holes in the ground dug by governments and central banks.

But my day's work is finished. My working clothes will be washed tonight and made ready for use again in the morning—with perhaps a bright new patch on a place that was thinning. On my way home, I can think of things more important than gold—my family and, to guide us, the wisdom that comes from God and which is described by the Bible as "better than . . . gold itself." (Prov. 3:13, 14)—*Contributed.*

Rumania HAS A NEW CONSTITUTION

ON August 21, 1965, Rumania's Grand National Assembly adopted a new constitution. Among other things, it changed the name of the country to the Socialist Republic of Rumania and set out certain guarantees regarding the fundamental rights of the citizens. In Article 17 it states: "The state guarantees the equal rights of the citizens. No restriction of these rights and no difference in their exercise on the grounds of nationality, race, sex or religion are permitted." It is indeed of interest to observe what the Constitution of this Communist state has said here concerning religious freedom.

Elaborating on the guarantee of no restrictions on the right to exercise religion, Article 30 states: "Freedom of conscience is guaranteed to all the citizens of the Socialist Republic of Rumania. Anybody is free to share or not to share a religious belief. The freedom of exercising a religious cult is guaranteed. The religious cults organize and function freely. The way of organization and functioning of the religious cults is regulated by law. The school is separated from the Church. No religious confession, congregation or community can open or maintain any other teaching establishments than special schools for the training of servants of the Church."

Freedom of speech, of the press and of meeting is guaranteed in Article 28, with the following reservation in Article 29: "The freedom of speech, of the Press, reunion, meeting and demonstration cannot be used for aims hostile to the socialist system and to the interests of the working people. Any association of a fascist or anti-democratic character is prohibited. Participation in such associations and propaganda of a fascist or anti-democratic character are punished by the law."

In harmony with the provision for freedom of speech, Article 33 guarantees freedom of correspondence without censorship: "The secrecy of correspondence and of telephone conversations is guaranteed." As a further protection to privacy, Article 32 states: "The domicile is inviolable. No one can enter the dwelling of a person without the latter's consent, except in the cases and conditions specially laid down by the law."

There also are guarantees with regard to arrests, and Article 31 covers these: "The citizens of the Socialist Republic of Rumania are guaranteed inviolability of person. No person can be detained or arrested if there are no well-grounded proofs or indications that he has committed a deed listed and punished by the law. The organs of inquiry can order the detention of a person for a maximum of 24 hours. No one can be arrested except on the basis of an order of arrest issued by a court or the Procurator. The right to defence is guaranteed throughout the lawsuit."

In the event a person is harmed by an illegal act committed by a state body, provision is made for restitution. This is covered by Article 35: "Those harmed in a right of theirs by an illegal act of a state body can ask the competent bodies, in the conditions provided by the law, to annul the act and repair the damage."

Citizens are also guaranteed the right to make petitions to state bodies, as stated in Article 34: "The right to petition is guaranteed. The state bodies have the obligation to resolve the petitions of the citizens concerning personal or public rights and interests."

Reporting on the adoption of the Constitution, the Rumanian news agency Agerpres stated in its publication *Documents, Articles and Information on Rumania* of August 25, 1965: "The new Constitution represents the Charter of national liberty and sovereignty, of the flourishing of the socialist nation, of equal rights for all citizens of the country, irrespective of nationality, of the multilateral assertion of man's dignity and personality."

The guarantees of individual rights set out in these portions of the new Constitution are unquestionably good. Will this Communist state fulfill its promises to the people, so that they really benefit from the provisions of the law? We hope so.

The Hebrew Scriptures —Accurate in Details

DURING court trials the truthfulness of a witness' testimony has often been decided on the basis of minor facts in his statements. These either agreed and upheld the honesty of his testimony or disagreed and branded his account as a fabrication intended to deceive.

Using a similar approach to the Bible, we do well to examine some of the incidental facts and statements in the Hebrew Scriptures. These shed much light on the truthfulness of the Bible accounts. Many seemingly insignificant particulars in the Scriptures reinforce one another in such a way as to testify emphatically to the honesty of the Bible writers. The lack of design in these coincidences, though often presented by independent witnesses, resounds with the clear ring of truth. This internal harmony gives the sincere Bible student good reason to acknowledge the Hebrew Bible writers as honest recorders of "the sacred pronouncements of God." —Rom. 3:2.

An early example in the Bible record of agreement in details is found in the account of how Abraham's servant, under Jehovah's direction of matters, obtained Rebekah as a wife for Isaac. She was the granddaughter of Nahor, Abraham's brother. (Gen. 24:15) Rebekah, the *third* generation on Nahor's side, was considered a suitable mate for Isaac, the *second* generation on Abraham's side. It is unlikely that our suspicions would have been aroused if the writer had pictured Abraham's son as marrying Nahor's daughter. Instead, the Bible record shows that Isaac married the granddaughter of his uncle.

How remarkably this candid presentation of matters harmonizes with the fact, mentioned later in the account, that Sarah "bore a son to [Abraham] after her growing old." (Gen. 24:36) Though no direct attempt is made to explain the dissimilarity in the generations of Isaac and Rebekah, it seems to be accounted for by the fact that Sarah did not give birth until she was ninety years old. (Gen. 17:17; 18:11, 12) This consistency of details, ones that could very easily have been left out of the narrative had the writer been unsure of them, stamps the writer as well informed and honest.

If the writer proves to be truthful and believable in dealing with these seeming trivialities in the account, does it not strongly suggest that he also told the truth about the extraordinary aspects of Isaac's birth, that angels announced it beforehand and that a miracle was performed to restore Sarah's reproductive powers?

Another example of the reliability of Bible writers can be found in their mention of the harvesting of certain crops. During the Passover celebration, occurring during the Jewish month of Nisan, an offering was made to Jehovah of the 'first fruits of the harvest.' But what was the grain reaped in this spring harvest? *The Jewish Encyclopedia* (Vol. V, p. 398, ed. of 1910) states: "The 'first-fruits of the harvest' were offered on the 16th day of Nisan, from that fruit which ripened first in Palestine—barley." (Lev. 23:10, 11) Seven weeks later, at the festival of Pentecost, two loaves made from recently harvested wheat were offered. (Lev. 23:15, 16; Ruth 1:22; 2:23) It is interesting to note in passing that the wheat would not

be ripe at the time of the early barley harvest.

Other information about the barley harvest can be found in an incidental statement made about circumstances in Egypt during the seventh plague, the destructive hail. We are told: "The *flax* and the *barley* had been struck, because the barley was in the ear and the flax had flower buds. But the wheat and the spelt [an inferior type of wheat] had not been struck, because they were seasonally late [which harmonizes with the fact that the wheat harvest in Palestine was also later than the barley harvest]."—Ex. 9:31, 32.

Now let us apply this information to what we read of the Israelites' entry into the Promised Land. In the midst of a description of the miraculous parting of the Jordan River so the people could cross on dry ground, we find the brief remark: "Now the Jordan overflows all its banks all the days of *harvest.*" (Josh. 3:15) Since Joshua 4:19 establishes the date as Nisan 10, this harvest must have been of barley. However, when the plague of hail struck Egypt it destroyed both the ripe *barley* and the *flax*. To be consistent, then, the entry into the Promised Land should also have been during the flax harvest.

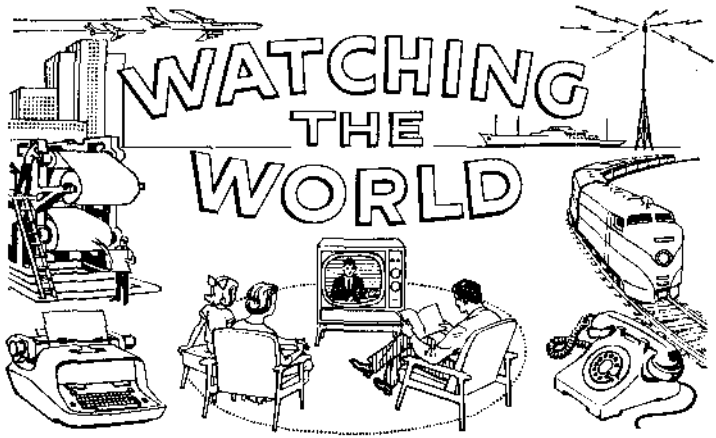
In Joshua, chapter two, we learn that shortly before the Israelites crossed the Jordan two spies were sent into the land. While staying in the house of Rahab in Jericho, it became necessary for them to hide. Where? Rahab took "them up to the roof, and she kept them out of sight among stalks of *flax* laid in rows." (Josh. 2:6) Though this comment about the drying stalks of flax might seem to the casual reader to be most incidental, it is altogether consistent with the facts presented in other Bible books. Thus it serves as another evidence of the credibility of the Hebrew Scriptures.

A final example of the honesty of the Bible writers involves the prophet Elijah. He foretold a drought in Israel, three and a half years without rain. (1 Ki. 17:1; Jas. 5:17) So severe were the drought and the resulting famine that the stream in the torrent valley where Elijah hid dried up, and the king of Israel could not even find enough water and grass to keep his horses and mules alive.—1 Ki. 17:7; 18:5.

Finally, Elijah assembled the prophets of Baal on Mount Carmel. After building an altar and placing upon it a sacrifice, he ordered twelve large jars of water poured over it. (1 Ki. 18:33-35) In view of the drought, though, where did he get all the water? Some individuals feel that this abundance of water during a severe drought is a serious discrepancy, possibly showing the book to be a forgery. Yet an impostor intelligent enough to write a book as detailed as First Kings would hardly permit such an apparent difficulty in the text. However, the Bible writer did not trouble himself about making his account designedly believable for the sake of future readers. The honest historian related the story the way he knew it happened.

But where did they get the water? Let us not forget the location of Mount Carmel. It juts out into the Mediterranean. Seawater would have been readily available from the Mediterranean Sea. (1 Ki. 18:42-44) Or possibly there was yet water in the spring at the east of Mount Carmel. (1 Ki. 18:40) The obvious honesty of the writer, united with an understanding of the details of the location of the event, gives sincere students of the Bible additional reason for accepting the account.

These proofs of the honesty of the Bible writers, not only verify the accuracy of the particular accounts, but also lend weight to the credibility of the entire Hebrew Scriptures. We can, with good reason, have confidence that God's Word, the Bible, is accurate—even in details.



Kashmir Cease-fire

◈ India and Pakistan, at war since August, agreed to a United Nations Security Council cease-fire in mid-September. The two countries are now trying to settle peacefully their dispute over Kashmir. The United Nations sent thirty military men to the war area to supervise the cease-fire. Pakistani President Ayub termed the temporary cease-fire order "inadequate and unsatisfactory," but he said that his nation would comply "in the interest of international peace." Shastri of India accepted Russia's proposal for a summit conference on Soviet soil. But armed conflicts continued to break out.

Vatican Council

◈ The fourth and final session of Ecumenical Council Vatican II reopened on September 14. Pope Paul VI told 2,200 assembled prelates that he was breaking a precedent by creating an international senate of bishops to help him govern the Catholic church. On September 15 a heated debate was waged over the issue of whether man has the right to worship as he pleases. Cardinal Ruffini of Palermo stated that the atheistic doctrine of communism was the common enemy and not Protestants. However, Cardinal de Arriva y Castro of Spain declared that "only the Catholic church has the right to preach the gospel." He said the declaration will "ruin the Catholic church in the Catholic states" if Protestants were allowed to worship as their consciences dictated. Some twenty-two cardinals have indicated their intentions to speak on the issues involved in the declaration on religious liberty. Many Catholic bishops still feel the shattering climax of the third session, when a conservative minority blocked a vote on religious liberty and the pope overruled the council by unilaterally declaring Mary the Mother of the Roman Catholic Church. In the six months of deliberation so far, the Council has approved only five documents of varying significance, about which even Roman Catholics know little.

Space Laboratory

◈ The go-ahead to launch a manned orbiting laboratory was given by United States President Lyndon B. Johnson. The decision tells the world that America is very much in the space business. The station is for the purpose of making observations on earth and its surroundings. It could also be used as a command post for military operations in space or on earth. The initial unmanned launching of a fully equipped laboratory is scheduled for 1968. Total cost of the announced program is $1,500,000,000. Somehow one is driven to wonder if that money could not be used to a better purpose on earth—caring for the destitute.

Animal Bites

◈ Though certain animals make good pets, there is reason for caution. According to the Indiana State Board of Health, animals have bitten 6,300 people in that state alone this year as compared with a five-year average of 5,455. There have been 47 confirmed cases of rabies in animals reported so far this year. Skunks were the leading carriers, with 26 cases. Dogs have inflicted 4,509 of the bites reported. Cats have inflicted 431.

Jehovah's Witnesses
Not Invited

◈ Ticket holders only will be admitted to Yankee Stadium to witness Pope Paul VI celebrate a low mass on October 4. Besides 650 tickets available to the non-Catholic public, there were reportedly 950 tickets reserved for non-Catholic religious leaders of the United States. These 950 tickets reportedly were being distributed through the Protestant Council, of which Dr. Norman Vincent Peale is president. A long list of rabbis and Protestants have been invited, but, as reported in the New York *Herald Tribune*, not "(the Mormons or the Jehovah's Witnesses). The Witnesses oppose the UN. A talk on peace is one of the main reasons for the Pope's trip."

195 Million

◈ The United States became a nation of 195,000,000 people on August 26. The hour was 11 a.m. Eastern Standard Time. A big census counting clock was stopped so that photographers could photograph the round figures. A light on the census counting clock flashes every 7 1/2 seconds to symbolize a birth and every 1 1/2 minutes to mark the arrival of

an immigrant and every 23 minutes to show the departure of an emigrant.

To Fight Illiteracy

◈ Shah Mohammed Riza Pahlevi of Iran called on the world's nations, on September 9, 1965, to join his nation in devoting part of their military expenditures to a central world fund to fight illiteracy on an international basis. The shah stated that $120,000,000,000 was spent annually across the world on armaments, or $13,000,000 dollars an hour. He added: "Is it too much to ask every country, over a period of 12 months, to forgo a few hours of military expenditures" to battle illiteracy?

Harvest Woes

◈ Eastern Europe is having another poor harvest this year. Though none of the countries there face disappointments as serious as that of the Soviet Union, which will import more than 8,000,000 tons of grain in 1965, four eastern European nations will be buying wheat in the West. Despite gradual improvements in mechanization, irrigation and the use of chemical fertilizers, the Communist governments of the region have yet to solve a fundamental problem of agriculture: how to interest farmers in producing more. Czechoslovakia has suffered from Danube River floods and heavy rains. Hungary too was badly hit by floods along the Danube. Bad weather and lack of incentive have slowed production in Poland. Bulgaria's fruit and vegetable crops are some 50 percent short of expectations. A drought has parched Rumania's corn crop. Much of Yugoslavia's crops were ruined by floods on the Danube, Drava, Sava and Morava Rivers.

In Japan

◈ The Bureau of International Exhibitions in Paris approved a world's fair in Osaka, Japan, for six months in 1970, it was announced on September 13. The fair will be the first of its kind held in Asia. It will be open from spring to autumn and is expected to cost at least 120,000 million yen ($336,000,000).

Other news from Japan was grim. Typhoon Shirley left 48 persons dead, 16 missing and 780 injured as it swept through central and northern Japan on September 10. It was the twenty-third major storm to strike Japan this year.

Sausage Lovers

◈ "Where there is a will, there is a way," says an oft-repeated adage. Roman Catholics at a county fair in California, on Friday, September 17, saw a "will" providing a way for them to eat meat on Friday. The archbishop of the district merely granted a dispensation from abstinence within the area of the fairgrounds, and the last barrier to partaking of one of those juicy fat Polish sausages vanished. The meat stands were operated by the Knights of Columbus.

"Men will be lovers of *themselves*"

Did you know that this is a prophecy for our day? It is. See 2 Timothy 3:1, 2.

No wonder that the world is filled with selfishness, greed, lust for power and intolerance. But *you have a protection.* Read:

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Awake!

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NOVEMBER 22, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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BE MODERATE in the ENJOYMENT of Good Things

IT WAS during the coffee break at the office one forenoon that Frank was heard saying to John, "You look rather tired today. What's the matter? Not feeling well?" "No, not that," John replied. "It's just that television set. It was past midnight again before we all got to bed; we just couldn't turn it off. The only remedy I can see is to get rid of it. I just can't do good work unless I get enough sleep."

"That's one way of handling the problem," Frank countered; "but isn't there another way to cope with the situation? Really, the way I see it, it's a matter of exercising self-control and, as head of the house, it's your responsibility to keep the use of the TV within reasonable limits. We have a television set in our house, but we don't let it run our lives. Rather than watch anything that comes on, it is important to be selective."

"You've got a point there," John replied.

Yes, Frank did have a point. There are indeed many things that we can let ourselves enjoy if we enjoy them in moderation. To be moderate means to avoid extremes; it means exercising discretion and self-control. It is just plain good sense that we use moderation, for there are certain things that make a prior claim on our time, such as our worship of God, providing for our families and getting the needed rest and sleep.—1 Tim. 5:8.

Not only is our time limited but so is our capacity for enjoying good things. Overindulgence exacts its price. When it comes to food, our eyes may have no limit but our stomachs do, and so does the rest of our body. Lack of moderation in the enjoyment of good food can well lead to a host of ills. Wisely an ancient king counseled: "Is it honey that you have found? Eat what is sufficient for you, that you may not take too much of it and have to vomit it up." Yes, "the eating of too much honey is not good." And that principle applies not only to honey but to all food that we particularly enjoy.—Prov. 25:16, 27.

Another good reason for being moderate in the enjoyment of good things is that immoderate indulgence leads invariably to bondage to one's appetites, and who wants to be a slave to them? There is nothing wrong with enjoying wine in moderation, for the Hebrew psalmist tells us that Jehovah God is to be blessed because, among other things, he gives "wine that makes the heart of mortal man rejoice." Besides, did not Jesus change water to wine at the wedding feast at Cana, and did not the apostle Paul recommend that his friend Timothy

take "a little wine" for the sake of his stomach and his frequent cases of sickness?—Ps. 104:15; John 2:1-11; 1 Tim. 5:23.

But a man may start out drinking an occasional glass of wine and get to like it so much that he begins to take it frequently, and before he realizes what is taking place he is a heavy drinker on his way to ruin as an alcoholic, all because he failed to be moderate in his enjoyment. *Well do the Scriptures warn against over*indulgence: "Do not come to be among heavy drinkers of wine. . . . Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds for no reason? Who has dullness of eyes? Those staying a long time with the wine, those coming in to search out mixed wine. *Do not look at wine when it exhibits a red* color, when it gives off its sparkle in the cup, when it goes with a slickness." In other words, if you cannot indulge in moderation, stay away from it altogether. —Prov. 23:20, 29-31.

The same principle applies to other good *things, such as* pursuing a hobby. Indulged in moderately, a wholesome hobby can be an aid to mental, physical and emotional well-being and, at times, even financially profitable; but not when it becomes all-absorbing, as with the music enthusiast who could hardly wait until he came home to enjoy his stereophonic recordings, *neglecting his wife and even slighting his* worship of God because of his passion for music with the effect of being "right there"!

In fact, by the very nature of things, it follows that for us to keep enjoying such good things we must take them in moderation. Why is that so? Because, not being absolute necessities, their enjoyment is based on the law of diminishing returns. The more you indulge, the less enjoyment and the less happiness proportionately. Immoderate indulgence denies our better selves. The doing of things because they are the wise thing to do, the right and the unselfish thing to do, has its own rewards, *its own satisfactions. Not without good* reason does the Bible state: "Happy is the man that has found wisdom," and that "there is more happiness in giving than there is in receiving."—Prov. 3:13; Acts 20:35.

Thus, also, your appetite is not likely to tire of bread, of meat and potatoes or whatever your staple food may be, because these are things you need daily. But you would tire of the same dessert every day or several times a day, because it is more a matter of pleasure than of need. If you go to the movie every night or even every week, you will not enjoy those mov*ies nearly so much as you would if you* went but once or twice a year.

For the same reason wise marriage counselors recommend moderation in the enjoyment of nuptial pleasures. They are a good thing and there is nothing wrong with enjoying them within the bonds of wedlock; in fact, the apostle Paul warns against the prolonged denial of such privileges on the part of marriage mates. But moderation will make them both more enjoyable and more rewarding; besides, moderation shows consideration for each other. So simply from the standpoint of enjoyment of such good things, it is the *course of wisdom to be moderate.*—1 Cor. 7:5; 1 Pet. 3:7.

In fact, the enjoyment of such good things as fine food and drink, hobbies and recreation might be said to be an expression of love of self. There is nothing wrong with loving oneself so long as one loves his neighbor as himself and, above all, loves God. That of itself implies being moderate in the enjoyment of these good things, which is thus seen to be the right as well as the wise course to pursue.

DO YOU BELIEVE ONLY WHAT YOU SEE?

"SEEING is believing," some say. What is usually meant by this is that if a person can see something, then he will believe it exists. The opposite also holds true for those who believe this way —that if something cannot be seen, then it will not be believed.

Many project this reasoning to nonbelief in God. Because God cannot be seen, they do not believe in him. Their observations through telescopes and the experiences of the astronauts have not verified by sight the existence of God, so these say they will not believe in him.

How sound is this kind of reasoning? Is it always true that we believe only what we see? Do we only acknowledge and deal with just what we see and reject and refuse to deal with the unseen?

Beyond Sight

Of all the senses humans possess, the one that comes most into play in this question is the sense of sight. When a person sees an object, he knows it exists. Because he sees animals, humans, trees, clouds and water, he knows these to be realities.

But is this all an individual acknowledges? Does he really believe only what he can see? No, for in everyday life there is much that is far beyond the limit of our sense of sight, much that we cannot see, that yet we do not hesitate to believe as really existing.

For example, when the different elements of the earth are seen through a mechanism that refracts light, each is observed to throw off a rainbow of colors not observed by the naked eye. These colors were there all the time, but were beyond the range of the unaided human eye. Scientists know that every element gives off its own range of color undetected by human eyes. Instruments detect these distinctive colors, so that each element is known by a color distribution and intensity peculiar to itself. We can say that the spectrum of the element becomes its fingerprint. In such a way the element helium was discovered on the sun even before its discovery on earth. The light it gave off was examined and its spectrum noted to be different from that of the other elements of the sun. Its existence was later verified on earth.

Today no knowledgeable person in the field of science would think of denying that this great variety of color associated with the different elements exists, although beyond the range of the human eye. But because these colors cannot be seen, are they disbelieved? By no means. Their existence is believed just as surely as if they could be seen with the naked eye.

There is a great variety of things we cannot see but in the existence of which we believe. We cannot see the energy that

binds the nucleus of the atom together—"atomic cement"—but science knows that mysterious force does exist. When the nucleus of a particular atom is broken apart, or another fused with it, this fantastic energy in the core of an atom is released and produces tremendous explosions. The force was there in the nucleus of the atom all the time, unseen to human eyes. Its release in such prodigious amounts shows that it does exist, although invisible.

What of gravity? Without this unseen force operating in the earth, objects, including man himself, would have trouble staying on earth's surface. Astronauts have difficulty maneuvering in space when this force of gravity is neutralized. We cannot see gravity, as we cannot see the earth's magnetic field, yet we do not for a moment deny they exist. While unseen, they are detected by instruments and experiments that verify their reality.

Do you doubt that wind exists? You cannot see it, yet even the child knows it is there by the results he sees: the trees waving in the breeze, the ocean spray tossed by the wind, the cooling force on one's face in the summer heat or icy blast in the cold of winter. Unseen? Yes. But disbelieved? Certainly not!

As a matter of fact, it is something unseen in which we believe that keeps us alive. Without it we would collapse *within a few minutes* and die! This is the air we breathe! It too is beyond the range of the human eye to see, but no one would be foolish enough to deny it exists. Any who doubt it can try holding their nose and mouth tightly closed for a moment. How quickly they will gasp for what they cannot see—air! How grateful they are that it does exist even though they cannot see it!

Inventions Use Unseen Forces

There are many more forces we cannot see, yet we believe in them. A number of inventions in recent decades have utilized some of these forces that exist beyond the range of the human eye.

Radio waves are transmitted in one part of the world, sent unseen through the atmosphere to another part of the world. There they are picked up by receivers and transformed into the sound we hear when we turn on a radio. The transmission of television is similar. And what of the radar beam that can be bounced off distant objects and returned to the sender to be recorded by instruments that show how far away the object is, its size and direction? All of this is accomplished by the invisible radar beam.

Beyond sight, too, is the X ray. We cannot see an X ray when it is projected by a laboratory instrument, yet the science of medicine uses it daily to photograph the inside of the human body. What the eye cannot detect, the photographic plate can, all because of the unseen X ray. Tell the doctor you do not believe in X rays because you cannot see them, and he might conclude that your mental health is in jeopardy.

There is no getting around it. What we can see with our eyes compared to what there is all around us, but which is invisible, is infinitesimal. As marvelous as our eyes are, yet we are comparatively blind when we note the wonders and glory around us that we cannot see, but that, in fact, exist. Dare we conclude that reality ends just because our sense of sight is limited?

Beyond Hearing

The human ear is another wonderful mechanism, far better than any instruments that attempt to duplicate it. But there is much that exists in the way of sound that the human ear cannot detect.

Have you heard of the ultrasonic dog whistle? This is a whistle that has a fre-

quency too high for the human ear to detect, but a dog can quickly pick it up, for his ears are in tune with that frequency. That we humans cannot hear the whistle's sound does not mean the sound is nonexistent. It exists. It is a reality, though beyond capture by the human sense of hearing.

Sound that is beyond the range of our ears is used in other ways too. Sound waves can wash even the greasiest of dishes surgically clean. They can be used in performing delicate operations. Yet we cannot hear these sound waves, as they are beyond the limits of the human ear.

Can You Smell It?

Our sense of smell is far, far superior to the best machine ever invented to duplicate it. Yet there is much beyond the range of the human nose that exists, though we cannot smell it.

When a crime is committed and the criminal needs to be tracked down, do police not at times call in bloodhounds? Humans cannot track in such a way, as the scent a person gives off is usually too faint to be detected by the human nose. Yet the scent is there, as the bloodhounds quickly note. Once they pick it up, they track their quarry over ground where it would be impossible for humans to do so. We cannot doubt that the scent exists just because we cannot smell it.

Some species of moths can detect each other over long distances just by the odor they give off. This odor cannot be picked up by the human nose, but it is there all the time. The moth's sensitive odor detector picks it up. Such odors exist, although humans cannot smell them.

Evidence of Existence

The existence of such a wide variety of things we cannot see, hear or smell should make the honest person wonder if there is much more unseen that is also a reality. Rash would be the person who, confronted with such evidence, would conclude that there cannot be anything else unseen.

Things we know exist, although unseen, have usually been detected by the evidence they produce. Invisible cosmic rays bombarding the earth every second can be detected by sensitive photographic plates. The sound coming from a radio proves that radio waves exist. The image on our television screen, or on the radar screen, testifies to the existence of these unseen transmissions. The X-ray photograph proves the existence of that force. The dog's reaction to the ultrasonic whistle shows that this sound is a reality, as is the scent picked up by the bloodhound. In case after case, what is unseen can often be detected by what is produced.

In like manner God can indeed be discerned because he manifests himself. How? A wise man of the first century, Paul, an apostle of Jesus Christ, showed how. His answer is recorded in the Bible at Romans chapter one, verse 20. He stated: "For his [God's] invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship."

The evidence of God's handiwork is all around us in his creation. One who cannot deny that other invisible forces exist because of what they produce should not deny that God exists, because of what he has produced. God has produced an entire universe of staggering proportions, of such precision that we set our clocks by it. It includes an endless variety of animal and vegetable life so complex and beautiful that man cannot even begin to duplicate it. The one who denies the existence of God should try to create a blade of grass! Even the most clever scientist with the best

equipment is confounded in an attempt to do so. That blade of grass testifies to the existence of a Creator, for as a physicist stated: "No material thing can create itself."*

If you think it can, then look about you wherever you may be at this moment. If you are in the privacy of your room, how many things within the range of your sight created themselves? Did your desk come into existence by itself? Did that table, chair, mirror, rug, picture on the wall, or the wall itself come into existence without a directing force behind it? That watch on your wrist—how did it get to be? By blind chance? By creating itself? Of course not! Everything you see in your room was made by someone, probably by someone you did not see nor ever will. Yet you do not doubt for a moment that these things were made, that they did not spring up by themselves.

COMING IN THE NEXT ISSUE

- Why the Berlin Wall?
- Justice for All—Will It Ever Be Realized?
- Make Good Use of Your School Years.
- Humans in the Face of Disaster.

However, making the things you see in your room is child's play compared to making an atom, a blade of grass, a planet like the earth, a galaxy, a universe! If relatively simple things cannot come into existence without the work of a craftsman, are we to believe that the infinitely more complicated things, particularly living things, came into existence without a Creator? No, nothing organized ever just "happens." Without a directing and organizing force, things deteriorate or go back to a neutral state.

Will one brick placed on a plot of land somehow duplicate itself and grow into another brick, then into beams and windows, roof and cellar, to produce a complete house? Preposterous, you say? Just as preposterous is the concept of one who, in the face of the evidence of the unseen, in the face of the evidence of God's handiwork throughout the universe, still maintains, 'I cannot believe in God because I cannot see him.'

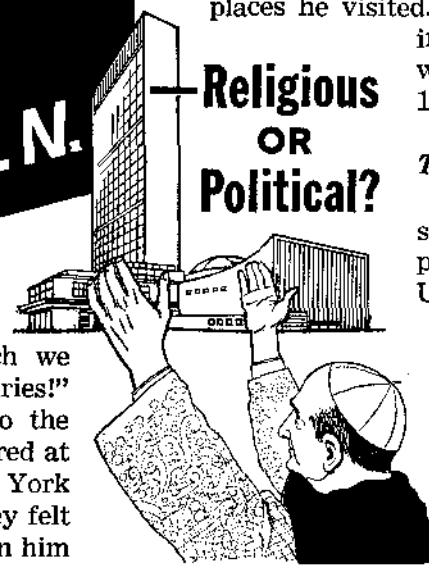
Without doubt, we believe what we cannot see, because of the evidence produced. So the believer in God can attest to His existence because of the evidence of God produced throughout the universe. In addition, man can know his Maker by the communication God has inspired for that purpose, his Word, the Holy Bible, for "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight." (2 Tim. 3:16) Wise persons regularly consult God's Word in order that they may come to know their Creator. As they do they learn why man was put on earth, why he dies, why wickedness has been permitted, why such distressing conditions prevail earth-wide, and what the future holds. As they learn, they enlarge their appreciation of the majesty of God, even though he is unseen.

One who has come to believe in God by the evidence of creation and by God's own Word is humbled. He is humbled because now he realizes that there is an unseen being and power so great that it makes insignificant what he can see. Such ones agree with King David of ancient Israel when he said: "The senseless one has said in his heart: 'There is no Jehovah.'" (Ps. 14:1) Because of the overwhelming evidence, they wisely do not limit their belief to the things they can see.

* Physicist G. E. Davis, writing in *The Evidence of God in an Expanding Universe*, page 71.

THE POPE'S VISIT TO THE U.N.

Religious OR Political?



"THIS is the day which we have desired for centuries!" exclaimed Pope Paul VI to the vast throng of 90,000 gathered at Yankee Stadium in New York City. The crowd showed they felt the same, for they had given him a roaring, foot-stamping ovation when his Lincoln Continental limousine entered the stadium and slowly circled the track.

As evident from the reception accorded the pope throughout his visit, many others also found the day desirable. There was the huge sign appearing in the windows of the United Nations Plaza that read, "PACEM IN TERRIS WELCOME POPE PAUL VI." And from what occurred during the day it was apparent that the United Nations, made up of 117 countries now, gave approval and support to his visit.

Religious leaders of other denominations also welcomed the leader of the Roman Catholic Church and expressed appreciation for his coming. Many of them were in attendance at Yankee Stadium and personally greeted the pope after he celebrated mass there. Earlier, at an interfaith meeting, 120 Protestant, Jewish and Roman Catholic leaders met the pope in the Holy Family Catholic Church.

Several million approving New Yorkers saw the pontiff during the day, according to police estimates. They lined the streets along his route and crowded around the places he visited. The television audience in the United States alone was estimated to be about 100 million persons!

Trip Unprecedented

The trip was precedent shattering. No reigning pope had ever visited the United States before.

In fact, until Pope Paul VI, no pope since 1870 had gone much beyond the confines of Rome. In that year the church's vast powers and properties, comprising an area of some 16,000 square miles in Italy, were confiscated by the Italian government. In protest, Pope Pius IX and succeeding popes voluntarily confined themselves to the Vatican area. This tradition was broken only in recent years, first in a small way by Pope John XXIII and then by Pope Paul VI, who traveled to Jordan, Israel and India in 1964.

Then, last year, United Nations Secretary-General U Thant extended an invitation to Pope Paul VI to come to New York and address the United Nations General Assembly. This invitation was accepted, forming the basis for the pope's trip to New York City.

Extensive Preparations

The pope's visit to New York began when the Alitalia DC-8 jet aircraft bearing him and his official party touched down at Kennedy International Airport at 9:27 a.m. on Monday, October 4.

Long before then, however, extensive

preparations had been made. For one thing, the most elaborate security precautions in the history of New York City were taken. Of the 26,000-man police force in New York City about 18,000 were assigned to the papal visit. This represented the largest commitment of man-hours in police force history. Overtime costs for the one day alone amounted to one million dollars. For days the police had been drilled in preparation for handling the expected crowds. More than 1,000 were assigned to St. Patrick's Cathedral alone. During the papal mass 5,000 police were assigned to duty at Yankee Stadium. Thousands more were to line the 24-mile route of the pope's motorcade entering the city.

Elaborate preparations in other areas were made too. Kennedy International Airport was closed while the pope was in the area. In the communications field thousands of radio and television engineers and technicians set up hundreds of microphones and cameras to cover the proceedings. The three major TV networks, NBC, CBS and ABC, canceled everything, including commercials, to give all-day coverage to the pope—an unparalleled television coverage for any foreign dignitary. This meant a ten-million-dollar deficit in canceled billing and production costs!

Even the area in Harlem through which the pope would travel received a face-lifting, for it had been extensively cleaned up and the evidence of poverty disguised as best as possible. This caused one Negro man to ask a Catholic priest: "Hey, father, how come they clean up Harlem so much today for the Pope's visit? . . . How come they don't clean up other times, father?"

Finally, the gigantic advance preparations came to their successful conclusion and the city awaited the papal visit.

Events of the Day

While en route to the United States, the pope sent messages to the heads of governments of countries he passed over or near. This included France, Switzerland, Britain, Ireland and Canada.

When the jet landed at Kennedy International Airport it taxied up to the special place provided, the flags of the United States and of the Vatican flying from the pilots' cockpit. Among the first up the ramp to the plane were the head of protocol for the United Nations and a church official. Following them was UN Secretary-General U Thant, who extended his welcome. Then the pope, clad in a white tunic and a cloak of cardinal red, greeted the political representatives present, Mayor Wagner of New York City, United States Secretary of State Dean Rusk, New York State Governor Rockefeller, and a host of other dignitaries, both political and clerical.

The pope walked over a 60-foot red carpet to a speaker's platform and, with U Thant at his side, delivered a brief speech that set the tone of his visit. He stated: "We reply without delay to the greetings presented to us by the distinguished representatives of the United Nations, and we express our sincere thanks for the invitation to us to address that great assembly. We are thus given the honor and the good fortune of meeting that greatest of all international organizations. It gives us particular pleasure to mark in this way the 20th anniversary of the founding of the United Nations, and to express our best wishes for its permanency and its development." Thus at the very start of his visit he let it be known that he firmly endorsed that international political organization, the United Nations.

The papal motorcade then drove off under heavy police escort. After visiting for about fifteen minutes inside celebrity-packed St. Patrick's Cathedral, the pope went to the Waldorf-Astoria hotel for a

lengthy conference with United States President Lyndon B. Johnson. Though other events during the day were witnessed by many, details of the matters discussed with President Johnson were not so widely publicized.

In midafternoon the pope went to the United Nations to address the General Assembly, where he stressed the need for peace and disarmament. Then he was taken on a tour of the Security Council, the Trusteeship Council and the Economic and Social Council, where overflow audiences assembled. To each he restated briefly what he had told the General Assembly. Later the representatives of the political states making up the UN gathered in a long reception line to be personally greeted by the pope. Never before had the political representatives of so many of the nations of earth honored the head of the Roman Catholic Church.

In the evening the pope celebrated mass at Yankee Stadium. Following this he briefly toured the Vatican Pavilion at the World's Fair, and at about 11:30 p.m. left Kennedy International Airport aboard a TWA 707 jet bound for Rome.

Reactions

In addition to the favorable reaction of assembled UN delegates, American politicians and religious leaders, the world press comment was generally favorable too.

In Washington, the pope's plea for world peace was warmly praised in Congress and his speech to the UN was placed in its entirety in the Congressional Record.

In London, Rome, Paris and most other world capitals the reaction was the same. Interesting was this report from the Communist Czechoslovakian press: "Whatever the background of his visit, his declaration of support for the struggle to preserve peace from the forum of . . . the UN will make his journey to New York an event of positive significance for the cause of peace."

Among the most significant comments was one from the Soviet Union. There the government news agency Tass said: "All sincere peace champions will welcome a more active participation of Catholics in the noble work of removing the threat of disastrous military conflict. In the opinion of the Soviet people, political and religious differences should be no hindrance to the joint efforts of all those who place the preservation of peace, the supreme blessing of mankind—above all else."

The Soviet statement seemed to invite cooperation between the Kremlin and the Vatican. On this point a New York newspaper said: "The Tass commentary, which is explicit on this point, comes after a long discussion among Marxist philosophers on the need for a Marxist-Catholic co-operative effort. In Spain, Communists view Catholics today as their best allies in the fight against dictator Francisco Franco."

"The most prevalent criticism of the trip heard in Rome," states the New York *Herald Tribune,* "is simply that the UN is in a state bordering on collapse and that it is unwise for the Pope to identify himself with it. One typically cynical Roman remark increasingly heard is: 'The Pope's going to the UN to give it the last rites.' "

Religious or Political?

What does it all mean? What is the significance of the pope's visit, particularly his address to the United Nations?

Representing one of the world's largest religious denominations, the pope had an opportunity to promote the message of Christianity in an unparalleled way. But did the pope present God's message, Christ's message, to the United Nations and the world? Was his visit, his message, purely religious or was it political as well?

That the visit was not purely religious but was mainly political has already been acknowledged by impartial observers. As the NBC television newsman stated, the pope's coming was "not primarily a spiritual visit." In Catholic France the influential newspaper *Le Monde* stated of the pope's visit: "He went beyond the spiritual and religious levels which are his and took the responsibility of a political act, the effect of which is still fully to be measured."

There can be no doubt that in addressing a purely political body, the United Nations, the pope performed a political act. There is no provision in the United Nations charter for religious leaders to be members of the UN or to have the right to address the General Assembly. They can do so only by invitation, and in this case, the pope was invited not as a purely religious leader, but as one 'invested with temporal sovereignty' as head of an independent state, Vatican City, as he acknowledged in his speech to the UN. Though small, the Vatican state has political representations in many countries. At present, about fifty nations maintain diplomatic (not religious) relations with the Vatican.

That the pope would carry out a political mission is no surprise to church authorities. No less a church figure than Richard Cardinal Cushing of Boston stated that Pope Paul VI is a "trained diplomat." This is certainly so, because the present pope has had long training in the political arena. After his ordination as a priest in 1920, he trained as a Vatican diplomat. In 1936 he became Vatican undersecretary of state and in 1952 was made prosecretary of state for ordinary affairs. The secretariat of state is the "most definitely political organ of the Vatican," states *The Encyclopædia Britannica*. This department, the secretariat, where the present pope worked for so many years, is responsible for everything having to do with political relations and with instructions given to Roman Catholics on questions dealing with political life. Hence, Pope Paul was well trained and qualified to deal with a purely political body, the United Nations.

The political nature of the visit was emphasized by the fact that political dignitaries at all levels, from local officials to mayor to governor to president to UN leader, greeted and conferred with the pontiff, as did the many political representatives in the pope's receiving line at the UN.

But, some may ask, what difference does that make? What does it matter if the pope's visit was political in purpose? This really brings us to the crux of the matter. What was the pope's message to the United Nations and to the world? Since he claims to be in direct line from the apostle Peter and claims to speak as the vicar of Jesus Christ on earth, was Pope Paul VI's message the message that Jesus Christ gave to humanity, the message that God ordained Jesus to give?

Pope's Message, Christ's Message

If the pope's message was Christ's message, then mankind indeed has cause to rejoice. The unprecedented exposure the pope received when addressing the United Nations, and his audience of hundreds of millions afforded by newspaper, magazine, radio and television coverage gave him a marvelous opportunity to present Christ's message. A significant portion of mankind could thus have heard God's message, thereby promoting God's interests on earth. What an amazing opportunity, unparalleled in human history!

The pope represented himself as the "bearer of a message for all mankind." He said that his presence at the UN fulfilled a desire nourished "ever since the command was given us: go and bring the good news to all peoples." And what was the message that he delivered? It followed the theme he set at the airport on arrival

when he called the UN the "greatest of all international organizations," for at the UN the pope declared that his message was a "ratification, a solemn moral ratification of this lofty institution," the United Nations.

The pope further declared of the United Nations: "This organization represents the obligatory path of modern civilization and of world peace." He said: "The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honor and of hope, our own tribute also." He added: "Hearken now to the continuation of our message. It becomes a message of good wishes for the future. The edifice that you have constructed [the UN] must never fail; it must be perfected." New York *Herald Tribune*, October 5, 1965, page B, special section.

But is this the good news that Jesus Christ preached and that he commanded his disciples to carry to all mankind? No! The theme of Jesus' teaching was the kingdom of God, or as he frequently referred to it, the kingdom of the heavens. That is why he taught his disciples to pray: "Our Father in the heavens, let your name be sanctified. *Let your kingdom come.* Let your will take place, as in heaven, also upon earth."—Matt. 6:9, 10.

However, is not this kingdom of God something that God will establish through men on earth? some may ask. Jesus answered very pointedly, and to a political ruler at that, saying: "My kingdom is no part of this world." (John 18:36) He refused kingship at the hands of men. (John 6:15) Nowhere did Jesus Christ endorse a political organization as the means to bring the long-desired peace to earth. When Jesus talked of a time when 'God's will would be done on earth as it is in heaven,' he never once said this would be brought about by any political power or combination of powers such as the United Nations.

It is a heavenly government or kingdom with Jesus Christ as king, with associate kings and priests ruling from heavenly thrones over the earth, that God uses to bring permanent peace to mankind. (Dan. 7:13-27) Never did Jesus attribute to political bodies the hopes and promises Pope Paul VI did to the UN!

What Peace?

In his plea for peace and disarmament, the pope stated: "Not the ones against the others, never again, never more!" "No more war, war never again!" "If you wish to be brothers, let the arms fall from your hands. One cannot love while holding offensive arms."

Later in his address, the pope said: "We may consider this the fulfillment before our very eyes, and by your efforts, of that prophetical announcement so applicable to your institution: 'They will melt down their swords into ploughshares, their spears into pruning-forks' (Isa. 2:4). Are you not using the prodigious energies of the earth and the magnificent inventions of science, no longer as instruments of death but as tools of life for humanity's new era?"

However, who is it that is making this plea for peace and disarmament? It is the same man who was being trained as a Vatican diplomat when his church blessed Mussolini's slaughter of the people of Ethiopia! It is the one whose church blessed Fascist weapons of war as they paraded before political and church officials! And, as a Vatican undersecretary of state, he was involved in the political machinery of the church during the years that the Catholic church had an active concordat with Adolf Hitler!

Also, it is a fact of history that the worst wars have been fought right in the heart of Christendom, among people who

claim they are Christian. Prominent in all this slaughter has been the Roman Catholic Church and its people. In both world wars Catholics, with the blessing of their clergy, have shed the blood of fellow Catholics just because their nationality differed!

Why, then, if the pope wants to promote true peace, does he not tell his own people to set the example? When he talked to the Catholic people in Yankee Stadium he did not tell *them,* "No more war, war never again!" He did not tell the people of his own Catholic church, "Let the arms fall from your hands." The simple fact remains that the popes have never done so, but have permitted their people, at the behest of political rulers, to violate God's commands and to kill one another in time of war!

What a sorry spectacle it is to claim to promote peace when there is no peace in one's own household! Could we imagine Jesus Christ blessing the apostles if they chose sides and fought against one another? Jesus even told Peter to put his sword down when he struck a non-Christian! No, Jesus' followers did not kill one another, but the adherents of Pope Paul's church do, with no correction or reproof coming forth from their leader. How truly hollow the claim of being peaceful and the urging of politicians to disarm when members of the Roman Catholic Church have slaughtered one another throughout their history! Taking the life of a spiritual brother is commented on in the Bible. At 1 John 4:20, 21 it says: "If anyone makes the statement: 'I love God,' and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen. And this commandment we have from him, that the one who loves God should be loving his brother also." First John 3:10-12 adds: "The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother."

No Rejection of Adulation

Further, the glory and adulation that the pope received at the hands of people, religious leaders and politicians, was the very opposite of what God's servants in the first century allowed.

On one occasion, the apostle Peter entered the house of the Gentile Cornelius. Acts 10:25, 26 says: "As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. But Peter lifted him up, saying: 'Rise; I myself am also a man.' " No, Peter did not permit men to bow and scrape to him, for he knew such adoration belonged only to God.

But when scores of world leaders, politicians, one by one, passed before the pope at the United Nations, bowing and kissing his ring, did he stop them? No. How unlike Peter, whose successor the pope claims to be!

Friend of the World

To the political organization, the United Nations, the pope declared: "It is as a friend that we are here today."

On the other hand, Jesus' half brother, James, writing under the direction of God's holy spirit, declared: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

When Pope Paul VI said to the 117-nation political body: "We have only a

desire to express and a permission to request: namely, that of serving you in so far as we can," he was expressing a desire to have relations with the political body representing the entire world of governments, and he has indeed done so. This intercourse God forbids, as James plainly states, calling those who claim to be Christ's followers adulteresses if they participate in such illicit intercourse with political organizations.

God's Word clearly states that Satan the Devil, God's chief adversary, is "the god of this system of things." (2 Cor. 4:4) And 1 John 5:19 says: "The whole world is lying in the power of the wicked one." That is why Jesus Christ said of his true followers when he was praying to God: "They are no part of the world, just as I am no part of the world."—John 17:14.

The Roman Catholic Church claims to be the bride of Christ. That bride, Jesus showed, was to be made up of persons who were, spiritually speaking, virgins, because they did not adulterously seek friendship with the world. They would preach to the world, true; but they would not become part of the world, endorsing its political movements and joining with the people of the world in supporting its United Nations as "the last hope of concord and peace." As Jesus said, his true followers would be "no part of the world."

But did the pope act in harmony with that description of the disciples of Jesus Christ? No! When he declared to the UN that he had "a desire to express and a permission to request," namely, "that of serving you in so far as we can," he showed that, rather than acting as a member of the chaste bride of Christ, he is part of that religious empire represented in the book of Revelation as a harlot bearing the name "Babylon the Great."

In chapter 17 of the Revelation, the world organization of false religion is shown astride the beastlike world confederation of governments. But, in time, states Revelation 17:16, these nations that make up this world political body "will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." And where does this judgment originate? With God! Verse 17 adds: "For God put it into their hearts to carry out his thought." Hence, the very ones bowing and scraping and adoring today will be the ones that turn against the symbolic religious harlot very shortly!*

But is it not intolerant to take such a view of the pope's visit to the UN? No; there is a vast difference between pointing out error or danger and being intolerant. Intolerant ones endeavor to silence those who disagree, by force if necessary. This the Christian cannot do. However, to point out that the words and actions of Pope Paul VI differ strikingly from the words and actions of Jesus Christ is a solemn obligation for any persons professing to be Christian. Not to do so would be failing to declare the truth. Jesus said: "You will know the truth, and the truth will set you free."—John 8:32.

The similarity between what is occurring now and what occurred in Jesus' day is highly significant. Then, the religious leaders gave open evidence that they were friends of the world; they turned to the political leaders and rejected Jesus, crying out, "We have no king but Caesar." (John 19:15) Today, when Pope Paul VI gets into the political arena and tells the UN he brings them his "tribute also," he is in effect saying the same thing as the religious leaders of nineteen centuries ago: "We have no king but Caesar"!

* For further information see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, chapter 26; published by the Watch Tower Bible and Tract Society.

SPEAKING ANCIENT HEBREW in a modern world

By "Awake!" correspondent in Israel

SITUATED in the Middle East not far from the cradle of mankind lies the relatively new republic of Israel. However, the language spoken by its inhabitants is considered to be mankind's oldest language. So one might well ask, What is the difference between the spoken Hebrew of today and the original language that God gave Adam? What have been the influences on the language throughout history? How have words been derived to fit the needs of the modern generation?

Bible students understand that the diversity of languages began with the disruption of work on the Tower of Babel, when Jehovah God changed the language of the builders, forcing them to comply with his purpose of having mankind spread out over the earth. (Gen. 11:1-9) Those who maintained the true worship of God would have kept the same language, the original one with which Adam was endowed at his creation. But later on this original language would be bared to the relentless, diversifying pressures of new languages. Over a period of time the original language underwent some changes of existing words and language structure; but to what extent is not known.

Hebrew's Distinctiveness Intact

Considerable change in a language can occur in comparatively short periods of time. For instance, let an English-speaking person try to read Chaucer, who wrote English poetry only 500 to 600 years ago, and he will get an idea of how much English has changed. However, there are good reasons to believe that, in the case of Hebrew, the basic language pattern may have remained much the same. One reason is the consonantal structure of Hebrew. Each word has as its root three consonants, and upon these three consonants vowel patterns are added to give the word explicit meaning.

For example, take the three consonants *sng* in English. Add the letter *o* and you get *song,* a noun. Add *a, i,* or *u* and you obtain *sang, sing* or *sung,* three different tenses of the same verb. So it is with most Hebrew words. While the original pronunciation has changed over a period of time, the roots apparently have remained very much the same, thus limiting various possibilities of pronunciation.

Another reason why changes in the original language have been minimized is the Bible itself and the great respect it has held throughout the centuries. Because of the Bible, Hebrew language study has been encouraged for generations, even among non-Jews. Showing why the Biblical Hebrew so deeply affects the modern Hebrew, Hebrew scholar W. Chomsky, writing in the book *Hebrew: The Eternal Language,* states: "The biblical phrases and expressions of thirty-five centuries ago pulsate with vitality and vigor."

In addition to the Hebrew text of the Hebrew Scriptures, the Aramaic language has left its stamp. Words, passages and entire chapters of Daniel and Ezra were written in Aramaic. Other languages that have left their mark in the Hebrew

Scriptures include Egyptian, Assyro-Babylonian and Philistine. "But despite all these admixtures," adds Chomsky, "the organic distinctiveness of the Hebrew language remained intact."

The vocalization, or addition of vowel signs as used in modern Hebrew, was done during early centuries of our Common Era, during which time a number of systems were employed in different localities. However, the system devised at Tiberias on the Sea of Galilee is the one in common use today. Of course, the Masoretic scholars in the Tiberian academies indicated the pronunciation as they knew it, and this does not mean that this same pronunciation was necessarily used in the earliest periods of history.

During most of the Middle Ages and until the nineteenth century, Hebrew was not in use as a daily language, although learned Jews of different countries often used it as the only common means of communication between them. But it was still a literary means of expression. During the Renaissance the study of Hebrew as a classic language, and the study of the Bible in particular, was given new impetus.

During the nineteenth century Hebrew study was limited mostly to literary works. Then came the forces that urged the return of Jews to Palestine and which also fostered the return of the Hebrew language as the living language of the Palestinian Jews. Perhaps the most outstanding figure with regard to modern Hebrew is Elieser Ben-Yahuda, who is thought of as the father of modern Hebrew. He worked diligently toward enriching the language and adapting it for the needs of the modern world. He began compiling a voluminous dictionary, most of which was completed after his death. From this beginning developed what is commonly known as modern Hebrew.

Accepting the Modern Language

Slowly but surely Hebrew was becoming accepted as a major language of the area then known as Palestine. A prime mover of the everyday use of Hebrew was the youth; and so as more and more schools adopted Hebrew as the language of instruction, the children grew up with it as their native tongue. But when it was decided upon by the directors of the technical college now called the Technion that, due to the inability of Hebrew to cope with the demanding linguistical needs of technology, the language of the Technion would be German, a war of the languages broke out. Strikes were declared by a number of schools, support was given by the teachers' organization and the children joined in enthusiastically. When the dust of battle cleared, Hebrew became the language of the first technical college in the country. Four years later, in 1918, when the cornerstone of the Hebrew University was laid in Jerusalem, the language of instruction was Hebrew. In 1921 the Palestine Mandate gave recognition to Hebrew as one of the official languages of the country in addition to English and Arabic.

Adapting Hebrew to Modern Needs

To adapt the ancient language to its modern requirements the Academy of the Hebrew Language was founded. It determines new words and fixes spelling and grammar. What are the sources for new words that are drawn on by the Academy?

First of all, the Academy utilizes, wherever possible, existing words in classical Hebrew writings, primarily the Hebrew Scriptures. This is possible whenever the meaning of the original word is close to that of the desired meaning, and then it is altered grammatically when necessary. For example, the Hebrew word now used for "garage," *musach,* is found at 2 Kings 16: 18, where it means a "covered structure"

that was built in the entryway of the building.

Where such existing words in Hebrew are not available, the Academy turns to existing words in a related language, such as Aramaic or Arabic. The word for "polite," *adib,* is one taken directly from Arabic.

Should this method also fail, the Academy turns to nonrelated languages. The object here is to incorporate the structure of the foreign word directly into the Hebrew with a minimum of alteration. See if you can notice the similarity between the English word "brush" and the Hebrew equivalent, *mibreshet.*

Often the Academy simply borrows a foreign word intact and uses it with Hebrew phonetic spelling. Most of the words in this category are universally accepted, such as "telephone," "radio" and "psychology." If none of the aforementioned sources satisfactorily provide the needed word, then, as a last resort, the Academy simply coins a new word.

There is also an unofficial way by which words find their way into modern Hebrew —the simple adapting of popular words and phrases from foreign languages by the common people. This is frowned upon, of course, by language officials, by those wishing to keep the language pure and untarnished. However, the average Israeli has other ideas as to how he is going to express himself.

So into the language of the street fall words and expressions from Yiddish, German, English, Russian and a variety of other unofficial sources. Thus when an Israeli youngster invites his friends to sit around a campfire, he invites them to a *kumsitz,* from the German *kum* (come) and *sitz* (sit). If any of the boys lived on a *kibbutz,* the unique Israeli collective settlement, he would be known as a *kibbutznik,* the Russian suffix *nik* being added to denote association in a particular group. If a boy refers to his house as being *katanchik,* why, it is readily understood that he means "very small," even though he has added to the Hebrew *katan* (small) the Russian diminutive suffix, *chik.* The English language has left its mark as well with such words as "puncture," "sweater," "OK" and "idiot," which are pronounced more or less like the original English words.

Yes, in addition to the *bilbul* or "Babel" of foreign words and expressions in the vernacular, one hears a wide variety of colorful accents, arising from the large immigrant population. There are even definite accental patterns developing among the native-born Israelis, reminding Bible readers of the Shibboleth test of Judges 12:4-6.

Yes, it is an interesting experience listening to and speaking a language such as Hebrew, which, though modern, is also ancient, since its root letters maintain connection with its ancient form. This is especially true in the literary style.

Learning Hebrew presents a challenge to those whose native tongue is not Semitic, but it is a rewarding challenge, for it enables one to read and appreciate the Bible in one of its original languages. Learning Hebrew requires more than just effort and time; it requires rethinking in order to learn the rhythm and the particular style of the language. But to those who do so the investment of the required time and study will open up new vistas in expression and a world of enjoyment as they learn to speak ancient Hebrew in a modern world.

Appreciating the Peanut

PEANUTS usually are looked down upon. So much so, in fact, that among the definitions for "peanuts," according to Webster, are "something small, inconsequential; a petty sum of money usually in comparison to the total amount involved." But this does the peanut a gross injustice, as we shall see.

The peanut appears to be a native of South America, archaeologists having traced it back to Peru. Brought to Europe by explorers, it has spread from there to Africa, Asia and North America. Among the chief peanut-growing countries today are China, India, Nigeria and the United States.

Peanuts, strictly speaking, are not *nuts*, but, rather, a legume, as are beans, peas and lentils, for which reason they are called *pea*nuts. Different from other legumes, which grow on bushes, the peanut grows underground. But in common with other legumes, the peanut, in the first place, is very valuable as a rotating crop to enrich the soil, and its plants also make good feed for cattle.

The peanut might be said to be as valuable as it is plentiful. It gives more edible oil per ton than any other crop and ranks third, after the soybean and cottonseed, as a source of edible oil. A peanut is about 24 percent carbohydrate, about 25 percent protein, about 38 percent fat, 9 percent water and 2 percent ash. A pound of peanuts contains more protein, carbohydrates, minerals and vitamins than does a pound of beefsteak.

Especially in the United States are peanuts in great favor, figuring largely in confections and nut mixtures in addition to being enjoyed by themselves. About half the United States crop is used for peanut butter. At present there are two trends in the preparation of peanut butter that are to the advantage of the manufacturer rather than the consumer. One of these is to add hydrogenated oil to the butter. This helps to preserve the peanut butter and to keep it from separating, with the oil coming to the top, but hydrogenated oils are hardened and are not nearly as valuable or as easily digestible as are oils in their natural state. The other practice is to add inferior products to the peanut butter, such as cheap cooking fats. In the United States the law requires that a high percentage of peanut butter be peanuts, but some manufacturers get around this law by advertising their product as "peanut spread."

Peanuts are also used in making medicines, soaps, sweeping compounds and plastics. After the oil is pressed from the nuts the remains are processed for stock feed or mixed in with fertilizers. There are also many uses for the shells, and a fiber has been produced from peanuts that resembles wool in its softness. In fact, the pioneer developer of peanut products, the late Negro scientist, George Washington Carver, developed some three hundred products from peanuts, including coffee, ice cream and buttermilk.

Today certain lands in Asia and Africa suffer because of a lack of protein in the diet of their peoples. These very lands grow plenty of peanuts but feed them to their cattle, the people preferring rice and other starchy foods. To solve the problem, scientists have developed a mixture of tapioca and peanut flour, which tastes more like rice than peanuts and which they process into pellets resembling rice grains. Incidentally, the red skins of peanuts are also very valuable. They contain an extremely important yet one of the least plentiful vitamins, riboflavin.

The latest boost for peanuts came about wholly by accident. American scientist H. Bruce Boudreaux, a victim of hemophilia, in which disease the blood does not clot, suddenly noticed that his condition had greatly improved; seeking the cause, he found that it was due to his having eaten many peanuts. Experiments with other hemophiliacs corroborated his findings.

More and more gardening magazines recommend growing peanuts if one's land has from 110 to 120 days free from frost. Peanut bushes make a beautiful hedge around the garden, about eighteen inches high, and after the first light frost they can be harvested. Because of their nutritional value peanuts are high on the list in ambitious future space plans, both to be taken along as food, four handfuls furnishing sufficient calories for a spaceman for one day, and to be grown in spaceships! —New York *Times Magazine*, March 6, 1960.

Yes, peanuts may be *"Peanuts!"* because of their being plentiful and inexpensive, but truly they are not *"Peanuts!"* in the sense of being of little value.

our intricate Hearing APPARATUS

HOW the mind becomes aware of sound is one of the great marvels of creation. The intricacies of our hearing apparatus are second only to those of our eyes, even as the ears are a close second to the eyes when it comes to our taking in information. As Von Bekesy, who won a Nobel prize because of his findings about the ear, put it: "Even in our era of technological wonders, the performances of our most amazing machines are still put in the shade by the sense organs of the human body."

By means of our ears we can distinguish between noise and music, between high and low tones, between loud and soft sounds and between the many differences of timbre or tonal quality. We can even tell the direction from which the sound is coming as well as being able to approximate the distance. To be able to distinguish all this requires a fantastic degree of sensitivity. And much as man has learned about the ear, he has still much more to learn.

The Outer Ear

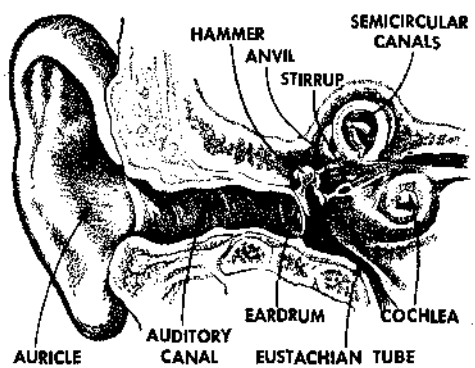
Our ears actually consist of three parts: the outer, the middle and the inner ear. What we see is just the outer ear. It consists of two parts, the auricle (Latin, "ear") and the auditory canal. The auricle of the outer ear consists largely of cartilage, which is harder than muscle but softer than bone, and ligaments, minor muscles, oil glands, hairs and, of course, nerves, blood vessels and skin.

The auditory canal leads from the lower part of the auricle to the eardrum, which marks the beginning of the middle ear. This canal is somewhat S-shaped and about one and a half inches long. It abounds with tiny hairs and glands producing wax, both of which serve to keep tiny dust particles and insects from entering the ear. The first third of this canal is made of cartilage but the rest of it is of bone.

The Middle Ear

The middle ear is really a small chamber, not much larger than could be filled with five or six drops of water. It begins with the eardrum and leads to the inner ear. The eardrum is about one-fourth of an inch in diameter and is translucent, being only three one-thousandths of an inch thick.

In the middle ear are found three tiny bones. These are called the "ossicles," meaning "little bones," and they are indeed little, one of them being the smallest in the body. The first, termed the "hammer," is fastened to the eardrum. It meshes with the second bone, known as the "anvil," which, in turn, is connected to the third, the "stirrup" or stapes by means of a ball-and-socket joint. These bones are given these names because of their resemblance to these objects.



Sound entering the

ear causes the eardrum to vibrate, which transmits the vibrations to the hammer, the hammer to the anvil and the anvil to the stirrup. The stirrup, in turn, causes the fluid in the inner ear to vibrate, by means of a tiny membranous "oval window," not much larger than the head of a pin. Why this intricate arrangement?

By means of these three tiny bones the sound waves are decreased in size and at the same time increased in force, some twenty times. The three ossicles, therefore, have well been likened to a hydraulic press in which the pressure is increased by decreasing the size of the area on which the pressure is exerted.

Although the middle ear is sealed off by the eardrum, it is, nevertheless, a tiny air-filled chamber. If it were not, changes in atmospheric pressure could easily break the eardrum. How does air reach the inner ear? By means of the irregularly shaped Eustachian tube, named after its discoverer, which leads from the throat to the middle ear. Because the air from the outer ear reaches the eardrum sooner than air reaches the middle ear from this tube, there are times when a sudden change in air pressure, as when rapidly descending in an elevator or an airplane, will make itself felt in the ear and may even cause temporary deafness. Yawning or swallowing will relieve this pressure.

The Inner Ear

The outer ear is largely visible, and the middle ear, small as it and its occupants are, can be easily illustrated. But no illustration can do justice to the inner ear; it would take a three-dimensional model, such as may be found in a museum, to do justice to it. Well has it been called a labyrinth, "a place full of intricate passageways, a maze." (*Webster*) And most complicated of all is the cochlea, meaning "snail," a fluid-filled tiny tube about one and a quarter inches long and coiled so that it truly does resemble a snail. In the inner ear are also the organs having to do with balance and motion.

The snail-shaped hard-shelled cochlea is but the size of a large pea. As already noted, the vibrations from the stirrup of the inner ear are transmitted to the fluid of the cochlea by means of a membrane-covered oval window. So as to make it possible for the fluid in the cochlea to vibrate, directly beneath the oval window is the membrane-covered "round window." The fluid of the cochlea is divided lengthwise into three compartments and, in addition to these, there is the organ of hearing, known as the organ of Corti, also named after its discoverer. This consists, among other things, of a row of 24,000 hairlike cells that vibrate when the fluid is set in motion, and these, in turn, activate some 25- to 30,000 nerve fibers, thus transmitting to the brain the sensation of sound. This row of hairlike cells resembles the strings of a harp, graduated according to pitch, each vibrating as its particular wavelength is picked up by the eardrum and transmitted through the ossicles to the cochlea by means of the oval window. And all these many thousands of cells and nerve fibers function accurately in an area no larger than a good-sized pea!

In the inner ear are also found the three semicircular canals, partially filled with liquids. Strictly speaking, these have nothing to do with the hearing but serve to let us know whether we are turning from left to right, forward or backward or sideways, and so by a feedback system located in the brain we are automatically able to keep our balance. Additionally, in the inner ear are located two tough tiny capsules, the saccule and the utricle. Filled with gelatinous substance, they also contain tiny chalklike stones that rest on minute hairs and by which, it is

believed, we are able to tell the sensations of accelerating and decelerating when traveling.

Other Interesting Facts

Hearing, however, is not only accomplished by means of sound waves striking the eardrum. Hearing is possible even though the eardrum is destroyed, yes, even when the middle ear is unable to transmit vibrations by means of the ossicles, although in such cases hearing is greatly decreased.

In particular is hearing also accomplished by bone conduction, vibrations reaching the cochlea of the inner ear by means of the bones in the skull. Put a finger in each ear and hum and you will note that the humming sounds are even louder than when the ear passageway is open. When we speak we cause some of the bones in our head to vibrate, and these vibrations add to what we hear by means of our eardrum. This explains why our own voices sound different to us when we speak than they do to others, and different than they do to us when we listen to them after they have been recorded. Singers or speakers who would improve their voices would do well to listen to them recorded.

Incidentally, this indicates one way of determining whether one's hearing problem is due to nerve deafness or not. If a person can hear bone-conducted sounds, such as the vibrations of a tuning fork pressed against his skull, his problem is not nerve deafness. Thus a young woman who became deaf after an illness was suddenly able to hear upon the slamming of a door of a car in which she was riding. Evidently the jolt loosened a bit of tissue that had immobilized the stirrup in her middle ear so that she was able to hear again. Obviously, her problem had not been nerve deafness as it had been diagnosed.

It is also of interest that the internal ear and most of the middle ear have attained their full size at birth. Since the ear may be said to measure sounds when listening, it is logical that the measuring instrument should not change in size if sounds are to be heard the same throughout life.

One cannot necessarily hear "more" with two ears than with one ear, but two ears definitely add something to the enjoyment of hearing, including hearing stereophonically. Also, the defects of the one ear may be compensated for by the other. Proof of this is seen when one ear becomes totally deaf, for then any minor defects of the other ear appear for the first time.

Hearing Hazards

Since our sense of hearing comes second only to our sense of sight for taking in information, we should want to guard against its deterioration or loss. True, there are a number of hazards against which we can do little to protect ourselves. For example, our hearing steadily decreases with age, even as the tissues of our bodies deteriorate. In childhood we may be able to hear as many as 40,000 cycles per second, but as we grow older our ability to hear high frequencies decreases: eighty cycles less every six months when we get in our forties, some tests show.

Then again, a bony growth in the middle ear, known as otosclerosis, may cause deafness. In such cases the stapes or stirrup of the middle ear becomes immobilized and so is no longer able to transmit vibrations from the other bones in the middle ear on to the oval window of the cochlea of the inner ear.

Among other common hazards are infectious diseases of various kinds, such as measles, influenza, scarlet fever, which may settle in the ear and cause a degree

of hearing loss. Allergies at times cause hearing loss also.

While not much can be done to protect oneself against the foregoing hearing hazards, one may be able to guard himself against the nerve deafness caused by loud noises, such as from machines, by using earplugs. Especially when noises are of a high frequency, intense and continue over a long period of time can they cause damage to the auditory nerve.

Just being sensible and careful about one's health will aid in preserving one's hearing. This underscores the damage that can be done to our hearing by the use of tobacco, which certainly can be guarded against simply by not smoking. More and more evidence has come to light showing that cigarette smoking harms the ears by the damage it does to the blood vessels and, in particular, because of the lesions caused in the almost infinitely delicate and sensitive cochlea in the inner ear. As one ear specialist put it, 'The reasons for not smoking are infinitely more powerful for people who have a hearing problem.'

What Can Be Done About It

In connection with the hearing problem it is well to bear in mind that our hearing can be trained. Thus blind persons as well as those merely blindfolded have been trained to detect the closeness of certain objects by the echoes caused from snapping the fingers, tapping a cane, and so forth. In fact, it is possible for the ear to distinguish even between the echoes caused by denim cloth and wool, between metal and wood, and to detect the size of objects some feet away.

As one's hearing grows poorer it may cause a real problem. In fact, it is said that some three million persons in the United States suffer from serious hearing defects. No doubt many of these could be helped by a hearing aid, and while not all the claims of hearing-aid manufacturers can be fully credited, it does seem to be the part of wisdom to explore the possibilities of such aids, rather than to continue handicapped—perhaps because of vanity, not wanting others to know about it. For hearing loss due to otosclerosis there are currently two types of surgery: one known as fenestration; the other, the far more common one, known as stapedectomy. Both are extremely delicate and rather costly, but appear to be highly successful.

Much progress has been made and is being made in aiding those having hearing problems. Operations are restoring hearing to ever more handicapped persons, and hearing aids are becoming ever more effective and satisfactory, although not all can profit from them alike. Not to be overlooked are the efforts of a certain "school" in which, at a very early age, little children who have been born with a hearing problem are taught to use the minimal hearing they do have and to speak and carry on conversation by listening rather than by watching the lips; which latter method, nevertheless, has proved a blessing to ever so many persons hard of hearing.

Our hearing apparatus, intricate as it is, truly brings us much enlightenment and enjoyment. There is no question about its being evidence of the wisdom and love of the Creator, Jehovah God. And his Word, the Bible, shows us that in the near future, in his new order of righteousness, all men will enjoy perfect hearing as well as all the other senses in perfection, for then there will be no more pain, no more sorrow. —2 Pet. 3:13; Rev. 21:4.

Fortieth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Carter, G., Koch, M., Little, E., Landers, N., Acasio, R., Horiuchi, J., Taylor, A., Phillips, E., Urban, T., Miller, A. **Second row:** Nwachuku, I., Anderson, E., Munyer, G., Pittman, M., Linton, A., Prosser, M., Stribling, S., Lassos, A., Hartsten, C., Irizarry, J., Reese, D. **Third row:** Peter, E., Crawford, M., Toyota, N., Ives, M., Hines, J., Thompson, A., Shook, D., Kapininga, F., Selbert, S., Mazariegos, J. **Fourth row:** Phillips, W., Ignacio, F., Seegelken, G., Wilson, C., Diehl, M., General, J., Miller, P., Harris, B., Bamberg, M., Pottage, B., Bailey, C., Little, K. **Fifth row:** Prosser, C., Carter, R., Ogosi, Z., Selbert, H., Rolley, A., Hines, L., Savage, J., Vazquez, R., Taylor, E., Landers, J., General, R. **Sixth row:** Irizarry, V., Larsen, J., Truman, L., Alexander, J., Lebid, M., Kimker, E., Arnold, M., Garcia, L., Stribling, R., Zielinski, A. **Seventh row:** Pittman, W., Thompson, A., Mama, E., Lassos, R., Haisley, H., Adams, A., Wiegersma, A., Iszlaub, P., Crawford, J., Rolley, W., Sanderson, H. **Eighth row:** Miller, C., McCartney, F., Baynes, T., Ward, D., Kimker, E., Friend, S., Hartsten, R., Diehl, W., Pottage, M., Reese, J., Harris, E. **Ninth row:** Logan, H., Shepp, L., Savage, R., Munyer, W., Moffatt, G., Akinwale, M., Ives, W., Arnold, M., Gibson, D., Adams, H., Miller, T. **Tenth row:** Schmidt, R., Gilks, W., Bamberg, E., Griesinger, T., Linton, J., Urban, J., Beltramelli, D., Koch, R., Shook, T., Anderson, W., Bailey, R.

Gilead's Fortieth Class of Missionaries Graduates

THERE was a festive air at 107 Columbia Heights, Brooklyn, New York, on Monday afternoon, September 13, 1965. Why? Because that is where the Watchtower Bible School of Gilead is located; and that was the time for the graduation of its fortieth class.

This fortieth class was unique among Gilead classes, for five foreign languages were taught. Of the 108 students, 89 were enrolled in the language classes, in which were taught Chinese (Mandarin), Japanese, Spanish, Portuguese and French so that they would be able to serve in specific parts of the world. As a result of efficient methods, their application and Jehovah's spirit all could talk to some extent and some were able to conduct Bible studies in these languages by the time school ended. The instructors were either those who spoke the languages as their native tongue or who had become proficient in the use of the language while themselves serving as missionaries.

The graduation program began at 3 p.m. with song and prayer. First to address the students were the school's four regular instructors, each of whom gave fitting, brief parting counsel. W. Wilkinson cited and quoted many scriptures commenting on the use of the various members of the body to praise Jehovah and urged the missionaries to heed these scriptures, thereby showing appreciation for the marvelous spiritual provisions they had received. F. Rusk based his remarks on Proverbs 2:10, 11, which stresses the importance of knowledge and discernment, and showed that discernment meant, among other things, knowing what to do and when and how to do it; when to speak and when to listen.

The next speaker, U. Glass, pointed out that in teaching others the "pure language" mentioned at Zephaniah 3:9, they would need both the right method and the ability to inspire in others the willingness to work hard, even as it took these necessities for them as prospective missionaries to learn a new language. Then E. Dunlap, the school's registrar, showed that for them to heed the counsel at Hebrews 13:7, they would have to call to mind good examples when faced with trials and problems; he particularly noted the example of one missionary who, in eighteen years, has assisted 65 persons to take their stand for Jehovah.

A goodly number of telegrams were then read, after which two more brief talks were heard. M. Larson, overseer of the Society's printing plant, stressed the need of making Bible principles one's own so as to bring every thought into captivity to Christ, such principles serving as protection, even as a pen protects sheep from wolves. (2 Cor. 10:5) And then G. Couch, overseer of the Bethel home, urged heeding the counsel at Proverbs 22:17, 18, which tells us to hear the words of the wise ones, apply our hearts to God's knowledge and have it established on our lips.

Next F. W. Franz, the Society's vice-president, spoke. He noted the shocking effect that the prevailing spirit of rebellion had upon worldly institutions of higher learning. Thus, according to *Esquire* (September 1965), at the Berkeley, California, University, the college man has shucked off the old values and finds his chief interests in what is signified by *SPIDER*, the name of a magazine distributed on the campus, the letters of which stand for Sex, Politics, International communism, Drugs, Extremism, and Rock and roll music.

He further showed how far others had

departed from God's Word by quoting from two recent issues of the New York *Times*.* One of these told of a rabbi remaining such even though he did not believe in the existence of God; the other told of how the late Albert Schweitzer became a medical missionary because he had lost faith in the Bible's account of the life of Jesus Christ. In contrast to such as these, Brother Franz urged his listeners to hold fast to the old values taught in the Bible, to remain firm believers in the Jesus Christ presented in the Bible and to go forth performing works of spiritual healing. "If you do this, Jehovah will pour out his blessing upon you and Gilead School will be justly proud of you."

After Brother Franz' remarks came the discourse by the president of the school, N. H. Knorr. He began by observing: "When you received your assignments, what did you think? 'This is too big for me, for me to do it in my own strength.' We cannot do anything in our own strength, but we can do everything in Jehovah's strength. You have taken in much knowledge, you have had your faith made stronger, your hope made surer, and you can move ahead because of love."

"Why did you come to school? Why do you take time to talk to people you have not met before? Some of us may have more knowledge than others, but all have the same drive, love; a love that is unusual in this world. The world is full of revolutions. Revolution is not love, it is hating something, wanting to change something."

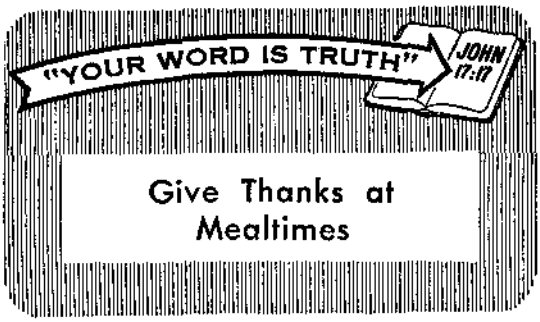
He next pointed to God's example of love. His love was so great that it reached all the way from heaven down here to the earth, and to sinners at that. This is the kind of love Christians must have, a love, as Jesus showed, that reaches even to our enemies. To love merely those who love us is not love. Sinners do that.—John 3:16; Luke 6:27, 32.

Brother Knorr further noted that knowledge and discernment will help us to exercise love, even as stated at Philippians 1: 9-11. He showed that our love is not to be limited to those we teach but must include our fellow teachers, our fellow Christians, our fellow missionaries, for according to John 13:34, 35, we are to love one another as Christ loved us; and by this all will know we are truly Christ's followers.

After those remarks the president handed out the assignments for foreign missionary service together with diplomas to those who had earned them. They had come from 31 countries and were being sent to 43 different lands. After this, one of the students read a letter of appreciation from the class in which the students expressed their thanks to Jehovah for "the opportunity of learning as never before concerning his goodness, loving-kindness, mercies and our complete dependence upon him. We have drawn very close to God during these recent months, and pray that this will prove to be a stepping-stone to an ever-increasing personal relationship with him." Thanks were also voiced to all who had helped make their course such a profitable one. A song and prayer closed the afternoon's session, shortly before six o'clock. There had been 743 in attendance; an overflow audience witnessing the events by closed-circuit television.

During the intermission an excellent farewell dinner was enjoyed by all, and at 7:25 the group reassembled for the evening's program, which featured entertainment by the students. Many were the very beautiful musical selections presented, and heartwarming in particular were the many fine expressions of appreciation for the things learned. The program came to an end at 10 p.m., with a song of praise to Jehovah and prayer.

* September 6 and 12, 1965.



Give Thanks at Mealtimes

MANY are the Biblical exhortations to express thanks to Jehovah God. Among such is the one found at Psalm 92:1, 2: "It is good to give thanks to Jehovah and to make melody to your name, O Most High; to tell in the morning about your loving-kindness and about your faithfulness during the nights." Does this include the giving of thanks at mealtimes? Undoubtedly it does, as can be seen from Scriptural examples and commands.

Our giving thanks to God at mealtimes is most fitting, for is not Jehovah God the Great Provider? He not only created the earth and all that is in it but also continually supplies us with the necessary sunshine, rain and fresh air so that the earth can continue to produce the things necessary for our existence.

When we give thanks to Jehovah God our Creator for our daily bread we show the right mental attitude, the right frame of mind, acknowledging at once his role as the Great Provider and our dependence upon him. Even as a child is taught to say "Please" when wanting something from its parents and "Thank you!" upon receiving it, so it should be with regard to our relations with our heavenly Father, Jehovah God, whose children we are.

The giving of thanks at mealtimes is practiced by many persons who refer to it as "saying grace," but frequently this is a mere formalism, a habit, something repeated from memory with but little thought and still less feeling. But the fact that it has become a mere formalism with many is no reason for your not sincerely expressing thanks at mealtimes.

When Jesus fed five thousand men, "besides women and young children," and later four thousand men, he first said a blessing upon the food or gave thanks for it to his Father in the heavens. Thus we read: "Looking up to heaven, he said a blessing and, after breaking the loaves, he distributed them to the disciples, the disciples in turn to the crowds." Jesus "took the seven loaves, gave thanks, broke them, and began to give them to his disciples to serve." (Matt. 14:19-21; Mark 8:1-9) As to the importance of giving thanks, it is indeed of interest that the location of the former incident is later referred to as "the place where they ate the bread *after the Lord had given thanks.*"—John 6:10-13, 23.

When, with the eleven apostles, Jesus Christ instituted the memorial of his death, he gave thanks twice, first for the bread and then for the cup of wine. (Matt. 26: 26, 27; Luke 22:19, 20) Then again, on the morning of his resurrection, when he accosted two of his disciples on the way to Emmaus and yielded to their importunities to stay with them after the journey, we read that "he took the loaf, blessed it," and handed it to them.—Luke 24:29, 30.

Jesus' apostles followed his example, as is shown by the example of the apostle Paul. Thus after being tossed on a stormy sea for many days while on his way to Rome, Paul encouraged his traveling companions to eat—they had been fasting for two weeks—assuring them that they would all get to land safely. Before eating, however, we read that "he also took a loaf, gave thanks to God before them all and broke it." (Acts 27:33-35) That such giving of thanks was the regular thing with the apostle Paul is apparent from his words at 1 Corinthians 10:30, where, in

discussing what some thought might or might not be eaten, he said: "If I am partaking with thanks, why am I to be spoken of abusively over that for which I give thanks?" Also, when discussing the eating of certain foods, the apostle Paul wrote the Christians at Rome: "He who eats, eats to Jehovah, for he gives thanks to God." —Rom. 14:6.

Likewise this apostle shows that for certain ones to take it upon themselves to forbid the eating of certain foods is wrong, since these are things "which God created to be partaken of with thanksgiving . . . and nothing is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it."—1 Tim. 4:1-5.

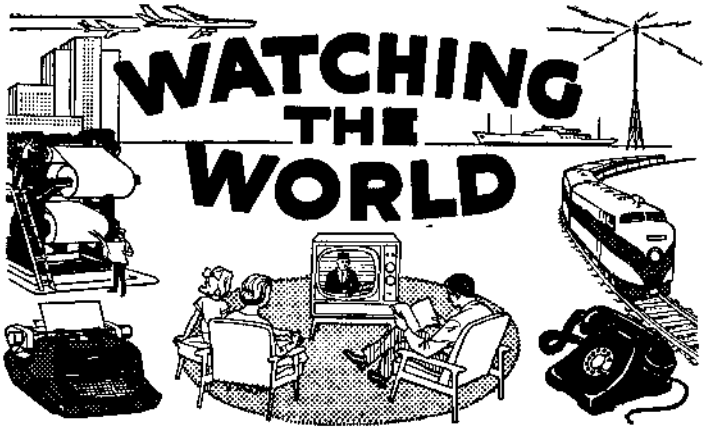
In fact, we are told, "In connection with everything give thanks. For this is the will of God in union with Christ Jesus respecting you." (1 Thess. 5:18) This might even well include an expression of thanks at the close of a meal. Especially where there is a large household or a group of many persons that partake at a common table, such as at "Bethel" or "missionary homes" throughout the world, there could be no more fitting way to conclude the meal than for all to rise and, while standing, to have the one at the head of the table express gratitude to God on behalf of all those present.

Of course, prayers at mealtimes need not be long, but they should come from the heart. There are many things that might be briefly acknowledged in such prayers in keeping with the time or situation: whether it be in the morning, after a night of rest and before beginning one's day of work, whether at noontime, or in the evening after a good day's work. Or it might be just before an assembly or convention session or a congregational meeting. Things such as these might also come in for brief mention, indicating that one's heart and mind are not centered solely on material food but that one is also conscious of his spiritual need. At the same time one does not want to overlook the needs of the Christian brotherhood throughout the world.

The question has been raised about expressing thanks to Jehovah for one's meal when eating in public places. In view of the example of the apostle Paul, who gave thanks to God in the presence of more than 270 nonbelievers, there could be no objection to this. Depending upon the circumstances, each one individually may want to offer thanks silently, but the giving of thanks is indeed appropriate. Such would not only be wholly in keeping with Bible principles but would also give a witness to one's faith in the existence of the Great Provider and of one's gratitude toward Him. It might be likened to reading the Bible or Bible literature while traveling in a bus, train or plane; it is not done to be seen of others, but because it is a regular part of one's life.

There are many benefits to be derived from thanking God at mealtimes. Thereby we are 'taking note of him in all our ways,' showing that we always want to be modestly walking with our God, ever 'seeing him that is invisible.' (Prov. 3:6; Mic. 6:8; Heb. 11:27) Family prayer at mealtime unites the family closely together. It is also good self-discipline to wait, hungry though we may be, until God has first been thanked for the food. Then, too, a prayer always has a sobering effect, so it will help us to exercise self-control at the table, both as to how and as to how much we eat. Besides, mealtime can also be a good occasion for wholesome, upbuilding conversation, and our starting off with prayer will help it to be such.

Truly there is much to be said in favor of sincerely expressing thanks to God at mealtimes!



Eruption in the Philippines

◈ Taal volcano, located in a lake just 40 miles south of Manila, Philippines, erupted on September 28, with violent explosions, causing widespread suffering and destruction. First estimates of the dead ranged from 1,500 to as high as 5,000. Two barrios on the volcanic island were completely wiped out by lava and mud, and other barrios on the mainland were severely affected. In a few days 50,000 persons were evacuated from the area, as further eruptions were feared. A mantle of desolation now lies over half the island, reminding some of Hiroshima after the atomic explosion. The volcano deposited a layer of mud and ash 20 to 40 feet deep in some areas, smothering at least four little villages.

Released from Chinese Prison

◈ On October 14, 1958, Stanley Ernest Jones and his missionary companion Harold George King were arrested and imprisoned in Shanghai, Communist China, for preaching the good news of God's kingdom. Stanley Jones, a minister of the Watch Tower Society, one of Jehovah's witnesses, was finally released on October 13, 1965, after seven years of incarceration. Harold King, also one of Jehovah's witnesses, was released on May 27, 1963, after having served four years and seven months of a five-year prison term.

Celibacy Rule Stays

◈ On October 11 Pope Paul VI called the issue of celibacy too delicate for debate by the Vatican Council. Even though the Bible makes no such demands on ministers, the pope added that in his view the requirement of celibacy for Roman Catholic priests should be maintained and strengthened. The Council's 2,200 bishops vigorously applauded this position.

World's Illiteracy

◈ This may be called the "Age of Enlightenment," but there are still more than 700,000,000 adults, four out of ten of the world's population, who cannot read or write. "Almost half the nations of this globe suffer from illiteracy among half or more of their people," said *Science News Letter* for September 25. The statement continues: "And unless the world can find a way to extend the light, the force of that darkness may engulf us all."

Exodus from Cuba

◈ In October Fidel Castro, ruler of Cuba, said that as many Cubans as wish to leave the island country may do so. President Johnson of the United States asked Congress for $12.6 million to supplement the $32 million already set aside for aid to Cubans in the United States. "I declare to the people of Cuba," said the U.S. president, "that those who seek refuge here will find it." As many as 50,000 Cubans are expected to seek refuge in the United States. Interpreting the flood of refugees as a mark of failure of the Cuban regime, President Johnson said: "The future holds little hope for any government where the present holds no hope for the people."

The Paper Work

◈ The Hoover Commission Report has estimated that businesses in the United States store and file more than a million million pieces of paper, and add 175,000 million pieces a year. In January a Soviet economist warned that by 1980 Russia's economic-planning apparatus will require more than 100,000,000 people to do its paper work alone unless it is revamped. In Canada some 13 percent of all the labor force is engaged in clerical occupations. Businesses are becoming aware that keeping paper is expensive. But work standards can be improved to reduce paper work. One organization got rid of 22 million pieces of paper annually by eliminating statistical information of which no use was ever made. A survey showed that about one-third of the records kept by the average business could be thrown out without impairing operations.

Heart Surgery Without Blood

◈ Hawaii's first open-heart surgery without using blood transfusions was successfully performed recently on Mrs. Manuel Cruz, one of Jehovah's witnesses. In an earlier routine physical examination, the doctors discovered that she had a hole between the upper and lower chambers of her heart, which doctors said would cause her death within five years. She agreed to surgery upon

the condition that it be done without administering a blood transfusion. The hospital's open-heart surgery team considered her request and agreed to operate without using blood. Though this team of doctors have performed 152 open-heart operations, this was their first without using blood transfusions. The team worked on Mrs. Cruz for an hour and a half, taking extra precautions to keep bleeding at a minimum during the operation and to prevent postoperative bleeding from developing. She has been released from the hospital and is recuperating at home.

Changing Views on the Universe

◈ Professors often have a way of dropping bombshells, and Professor Fred Hoyle, Britain's foremost astronomer, is no exception. On October 9 he said he probably has been wrong for twenty years about the nature of the universe. Professor Hoyle has been the chief proponent of the "steady-state" theory as against the so-called "big bang" theory. Hoyle's theory held that matter is being created continuously out of energy, and that the universe has always been much the same as it is now. The other theory is that the universe started with an explosion. The explosion accounts for the movement of the galaxies away from one another. While Professor Hoyle does not go over to the "big bang" theory, he does say that recent observations by means of radio sources have given rise to new ideas that cancel out older ones; all of which underscores the danger of putting one's confidence in the theories of men.

Desalting Plant

◈ Possibilities are being explored between Mexico and the United States for building a huge nuclear-powered water-desalting plant to provide water for the arid regions of both countries. Presumably the Mexican-American plant would be in the 100-million-gallons-a-day range.

Aid to Arts and Humanities

◈ "We in America have not always been kind to the artists and the scholars," said U.S. president Lyndon B. Johnson. "Somehow," he continued, "the scientists always seem to get the penthouse, while the arts and the humanities get the basement." The president, however, took steps to move the artists and the scholars upstairs. Under an autumn sun he signed a three-year, $63-million bill creating a National Foundation for the Arts and Humanities. While as many as 300 artists, scholars and entertainers were present at the signing ceremonies, University of Chicago historian Richard C. Wade described the prevalent intellectual attitude toward President Johnson as one of "respect without enthusiasm."

The Killing Impulse

◈ Family arguments give rise to a large proportion of the murders in America. In one American city, police records show that 46 out of 149 of the year's killings involved suspects and victims who were either related by blood or marriage. Thirty-four of the murdered and murderers were husband and wife. In retrospect, the whys of murder are almost always trivial. People were killed last year after arguments about what radio program to listen to, debts, who owed whom a cigarette and, in one case, the ownership of a single glass of wine. Pride and selfishness led to bloodshed. The killings, for the most part, were impulse murders, not premeditated cases. Eighty-three of the year's slayings were on weekends.

Language Challenge

◈ It is reported that there are some 700 unwritten New Guinea languages. Linguists hope to produce an alphabet and basic literature for every one of these languages. This is one of the biggest challenges the Summer Institute of Linguistics, an international association of self-supporting linguists, has yet faced. The institute has teams deep in the hills and jungles of almost every section of the rugged highlands of eastern New Guinea. At present the teams are in various stages of study on sixty-six languages. Work on some is nearly complete.

Individuality and Blood

◈ A drop of blood at the scene of a crime may be as incriminating as a fingerprint. According to Dr. Paul L. Kirk of the School of Criminology at the University of California, scientists believe that each person's blood, like a fingerprint, is different, and eventually will be used for identification. There are a host of factors in blood that remain constant during a person's life and that individualize each person's blood.

"On Religious Liberty"

◈ The Ecumenical Council in Rome approved a declaration "on religious liberty." Addressing the Ecumenical Council, before the declaration was approved, Britain's Cardinal John Heenan of Westminster said: "In all honesty, we must examine ourselves to see what truth there may be in this accusation. It is, in fact, a travesty of Catholic doctrine which preaches one law when we are rich and strong and quite another when we are poor and weak. But it would be idle as well as false to deny the well-known fact that in certain places Protestants have suffered persecution at the hands of Catholics." The Council's vote in behalf of religious liberty was 1,997 to 224. This was not a final vote, however. The declaration states these principles: "In religious matters, no one

should be forced to act, or be prevented from acting, according to his conscience, in private or in public, always within due limits." Of course, in the future as in the past, what are viewed as "due limits" may well be determined by the strength of the church and the viewpoint of the clergy in the locality.

Trained to Kill

◈ A gift catalogue carried this advertisement: "Water Pistol & 'Bleeding' Targets! Bang! Bang! I got 'cha! Now the kids can know for sure whose turn it is to play 'dead'! New self-adhesive 'stick-on' water wounds turn red when water hits them! Don't worry, Mom! Won't stain clothing! 'Automatic' pistol is a copy of a famous gun. SHOOTS 30 Ft." The next step may be a real pistol and real wounds. The cost then may be life itself. Why train youths to think this way?

More Eggs

◈ Pine needles make a valuable additive to poultry feed, Russian scientists have found. By adding only 4 percent to the basic meal, an increase of 25 percent could be obtained in the weight of chicks and a 10-percent increase in egg production, say the Russians.

Smallpox Vaccination

◈ Dr. C. Henry Kempe, a world authority on smallpox, at a recent annual meeting of the American Pediatric Society, recommended discontinuing mass routine smallpox vaccination, due to the dangers involved from such vaccination program. He pointed out that, since 1948, there have been no deaths from smallpox in the United States, but 300 persons have died during this period as a direct result of smallpox vaccine. Additionally, he emphasized the fact that new methods have now been devised for treating persons that have been exposed to smallpox to prevent their contracting the disease.

It also has been pointed out that it is inadvisable and dangerous for pregnant women, patients that have eczema or itchy skin conditions, or if there is such a person in the family suffering from such skin conditions, to receive smallpox vaccination, because the vaccination reaction may spread out of control.

Superfast Camera

◈ No camera has yet duplicated the overall efficiency of the human eye. However, men have built some amazing cameras. At the seventh International Congress on High-Speed Photography in Zurich, Switzerland, it is reported, a camera was displayed that can take up to a hundred million pictures a second. Single exposures as brief as five-hundred-millionths of a second are said to be possible with one version of the camera.

Would JESUS *do it?*

If you are inclined to take the Bible and its teachings somewhat for granted, ask yourself: "Would Jesus do it?" Jesus gave his life in defense of God's truth. Learn what truth is and what it can do in your life. Read

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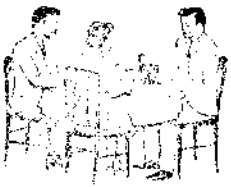

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Awake!

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DECEMBER 8, 1965

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

Get acquainted with "Awake!" Keep awake by reading "Awake!"

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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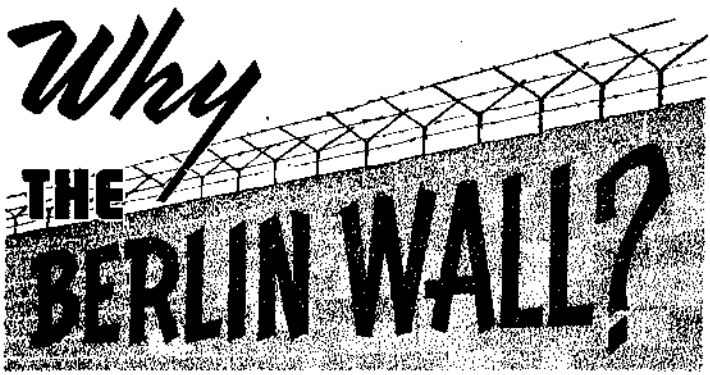
Why THE BERLIN WALL?



AUGUST 13, 1965, was the fourth anniversary of the Berlin Wall. On that day friends and relatives of many of the sixty-one persons killed while trying to cross the Wall went there and laid wreaths on plaques commemorating their violent deaths. These brutal killings by Communist border guards have been a cause of anger among most of the German people, but that has not altered the Communist determination to keep the border between East and West Berlin sealed.

Completely surrounding West Berlin now are barbed-wire fences, mines, a death strip and armed guards. There are also 600 vicious dogs patrolling the border, 200 of which are attached to chains that are hooked onto long cables. East Germany's border with West Berlin is a formidable barrier that is continually being strengthened.

West Berlin is an enclave in territory that the Russians insist upon maintaining as a Communist State. By the Potsdam agreement after Germany's surrender in 1945, the big powers of Britain, France, the United States and the Soviet Union occupied sectors of Berlin and put the city under joint rule. The Cold War made it impossible for such an arrangement to last for long. In due time the Russians broke off their sector from the others and set up there a Communist city government. Thus Berlin became a divided city.

The fact that people could travel freely from East Berlin to West Berlin became a bone in the throat of the rulers of Communist East Germany. On August 13, 1961, they took action to remove that bone. During the early morning hours trucks of Communist workers and soldiers armed with submachine guns, sealed off one million East Berliners by means of a hastily raised barbed-wire fence strung entirely across the city. The residents of Berlin were stunned despite the fact that rumors of such action had circulated for six weeks.

Huge crowds gathered on both sides of the Brandenburg Gate and at other crossing points on the sector border. Angry East Berliners were dispersed with tear gas and powerful jets of water from Communist water cannons mounted on trucks,

which also were turned on the jeering crowds of West Berliners.

Family members that happened to be in different parts of the city that night were shocked to find themselves separated, with no way to be reunited. Approximately 50,000 persons in East Berlin found themselves forcibly cut off from their jobs in West Berlin. Neighbors living across the street from one another could no longer visit, because they were now separated by barbed wire and armed guards. The injustice of it all angered the people of Berlin. Then, too, this closing of the border gave the spirit of German nationalism that yearns for the reuniting of Germany a severe blow.

A few days after the barbed-wire fence went up, the Communists began raising a sturdier barricade made of cinder blocks. A wall five feet high gradually began snaking its way thirty miles across the city. In the meantime 150 persons a day were risking their lives by fleeing over the fence. Among them were so many members of the East German border guard that the Communists began sending out the guards in pairs so they could watch each other.

Tensions rose as it became increasingly evident that the Communists intended to seal off East Berlin permanently. Tens of thousands of Soviet troops were massed along the entire East-West German border, and two divisions were moved into the outskirts of Berlin. At Friedrichstrasse fifteen Soviet tanks were parked in a vacant lot. Another fifteen were in Marx-Engels Platz. On August 19 the United States moved its Eighth Infantry Division into Berlin, and the British sent in a train with eighteen troop carriers. On October 26 American and Soviet tanks faced each other at the border for several hours and then withdrew. So tense was the situation that a false move by either side could easily have caused an armed conflict that could have spread into another world war.

Why the Wall Was Built

The Communist claim that the Wall was erected to keep out spies and saboteurs was obviously not the real reason. An East German housewife made that evident when she shouted at the guards on the day the border was closed: "If the border is being closed to keep out Western spies and militarists, why can West Berliners still come here whenever they like, while I am forbidden to visit my friends in the West?"

The great many persons wounded or killed by border guards during the past four years were not spies and saboteurs from the West but were East Germans fleeing to the West. Keeping East Germans in East Germany was thus revealed most graphically to be the real reason for the Wall.

More than three and a half million East Germans had fled to West Germany during the years when travel between East and West Berlin was unobstructed. Most of them chose Berlin as their escape route rather than face the hazards of the Communist-guarded border with West Germany. In the month before the border was closed more than 30,000 persons fled to West Berlin.

With 20 percent of the entire East German population having gone to the West and the daily number of refugees steadily increasing, the Communists felt compelled to close the border. East Germany's economy was being severely hurt by a grave loss of valuable manpower. The loss of doctors, for example, had created an acute shortage of skilled medical personnel. During the first nine months of 1961, more than 2,000 doctors escaped to the West. The only answer the Communists apparently had for this drain of valuable workers was the Berlin Wall.

As the barbed-wire fence strung out on August 13, 1961, was not enough to stop escaping East Germans, so the Wall itself was not enough. Athletic youths kept jumping over it. By raising its height generally to eight feet, topping it with broken glass and a barbed-wire fence, and erecting an inner row of barbed wire the Communists thought they could discourage further attempts to escape, but that still was not enough.

A 100-meter no-man's-land was established along much of the wall and floodlit at night. This was a cleared area that gave the armed guards an unobstructed line of fire. In places the cinder-block wall was strengthened with concrete slabs ten feet long and four feet wide. In a further measure to prevent escapes, the buildings along the border are now being demolished.

As might be expected, the flow of refugees has been cut sharply by these security measures. In the first seven months of 1965, only about 230 persons succeeded in escaping. The figure is now running about ten a week. To the Communists the Berlin Wall is a success.

Dramatic Escapes

Despite the great hazards in trying to escape from Communist East Germany, there are hundreds of persons who have succeeded in a very dramatic way. There is the case of a mother who leaped from the balcony of a building facing the Western sector, after having first dropped her five-year-old son into a net being held in the street below by West Berliners. She landed safely, although Communist guards were shooting at her. Still another woman bravely slipped past East German border guards and swam a canal to West Berlin, towing her infant son behind her in a tub. Another swimmer, a 14-year-old boy, was shot and seriously wounded, but he managed to reach West Berlin.

In desperate efforts to get out of East Germany, refugees have smashed trucks through the Berlin Wall and crashed a train through a border barricade. More than 150 crawled through underground drainage canals, and one refugee squirmed to West Berlin through the sewer system. Another made it safely over the Wall when the border guards were distracted by a girl who began taking off her clothes in a West Berlin street. Still others have escaped through tunnels dug under the Wall. Their escape efforts show the resourcefulness and determination of people who want to flee the injustices of Communist rule.

One of the first tunnels dug under the Wall was the work of West Berliners whose wives were trapped in East Berlin by the sudden raising of the Wall. The tunnel went a short distance from a shed on the west side to a graveyard on the east side. At that time people were permitted in the graveyard, although it was near the Wall. A group of mourners would gather there around a grave, and when patrolling guards were out of sight they quickly would climb down into the grave and crawl through the tunnel to West Berlin.

Usually tunnels were dug by West Berliners, but there were some dug by East Berliners. One such instance involved an 81-year-old man and his wife who lived in the vicinity of the Wall. With the help of twelve persons they dug a tunnel 110 feet long from a small, wooden hen house to the western side of the Wall. In West Berlin the man said: "We did not even want to be buried over there."

Tunneling in Berlin's sandy soil is very hazardous because of the constant danger of a cave-in. Some tunnels could not be completed for this reason. In one instance a refugee was buried by a cave-in, but his companions succeeded in rescuing him. Sometimes sagging ground above a tunnel

broke water pipes that caused the tunnel to fill with water. This happened with a tunnel that was 15 feet below the ground and spanned a distance of 130 yards. Twenty-nine East Berliners escaped through it, but the last to come through had to wade in water up to their armpits.

Whether escape was through tunnels, through storm sewers, across canals, under barbed-wire fences or over the Wall, the hazards were very great. The price that a person might have had to pay in addition to the loss of his property and personal possessions that he left behind could have been life itself. Many have paid this price.

When two East German youths risked their lives to climb the Wall in 1962, one made it to the other side but the other was shot. He fell to the ground at the base of the Wall severely wounded. People on the west side of the Wall saw him and heard his cries for help but were powerless to do anything, because he was lying on the Communist side. East German guards left him lying there for one hour until he bled to death. This so infuriated West Berliners that crowds of them erupted into angry demonstrations that lasted for four days. They threw stones at Communist border guards and hurled insults at them. They battled their own police and chanted: "The Wall must go!" Rocks were showered on busloads of Soviet soldiers that were traveling through West Berlin to the Russian war memorial located there. Once again relations between the East and the West reached a critical point because of the Wall.

Unhappy Captives

During the last four years of the Wall's existence dramatic evidence has been given to the entire world by East German refugees that the people under Communist rule in East Germany are unhappy captives. They want to be united with the rest of Germany and have the freedom of movement that the West Germans have.

The emotional hardship caused by the Wall has been repeatedly revealed in touching scenes of weeping parents in apartment windows on the east side watching a son or daughter being married beside the Wall on a raised platform so they could witness the ceremony. At other times a weeping couple could be seen waving to relatives on the eastern side of the Wall or perhaps holding up a baby for them to see. The heartaches caused by the Wall because it separated relatives reveal the great injustice that was done to the people of Berlin when the border was firmly closed.

Unpleasant as the Wall is, Berliners are learning to live with it. Regarding this fact, West Berlin's mayor, Willy Brandt, remarked: "We shall never accept the Wall, but it would avail us nothing to bash our heads against it. The Wall will only come down as part of a larger settlement. . . . In the meantime, we do what we can to make the intolerable tolerable."

For separated families and friends, for persons cut off from their jobs and relatives of slain refugees, the Berlin Wall has been a tragedy, a monument to injustice. On its fourth anniversary Berliners could only look at it and hope for the day when all barriers to human fellowship and unity will come down.

ANIMALS GALORE

● A speaker at a convention of the American Veterinary Medical Association recently estimated that the number of pets and farm animals in the United States will probably reach one billion within twenty years. But even with the present number of pets, it is reported that the pet food industry is already two and a half times as large, dollar-wise, as the baby-food industry.

Justice for All —WILL IT EVER BE REALIZED?

Mankind has long suffered under the heel of oppression and injustice. Are there prospects for an early remedy of the situation?

NO MATTER how earnestly they have tried, human rulers have failed to bring forth justice for all. They have seldom shown equal consideration for all people. Members of unpopular races, those in lower income brackets or persons without social status rarely receive the same regard as the socially prominent and wealthy. On the other hand, neither is money or a prominent position a guarantee one will not suffer oppression. This is true even in countries dedicated to securing 'liberty and justice for all.'

The injustice and oppression world wide have caused many persons to long for a righteous administration of affairs. O how wonderful it would be to live under a government where all were treated with consideration and understanding! Is there any possibility of this being realized? Will earth's inhabitants ever be governed by a righteous ruler who will administer equal justice to all?

From the human standpoint this may seem only a wishful dream, but Almighty God promises in his Word the Bible that it will soon be realized. In the eighth century before our Common Era he foretold through his prophet Isaiah the coming of such a righteous ruler, who would deal justly with all his earthly subjects. He said:

"Look! My servant, on whom I keep fast hold! My chosen one, whom my soul has approved! I have put my spirit in him. Justice to the nations is what he will bring forth. He will not cry out or raise his voice, and in the street he will not let his voice be heard. No crushed reed will he break; and as for a dim flaxen wick, he will not extinguish it. In trueness he will bring forth justice. He will not grow dim nor be crushed until he sets justice in the earth itself; and for his law the islands themselves will keep waiting." —Isa. 42:1-4.

But, you may ask, what exactly does this prophecy mean? Who is the one that will bring forth justice for the blessing of the nations? What does it mean that he will not raise his voice in the street? And in what way will he not break a crushed reed nor extinguish a dim flaxen wick? For an answer to these questions, turn your attention to the remarkable events that began to take place in the Palestinian province of Galilee in the first century of our Common Era.

The Introducer of Justice

It is the spring or early summer of the year 31 C.E., and the Galilean countryside is abuzz with news concerning the miraculous healing being performed by Jesus of Nazareth. Jesus has just come up from Jerusalem, about seventy-five miles to the south, and he is again teaching in the vicinity of the Sea of Galilee. Less than a year before, Jesus began concentrating his ministerial activities in this area, and now, after a brief trip down to Jerusalem to attend the Passover, he is back.

What excitement! People are flocking from all over to see his marvelous works and to be cured of their diseases. Some have come all the way up from Jerusalem, and from even farther south in Idumea. Others have come over from across the Jordan River, and, on hearing reports of him, a great multitude have even come down from the Phoenician cities of Tyre and Zidon. How different this man is! He is so patient and understanding, showing kindness and consideration to even the lowliest of persons. Despite his superhuman powers, people feel comfortable in his presence, for he never acts superior or deals harshly with people because they are lowly. This does not mean he is weak-kneed and passive. To the contrary, he stands right up to the proud religious leaders, as, for example, on a recent sabbath.

It was in a synagogue not far from the Sea of Galilee where a man with a withered right hand was present. The religious Pharisees were there too, just looking for a chance to find some accusation against Jesus. These religionists had adopted a strict, unscriptural view as to what constituted a violation of the sabbath-day requirement prohibiting work. Therefore, when Jesus asked the man with the withered hand to come to the center of the synagogue, they thought that they would get an accusation against him. However, Jesus, knowing their thoughts, turned to them and asked:

" 'Who will be the man among you that has one sheep and, if this falls into a pit on the sabbath, will not get hold of it and lift it out? All considered, of how much more worth is a man than a sheep! So it is lawful to do a fine thing on the sabbath.' Then he said to the man: 'Stretch out your hand.' And he stretched it out, and it was restored sound like the other hand. But the Pharisees went out and took counsel against him that they might destroy him."—Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11.

How perverse these religious leaders were! What an unmerciful and unjust application they made of God's sabbath law! "The righteous one is caring for the soul of his domestic animal," and would instinctively rescue it or relieve its suffering on the sabbath. (Prov. 12:10) But these men were so lacking in compassion and mercy that they were murderously angry because on the sabbath Jesus healed a fellow human, one of much greater worth than an animal. How unjust and lacking in understanding and feeling to plot Jesus' death for doing such a merciful deed!

After learning about their plans to do away with him, "Jesus withdrew from there." (Matt. 12:15) According to another inspired record of these events, he "withdrew to the sea." It was here, near the Sea of Galilee, that great crowds of people from all over Palestine, and even from outside its borders, flocked to him. —Mark 3:7, 8.

Application of Isaiah's Prophecy

Now, note carefully how the inspired historian Matthew applies a Bible prophecy in the book of Isaiah to these things that were taking place. "Many also followed him, and he cured them all, but he strictly charged them not to make him manifest; that there might be fulfilled what was spoken through Isaiah the prophet."—Matt. 12:15-17; Mark 3:7-12.

What prophecy in Isaiah was here being fulfilled? Why, the one found at Isaiah 42:1-4. The apostle Matthew went on to quote it, saying: "Look! My servant whom I chose, my beloved, whom my soul approved! I will put my spirit upon him, and what justice is he will make clear to the nations. He will not wrangle, nor cry aloud, nor will anyone hear his voice in the broad ways. No bruised reed will he

crush, and no smoldering flaxen wick will he extinguish, until he sends out justice with success. Indeed, in his name nations will hope."—Matt. 12:18-21.

Jesus Christ is the foretold servant of Jehovah God, the chosen one on whom God expressed approval. At Jesus' baptism, about eighteen months before, God's own voice came from out of heaven and said: "This is my Son, the beloved, whom I have approved." The merciful works Jesus was now performing, and the tender affection that he was showing for the downtrodden and oppressed, were activities that continued to meet with God's approval. —Matt. 3:17.

Justice Made Clear

Just as Isaiah's prophecy said, Jesus was making clear to the nations what justice is. As a result of false religious traditions true justice had become obscure, even to those who possessed the inspired Scriptures and professed to live by them. Why, the Pharisees' unjust application of God's law prevented them from even coming to the aid of someone in need of help on the sabbath day! So Jesus made clear to the people God's justice. He relieved them from the burden of unjust religious traditions. (Matt. 23:4) By his teaching and example he showed that Jehovah God is a kind, loving Father and that His justice is tempered with mercy and consideration.

Although Jesus' ministry was directed to the 'lost sheep of the house of Israel,' (Matt. 15:24) it may be that on this occasion there were also non-Jews present among those who had come down from Tyre and Zidon; and these, too, learned concerning true justice. When the occasion presented itself, tenderhearted Jesus did not hold back from preaching to and healing people of the nations. (Matt. 15:21-28) However, it was particularly through the ministry of his followers that he made clear to the *nations* what justice is, since he commissioned them: "Go therefore and make disciples of *people of all the nations*, . . . teaching them to observe all the things I have commanded you."—Matt. 28:19, 20.

Starting in 36 C.E. these teachings of Jesus Christ opened to uncircumcised people of the nations the opportunity to come within the Christian arrangement of things to experience true justice. Here no national, racial, social or economic distinctions separated them, but all were treated as Christian brothers and sisters. Jesus drew a contrast between this just arrangement and the injustice suffered under worldly governments, saying: "You know that the rulers of the nations lord it over them and the great men wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be your slave." Jesus certainly made clear what justice is.—Matt. 20:25-27; Acts 10:34, 35.

Jesus' Humility and Mercifulness

But what does it mean that he will not wrangle, nor raise his voice so as to be heard in the broad ways? This means that Jesus Christ would not advertise himself for self-glory, nor cause a public sensation to magnify his own name. Just before quoting Isaiah's prophecy, Matthew explained that, when Jesus cured the people, "he strictly charged them not to make him manifest." He did not want people to base any decision as to his Messiahship on excited reports passed from mouth to mouth and enlarged upon, or on noisy advertising of him in the streets. He was not out for publicity of that kind, as the religious Pharisees were.—Matt. 6:2, 5.

Jesus did not concentrate on ministering to the world's high and mighty, but, rather, he went to the humble and lowly ones who had failed to receive spiritual

strengthening from the religious leaders. He carried his comforting message to these persons who figuratively were like a bruised reed, bent over and knocked under foot; and were like a smoldering flaxen wick, whose last spark of life had nearly been smothered out. Jesus did not crush the bruised reed or quench the flickering, smoking flax, but with surpassing tenderness and love he skillfully lifted up the meek and nurtured the spiritually weak to become upright, shining illuminators, to God's praise.

The great tenderness Jesus felt for these oppressed and downtrodden ones was described by his apostle Matthew, who wrote: "On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd." How happy we can be that this merciful One, now resurrected from the dead and rejoined with his Father in heaven, has been appointed by God as the Judge of mankind!—Matt. 9:36; John 5:22, 30.

Another prophecy in Isaiah says concerning him: "He will not judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears. And with righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. And he must strike the earth with the rod of his mouth; and with the spirit of his lips he will put the wicked one to death." It is apparent from this that we can be confident that the judge Jesus Christ will send forth justice with success, showing consideration for the meek and lowly ones when he executes judgment on the willfully wicked.—Isa. 11:3-5.

Justice for All Soon to Be Realized

It is true that mankind still suffers under the oppressive administration of worldly rulers; however, a measure of relief is now being enjoyed by hundreds of thousands of persons. How so? In that they have taken refuge within the Christian congregation of Jehovah God's people on earth where, just as in the first-century congregation, the teachings and merciful example of Jesus Christ are applied. Here all are treated as brothers and sisters regardless of race, nationality, social position or economic status. The benefits of godly justice are truly being realized!

Shortly now the benefits of this just administration will be extended everywhere, for Jesus Christ will act with judicial authority and "strike the earth with the rod" and "will put the wicked one to death." This will be at the fast-approaching war of Armageddon, when he rides forth to execute the willful opposers of God's kingdom. Then, at last, all unjust worldly rulers will be destroyed, and true justice will be enjoyed by all.—Rev. 16:14-16; 19:11-16; 2 Thess. 1:6-9.

Looking forward to this just administration, the Bible prophecy long ago foretold: "In the wilderness justice will certainly reside, and in the orchard righteousness itself will dwell. And the work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places." —Isa. 32:16-18.

How grand it will be when these conditions are extended earth-wide by means of God's kingdom! Do you truly long to enjoy the benefits of such a just administration? Then do not delay; avail yourself of the opportunity to become an active member of the Christian congregation. Learn what true justice is by studying the teachings and example of Jesus Christ. Then share these good things with others. In this way you will be taking the steps to enjoy life forever under the rule of God's kingdom.

Searching for the Truth

MANY YEARS OF SEARCHING

● A Swiss man in his early seventies was baptized in 1964 in the United States, in symbol of his dedication to Jehovah. He had found God's truth while working as the manager of a small hotel in West Los Angeles, California. Two women Witnesses had finished calling on all the homes in their assigned block, and they decided to go into the small hotel. They met the manager. He had been searching for God's truth all his life. In 1939, when in the Swiss army, he was punished because he had publicly deplored the fact that priests blessed Catholics who were killing Catholics, for which he was called a "Jehovist," a word he did not then understand. Because the trinity doctrine and worship of Mary bothered him, he turned from Catholicism to other religions, in search for the truth. In 1962, at the age of seventy-one, he was taking a course in religion with a radio church in Pasadena and was investigating another group. But finally, two Witnesses called at his little, out-of-the-way hotel and helped him to find what he was looking for.

STUDYING AND PRAYING TO FIND THE TRUTH

● "I used to teach an adult Sunday-school class," one of Jehovah's witnesses in Florida recently wrote, telling of her search for Bible truth. "I wanted to teach the truth of God's Word. So I found myself getting away from the church literature and sticking more and more to the Bible. I studied and prayed for help. I spent many of my daily hours studying and praying. I knew something of Jehovah's witnesses because my mother-in-law is a Witness. So one morning as I was studying, I prayed and asked God, 'If the Witnesses are right, will you please let one come to my house today so I can ask them some questions.' At noon I was sitting at my table, having finished lunch, still studying the Bible. There came a knock at my door, and I was so thrilled, thinking that maybe this was one of the Witnesses. On going to the door, I was disappointed, since I did not see a large bag in the hand of the woman at the door. But as I was speaking with her, she told me she was one of Jehovah's witnesses and I rejoiced, asking her to come in. We had a very good Bible discussion. I soon told my Sunday-school class why I could no longer teach in the church and severed all ties with that organization. I symbolized my dedication to Jehovah at the first opportunity."

QUESTIONS ANSWERED FROM THE BIBLE

● A Roman Catholic man from São Paulo, Brazil, wrote the branch office of the Watch Tower Society in Rio de Janeiro, asking questions about the fleshly half brothers of Jesus Christ. At the same time he sent the same questions to an Adventist organization. Writing again to the Watch Tower Society, this person expressed appreciation for the authoritative answers they had provided, calling them "excellent," since they contained Bible references. He also said that the answers he received from the Adventist group were "very poor," since they were without any Biblical proof. This sincere person, looking for the truth, continued to take in accurate knowledge about God and his kingdom; and he dedicated himself to Jehovah, being baptized at an assembly of Jehovah's witnesses. He now helps others to find answers to their Bible questions.

RESULT OF PERSONAL INVESTIGATION

● A woman in Ohio had been studying the Bible on her own for two and a half years, investigating various religions. One day this truth seeker remarked to one of Jehovah's witnesses: "I am hungrier for truth than for food." The Witness suggested a regular home Bible study and asked how she knew that the Witnesses were teaching the truth of God's Word. She told about the result of her personal investigation: "I don't believe in hellfire; all the other religions I investigated teach it, using Luke 16 about Lazarus and the rich man for proof. Well, my Bible tells me that that is a parable. And another thing, I read in the Bible that God reveals his name to his people. Other religions do not use God's name as you do. It's a name to be proud of. Now I want you to instruct me how I can become one of Jehovah's witnesses, for I feel that Jehovah has directed me in the right way." A Bible study was started, and this woman soon attended meetings at the Kingdom Hall. Telling her husband about the meetings, she said: "I'd be happy to pay money to belong to an organization like that." But, as she learned, Jehovah's witnesses provide Bible instruction free of charge.

MAKE GOOD USE OF YOUR School Years

YOU God-fearing youths have a problem that it is wise to resolve early in your life, and that is, How can you make good use of your school years? The question is not whether to attend school; as you well know, that is required. But what are you going to accomplish during those school years?

In most cases your parents have taught you the Bible and its importance in your life. They have taken you to meetings where you have enjoyed the close association of those who have strong faith in God's Word. They have endeavored to help you to appreciate that serving God is the thing that will give real meaning to your life. It may be that, as a result, you have set your heart on the Christian ministry and want to give it first place in your life. That is fine. But how can you use your years of public schooling to help equip you to pursue that purpose in life? What can you do during your school years that will prove of real benefit to you without your becoming engulfed by worldly enticements?

The problem is real, because, upon graduating from school, you are not going to emulate the vast body of clergymen who live off the salary paid by the flock; but, like the apostles of Jesus Christ, who freely gave of themselves without pay, you, too, will give of yourself. The apostle Paul, for example, worked at the trade of tentmaking to sustain himself in the ministry, so as not to be a burden on his Christian brothers. You, too, do well to learn a trade. —1 Thess. 2:9; Acts 18:3.

With such a view of life, how can you school-aged God-fearing youths equip yourselves so as not to be a burden on your spiritual brothers and, at the same time, be able to provide life's necessities? No doubt one way is by making good use of your school years.

Now, you youths know that a lot of time is wasted in school. Vital hours are played or dreamed away by students doing nothing in particular. Too often students treat school subjects with superficial seriousness. How many times do you do more than is required? Many students frequently do only what is requested; and if they feel that they can get away with it, they do a whole lot less. You may be able to think of times in your classrooms when you allowed your mind to wander, so that what was being taught never really did sink in and become a part of your thinking. But nothing really beneficial results from this mind-wandering. You are not bene-

fiting from that time spent in school.

However, much that will prove priceless to you in later years can be learned in the classroom when you do pay attention. Consider, for example, how the basics—reading, writing, arithmetic, history and geography—can benefit you in later life if you apply yourself now while in school.

Learn to Read Well

One of the things that does a tremendous amount to influence your enjoyment and success in life is your ability to read well. This fact cannot be overstressed or overemphasized. Your success in the divine ministry will be greatly affected by your ability to read and comprehend what you are reading. The leaders of ancient Israel were commanded by God himself to read the law of God in an undertone day and night, in order to take care to do according to all that was written in the law; for then they would make their way successful and then they would act wisely. (Josh. 1:8) This instruction from God should cause you to appreciate the importance of reading and the vital part it will play in your life.

Realize now that virtually every day of your life you will read something. It may be a road sign, a newspaper advertisement, a bill, a magazine, the Bible. An ocean of information can pour into the mind daily from print; and the more efficient you are in the art of reading, the more informed you will be and the greater will be your pleasure. Textbooks, manuals, dictionaries of many kinds and books by the thousands on myriads of subjects will be yours to enjoy and to benefit from readily if you can read well. In school you can learn not only to read, but to read *well.* It is possible for you to squeeze by and still pass, but is this making good use of your school years? How will you view reading later in life if you do not master the art now? Failure to put forth a little extra effort now will make reading a burden for the rest of your life. Do not be satisfied with an ordinary effort. Give your best to this art.

Become a skilled oral reader too. For incentive think of the many times you will be called on to read aloud in your career as a minister. In the Christian congregation the Word of God is made alive by good oral reading. (1 Tim. 4:13) In the field ministry, understanding and comfort are imparted when the Word of God is read to people well. At home the family is edified by reading together. Reading with comprehension, reading with dramatic ability, reading both silently and aloud are all achievements attainable by the student who makes the most of his school years.

While you are at school, then, work at the art of oral reading until you have mastered it. Words we do not fully understand stand out when we read them aloud. Audible reading often exposes weaknesses that the mind tolerates, such as weaknesses in articulation and pronunciation, and whether we grasp the sense of what we read or not.

So do not neglect this priceless art of reading, both silently and orally. It will serve you well throughout life.

Learn to Write Well

What about writing? Some students may feel that writing, that is, writing longhand, is a fading art, this being the age of the typewriter. Do not allow yourself to think this way. There are times when a typewriter is not available. Besides, how many people throughout the world own typewriters today? And, even if you own one, do you always carry it with you? Of course not. Except for a very few, however, all have hands with which to write. Writing is almost as important in life as language itself. Almost all your thoughts can be

recorded by writing, and they can be read and understood by others if written legibly. What a delight it is to see beautiful handwritten copy! It says something nice about the person himself, that he is neat, thoughtful, and that he cares.

On the other hand, scrawling reveals a certain amount of negligence, not skill. Scribbling is a trait of a babe, which traits we are happy to leave behind. In school, with conscious effort, you can train yourself to write so that others can read your writing without having to struggle through it. You will not have to apologize for bad handwriting if you apply yourself now while in school.

Learn also how to write both business and personal letters. Learn how to write well-formed sentences and paragraphs. Learn how to use a fine vocabulary. Learn the rules of punctuation. All of these things will serve you well in later years.

During your school years mold yourself into a skillful worker, remembering that the skills you develop no doubt will serve you well, not only in this system of things, but also in the righteous system of things to come.—2 Pet. 3:13.

Learn to Spell Accurately

Accurate spelling, of course, is essential too. Businessmen in the United States complain that so few secretaries today know how to spell accurately. Even with languages in which spelling appears to be no problem, there is always the need of not overlooking the accent marks that affect meaning and that enable the reader to pronounce the words correctly.

To learn to spell words in the English language is not an easy assignment, neither is it an impossible one. This is something that needs constant attention throughout your school years and thereafter. Train yourself to spell each and every word right. Do not be satisfied with a "near miss" or with a "guess that's right." Know it is right. Teachers may tolerate negligence in spelling, but know that your future employer will not. Your livelihood as a secretary may very well depend on your ability to spell accurately. And good secretaries are usually in demand.

Other skills that can be developed in school, helping you to provide the necessities of life while serving your Grand Creator in the ministry, are shorthand and typing. Many high schools teach these subjects. These skills can prove invaluable for those searching for part-time jobs. So become proficient in them. Do not content yourself with being average, but strive to be above average. It is that extra bit that makes the difference. Too many students are content just to get by. But you will do better if you set your sights higher. Why not excel in whatever you do in school? True, you may miss out on some of youth's momentary fun, but your joy will come later when the other students are regretting the fact that they did not follow your example of diligence.

Mathematics, History and Geography

Someday there will be income-tax forms to fill out, a budget to keep, bills to pay, money coming in and money going out. And in the Christian congregation there will be records to fill out, accounts to balance, numbers to tally. Will you be able to do the mathematics well? Whether you are male or female, whether you intend to be a carpenter, an electrician, a bookkeeper, a secretary or a housewife, almost every day you will have use for basic arithmetic. If you buy groceries, you will wonder if you have enough money. Then, did you get back the right change? There are countless times and places where knowledge of basic arithmetic is needed. Since that is the case, why not apply yourself

now in school and learn it? Even if you do not see an immediate use for mathematics, know that sometime during your lifetime there will be. Can you afford to wait until that time arrives? Prepare now.

You may say to yourself, Why do I need to study history? Did you know that a goodly portion of the Bible is history? Why did God put it there in his written Word if it is not really important? A study of history with its long record of human governments will help you to appreciate the need to look to Almighty God for a government of peace. The study of history often fills in details that help you to understand better the Bible's account of nations and world empires, and the study of history is thus often a study of Bible authenticity. History studies of the Caesars, such as Nero, interests us because early Christians, as the apostle Paul, stood before and witnessed to them and their officials.

A study of geography will heighten your interest in world happenings. You will be able to follow developments as they reflect the fulfillment of Bible prophecies. Reports of Christian activity and increase, experiences from those in other parts of the world whose interests you share will have greater meaning. Geography brings the physical earth, mankind's home, into closer focus. In later life this background knowledge will enlarge your interest in life itself and serve you well.

When choosing optional courses, learn now to evaluate them in terms of future life. A language course, for example, may prove to be a blessing for those who are planning on a career as a missionary. Learning a trade will help you to provide your material necessities.

Learning a Trade

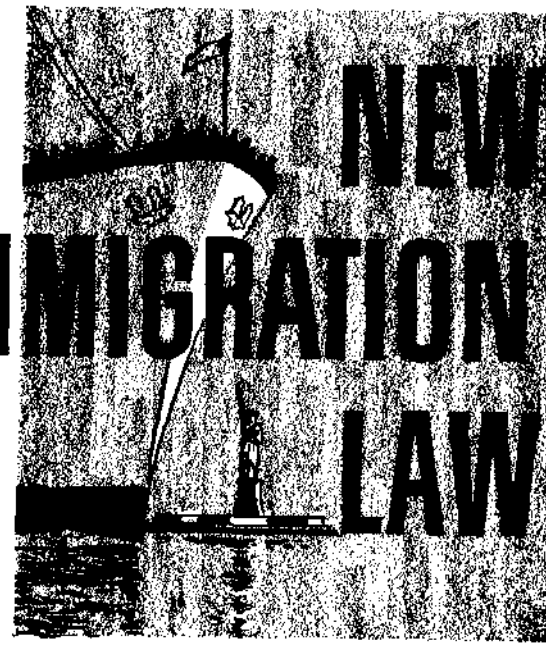
Learning a skill or a trade during your school years is something you should strive to do. Whatever trade you choose, work at it also so as to become "a man skillful in his work," a craftsman. (Prov. 22:29) If you are really skilled it will be easier to find part-time work to sustain you in the full-time Christian ministry.

Since we are living in the age of the technician and the specialist, this means you may need guidance to pick the right subjects in school that will serve you best, considering your chosen trade and your goal in life. If you need help, do not hesitate to talk this over with your parents, your congregation overseer and, if need be, your school counselor. Tell them of your plans, the trade you wish to learn and your choice of a ministerial career.

Many high schools have cooperative programs, and Federal and State employment services have counselors with whom you can consult. Some students will find it advantageous to get technical training by considering a technical program in a trade school.

Remember, however, a trade, a skill, a job is merely a means of fulfilling a Christian's greater goal, which is to serve Jehovah God and his Kingdom interests. Do not allow either your education or your employment to detract you from your chosen goal. Make good use of your school years, and rewards will follow, including blessings from God as you seek first his kingdom.

America's NEW IMMIGRATION LAW



BENEATH the 305-foot Statue of Liberty in New York's harbor, President Johnson, on October 3, 1965, signed into law a new United States Immigration bill. It was a historic moment of great significance to people all over the world who desire to immigrate to the United States. The new law makes major, liberalizing changes in America's immigration policy that is to their benefit.

President Johnson stated, when he signed the bill, that the new law "repairs a deep and painful flaw in the fabric of American justice. . . . The days of unlimited immigration are past, but those who do come will come because of what they are and not because of the land from which they sprung."

The previous 41-year-old immigration law, dating from 1924, contains a national origins quota system that has long been viewed as decidedly discriminatory. It grants to such countries as Great Britain, Ireland and Germany far higher immigration quotas than Slavic, Latin and Oriental countries. Britain, for example, enjoys an annual quota of about 65,000, most of which goes unfilled. India, on the other hand, was given a quota of 100 and consequently has more than 16,000 people waiting to get into the United States. Italy, with a quota of 5,666, has 249,000 people on the waiting list. In Poland 80,000 people are seeking to be among the 7,500 immigrants per year allotted to that country. Applications made there in 1959 are just now being processed.

Persons of Chinese ancestry were placed under a quota of 105 regardless of where they lived. Because of their race they could not come under the quota of the country in which they resided, as peoples of other races could. With good reason Hawaii's Senator Hiram L. Fong, who is of Chinese parentage, stated that the old law contains "socially discriminatory features" that "hurt the United States at home and abroad."

Such discrimination has been embarassing to the United States, which wants to appear in the eyes of the world as a nation that advocates equal treatment for all peoples regardless of race, nationality and religion. Another flaw in the old law is its treatment of foreign-born relatives of American citizens. It has made the uniting of families a difficult matter. Greek parents of an American citizen, for example, have had to wait at least eighteen months before they could be united with him.

The old immigration law is so restrictive that only one-third of all the persons immigrating to the United States have done so under its provisions. The rest were admitted under legislation for refugees and displaced persons and by private bills that Congress acted on for individuals.

When introducing the new immigration bill to Congress, President Johnson stated: "The principal reform called for is the elimination of the National Origins Quota System. That system is incompatible with our basic American tradition. . . . The procedures imply that men and women from some countries are, just because of where they come from, more desirable citizens than others. We have no right to disparage the ancestors of millions of our fellow Americans in this way. Relationships with a number of countries, and hence the success of our foreign policy, is needlessly impeded by this proposition. The quota system has other grave defects. Too often it arbitrarily denies us immigrants who have outstanding and sorely needed talents and skills. I do not believe this is either good government or good sense. Thousands of our citizens are needlessly separated from their parents or other close relatives."

Provisions in the New Law

In place of a quota system based on national origin the new immigration law will have a ceiling of 170,000 regular immigrants a year for all countries outside the Western Hemisphere. No more than 20,000 immigrants a year will be admitted from any one country, no country being favored more than another. Applications will be largely on the basis of first come, first served. Preference will be given to immigrants with skills needed in the United States. Immigrants from countries in the Western Hemisphere will be limited to 120,000 annually. Unaffected by this quota will be relatives of American citizens and refugees. In a primary category will be relatives of American citizens who, regardless of their nationality, want to immigrate to the United States. This involves marital partners, parents and children. The objective of this new law is to unite families. All together, the yearly number of immigrants is expected to be about 350,000, or about 50,000 more than at present.

The new law will go into effect July 1, 1968, at which time the national origins system of quotas will cease, but in the meantime the unused quotas of such countries as Great Britain and Ireland will be transferred to countries with low quotas and large waiting lists.

Immigration will still be regulated so as to keep out criminals, prostitutes and other undesirable persons. Also, anyone who is liable to endanger the security of the country will not be accepted. For most applicants, employment requirements such as having a job arranged for in advance will have to be met.

Opposition to Immigration Bill

Voices raised in opposition to the new immigration bill expressed fears that the door was being opened to a flood of immigrants that would contribute to unemployment by taking jobs that others might have had. Senator John L. McClellan remarked: "I don't think we ought to let this country get flooded with immigrants. We've got enough of an unemployment problem as it is."

There are factors, however, that seem to counter such arguments. Pointing out one of them, Secretary of Labor William Wirtz expressed the opinion that the number of immigrants entering the country's 70-million work force annually would be so small in comparison with the total work force that it would be "insignificant."

Another factor, as we have noted, is that preference will be given to immigrants with skills needed in the United States. Such ones will be filling jobs for which there is a shortage of American workers. Still another factor is that an immigrant must have employment arranged for before he is accepted, and that employment

must not be in a community where there is a willing and able American worker who can fill the job. President Johnson stated: "No immigrants admitted under this bill could contribute to unemployment in the United States."

Other Countries

Unlike the United States, other countries usually do not use a quota system for immigrants. Many of them control the influx of immigrants by the number of work permits they issue. France and Switzerland, for example, have just about closed their doors on immigration by making the obtaining of such permits very difficult. Great Britain is beginning to follow a similar course.

Because of the employment and housing problems Great Britain is encountering as a result of the great number of immigrants that have come into the country from the Caribbean islands, she is making immigration more difficult. Great Britain raised no barriers to citizens of a Commonwealth country until 1962, when she began to require certificates that jobs awaited immigrant heads of families. Further restrictions were made in 1965 by reducing the number of work permits to be issued annually from 20,000 to 8,500.

Australia, on the other hand, has the room to absorb a great number of immigrants. In fact, it has followed a policy of advertising for immigrants in Europe, in many instances offering to provide free transportation. Although it is nearly as large as the continental United States and has only about 11 million people, it does not admit Asian immigrants, because of the problems it fears would be created in a multiracial society.

COMING IN THE NEXT ISSUE

- Where Should Your Confidence Be Placed?
- Personal Organization Brings Benefits.
- Christendom Loses Ground in Africa.
- Is Air Travel Safe?

Attitude Toward Immigrants

It is not unusual for some persons to harbor hostility toward immigrants. The basis for it is not entirely fear of competition for employment, but is sometimes due to suspicion of persons who have different customs, appearance and language. This attitude among some people in the United States has contributed in the past to disgraceful treatment of Chinese-, Irish-, Italian- and Spanish-speaking immigrants.

In 1873 mobs of Americans attacked Chinese immigrants, burning their homes and even killing some of them. Regarding Chinese and Japanese immigrants, former U.S. president John Kennedy stated in his book *A Nation of Immigrants:* "Immigration from the Orient in the latter part of the nineteenth century was confined chiefly to California and the West Coast. Our behavior toward these groups of newcomers represented a shameful episode in our relationships to those seeking the hospitality of our shores."

The majority of the people in the United States have reason to be sympathetic toward immigrants because they are either immigrants themselves or descendants of immigrants. Theirs is a nation of immigrants. Their keeping this fact in mind can help them to cultivate a kindly and patient attitude toward the people of other lands who are making new homes for themselves in this country.

The factor about this law that is noteworthy is not the relatively small increase in immigrants that it permits but its greater fairness. Thus for people in many countries who have been waiting patiently for years to immigrate to the United States, America's new immigration law gives renewed hope.

GUARD AGAINST POISONING

EACH year there are about a million cases of accidental poisoning in the United States alone, one-half of which involve children. Of these, about five hundred result in the death of the child. Because of the many accidental poisonings that occur, the United States Congress has legislated that the third week of March each year be known as "National Poison Prevention Week." Working toward the same end, the medical profession, along with others, has established five hundred Poison Control Centers throughout the United States that are prepared to give immediate information as to what to do in any certain case of accidental poisoning.

It is not only what is literally poisonous that has caused all these accidents and deaths. Just about every household product and medicine can be dangerous. Thus, one of the most common forms of child poisoning is their accidentally taking aspirin. One three-year-old emptied an aspirin bottle of its pills, but by the time the parents noticed that something was wrong with the child, it was too late. Though rushed to the hospital, she lapsed into a coma and died. Death also came to the two-and-a-half-year-old child whose mother gave it a teaspoon of oil of wintergreen thinking it was cough syrup. And there was a thirteen-month-old infant who drank kerosene from a milk bottle, causing its death. Aspirin, oil of wintergreen and kerosene are not generally thought of as poisons, yet all three proved death-dealing!

Highlighting the extent of this problem is the fact that in the United States there are more than 200,000 household products that can harm a child if taken internally, one out of ten of these being actually poisonous. At the poison centers mentioned above, there is information as to what to use or do in the case of poisoning by any one of these, there being ninety-five specific antidotes.

As far as you adults are concerned, there are definite things you can do to protect yourselves. For one thing, keep all food items separate from medicines and household products and you will be less likely to have a mishap. Secondly, never put things that can harm into any container without plainly marking the bottle or container, not only with its name but with some warning word such as DANGEROUS, POISON or CAUTION! Third, read labels carefully whenever you purchase anything that might be harmful if taken internally, so as to know what to do in case of an accident. And never take medicines in the dark; you might have the wrong bottle!

For the protection of your children, there are other suggestions to keep in mind. For example, never tell a child that medicine is candy; too much candy may give a tummy ache, but too much medicine can kill. If possible, keep all medicines out of sight as well as out of reach. Do not take medicines in the presence of children. Do not depend upon the so-called safety caps on bottles; children have a way of removing them, as with their teeth. Remember, children are prone to take anything they find into their mouths, for which reason one pediatrician referred to them as "human vacuum cleaners."

A medicine cabinet that can be locked is a protection to your children. It is even wise to lock the closet that contains all the household products that could harm if taken internally, such as lyes, bleaches, detergents and ammonia. Periodically check your medicine cabinet and throw out old medicines and rinse out bottles; more than one child has been poisoned by emptying a discarded medicine bottle.

And what if any poisons are taken accidentally? First of all, call the doctor or your Poison Control Center—if you live in the United States. If the child took an alkali or acid poison, have it drink plenty of water to dilute it and then give it milk, egg whites or olive oil to counteract the poison. For some things, such as an overdose of aspirin, it is best to try to get the child to vomit, unless it is unconscious or is having convulsions. To get a child to vomit place it on your knees, head down, in spanking position, and with a finger tickle its throat. If that does not work, try giving it warm salt water, two tablespoons of salt per glass, or give it syrup of ipecac. For strong acids or petroleum, vomiting is not recommended.

A time-honored aid for counteracting poisons is activated charcoal administered in a soupy consistency; burnt bread is better than nothing in an emergency.

In all such ways you can guard against or find relief from accidental poisoning of yourself and your loved ones.

Humans IN THE FACE OF DISASTER

IT WAS down in that part of the Atlantic Ocean where the trade winds die out and the doldrums begin. The air lay hot and muggy over hundreds of square miles of slowly undulating waters. Under the sun's burning rays, it began to expand and shimmer upward. From surrounding areas cooler air was sucked in, heated and added to the rising column of hot, moist air. The cooler winds, flowing down into this low-pressure area, began to turn under the force of the earth's rotation, winding around in counterclockwise direction like a huge corkscrew of air. In this way, somewhere between South America and West Africa, hurricane "Betsy" was conceived.

She was officially "born" on August 27, when her winds reached the seventy-five-miles-per-hour velocity required of all legitimate hurricanes. She "died" some fourteen days later, but within that short span she grew into a screaming, raging giant that traveled 2,500 miles and left a path of ruin that affected the lives of thousands of persons in a way that many will not soon forget.

Storm Warnings

The red flags with a black square in the center, which spell "hurricane" to every mariner, were soon going up all along the long string of islands that stretch like a necklace from Trinidad to Puerto Rico. Pushed in a westerly direction by the trade winds and pulled toward the north by the earth's rotation, the storm slowly threaded its way through the islands, bypassing many and giving Puerto Rico a wide berth. Had Betsy continued north she might have found a watery grave in the North Atlantic. Instead, about 300 miles north of Puerto Rico, she met up with atmospheric pressure that turned her around and sent her west, then northwest, until she was hundreds of miles north of the Bahama Islands and apparently headed for the Carolinas. But she again ran into opposition from another high-pressure area. With winds now up to 150 miles per hour near the center and gale winds extending out over an area of nearly 500 miles, the storm hung ominously at a point due east of Cape Kennedy. Then, on September 5, Betsy made a complete loop and strangely headed in the direction hurricanes seldom take: *south,* on a collision course with the Bahama Islands.

Get Ready, It's Coming!

What do you do when a hurricane is heading your way? Nassau, the capital city of the Bahama Islands, was filled with the drumming of hammers as windows were battened down, while store owners fitted storm shutters into place. People scurried about securing garbage cans and other loose objects; they hurried to stores to ob-

tain candles, matches, flashlight batteries and food that would not need cooking, and began storing water for drinking. On the ocean, long slow swells were rolling in, the sky had become gray and overcast and low scudding clouds raced across it, spitting occasional rain. The winds steadily increased and soon were whipping the hibiscus-lined streets with hurricane force. A missionary in the Bahamas described their pulsating pattern in this way:

"It is something like being in a railway station or perhaps in the subway with the continuous but fluctuating roar of distant trains, then a terrific uproar as one vibrates its way through your station, fading away again into the general hubbub. Then another pounds its way in another direction. With the increased noise there is an intensifying of the blows at the windows and walls of the building and a sensation as of giant hands clawing at the shingles of the roof."

For twelve hours the howling storm buffeted the city, tearing off roofs, knocking out the power system, and leaving the island cut off from communication for two days.

Next Stop: Miami

After a wild night in the tourist haven of Nassau, during which she ran up a bill of some $500,000 in damages, Betsy decided to move on. She made a straight line for an even more famous tourist place: the area around Miami and the Florida Keys, which Floridians often call "the gold coast." By midnight the storm hit. Trees bent double under the impact of its fury, split or were uprooted. Power lines whipped about, broke, and sent out hot sparks of current. Transformers exploded, lighting the night with brilliant flashes of blue and red. Tree branches, coconuts, splintered boards, shingles, sheets of metal and pieces of broken glass shot through the rain and darkness.

Oddly enough, it is not a hurricane's winds that pack the most destructive power, but the huge waves and high tides it creates. Betsy built up tides nearly six feet above normal and slammed waves twenty feet high against the shores, caving in sea walls, undermining buildings, tearing up most of a two-mile ocean-front promenade, and sending great volumes of water surging over little islands of the Florida Keys clear across to the Bay of Florida on the other side. A 411-foot Panamanian freighter was driven aground. Big 50-foot house trailers in dozens of camps were tossed about or flipped on their backs. Hundreds of autos were swamped and set drifting. Lobbies of luxurious beach-front hotels became aquariums for fishes and eels.

Next day the "gold coast" surveyed the damage and found it had been "taken" by Betsy for hundreds of millions of dollars. Ninety percent of Florida's $2 million avocado crop was on the ground, lost. The cost for cleaning up the tons of sand and debris alone in Miami Beach was set at $1.5 million. Most costly of all, seven were dead.

Louisiana Tragedy

The red-and-black flags were now flying all along the 900 miles of the Gulf Coast from Florida to Brownsville, Texas. Cars were lined up bumper-to-bumper on highways leading away from the Louisiana coast, as entire towns were evacuated and a quarter of a million persons fled their homes, seeking safety farther inland. The hurricane churned across the Gulf, over the marshlands of southern Louisiana, and bore down on New Orleans, smashing into the city at midnight of September 9. Six big freighters were torn from their moorings and sent crashing into the wharves, butting one another like berserk bulls.

In the early morning hours a levee on the ship canal to Lake Pontchartrain gave way, flooding low-lying sections. But the worst blow came from a 26-foot-high tidal surge that rolled into the city and inundated a 400-block area. The horror of the hours that followed can best be told by those who experienced it. One of Jehovah's witnesses there gave this account:

"At about 1:15 a.m. someone knocked on the door and said the water was coming. We ran out to the car and went one block. Every way we turned the water kept getting higher. The car stalled a few blocks from the house and we got panicky because we had our seven children in the car. The three oldest got out and ran back. We gathered up the smaller children and came behind them. The water was about waist deep at this time.

"We ran into the house and started picking things up and putting them up higher, but the water came so fast the furniture started floating. Then I made holes in the ceiling and we carried the children and our kerosene lamp up into the attic. We couldn't sit up straight because the attic was so low; we had to lie down. The baby was five weeks old and we had no bottle for him nor anything to eat.

"We kept our spirits up during the night by singing Kingdom songs and praying. We also read the daily [Bible] text, which was about how love covers all things. When daylight came we cut a hole in the roof and climbed to the top of the house. The water was still rising, so I built a sort of ladder from the roof to a nearby tree that was much higher. We stayed there until about 4 p.m. Friday, when a boat came for us.

"We were taken to a school building and the water started rising there. The people were packed so tightly you could hardly move. Then the helicopters came to take us, and they asked for women and children first. The people were so panicky that men were knocking children down, trying to get into the helicopters. The pilot got angry then and said he wouldn't take another person out if they couldn't act right. Finally, our older children were picked up and then my wife and baby and the two smaller children. We were all split up and taken to different shelters. It was early Saturday morning before the baby got his first bottle, and it was not until Monday that our family got back together again. . . . Everything we had was lost."

A 63-year-old grandmother, also one of Jehovah's witnesses, relates:

"By 8:30 p.m. the lights went out, also the phone wire snapped, leaving me, my daughter, her husband and eight children [aged two to fifteen] in darkness. Just before the phone went out one of the brothers called and told me the levee had broken. It was too late to try to get out of the house in the storm. So we put the four smaller children on the piano. When the water reached their feet we moved them up on the wardrobes. My daughter suggested we break the sheetrock ceiling in one of the closets and get into the loft. My 15-year-old grandson took one of the inside doors off the hinges and my son-in-law put it across the rafters. The older boy took each one of the smaller children on his shoulders and reached them to their father, who sat them on the door. We sat in the loft from 3 a.m. until about 9:30 a.m.

"At daylight my son-in-law broke the window to call for help. By that time there were quite a few boats rescuing people marooned on the rooftops. The water was over ten feet outside. With the 4-year-old on my lap, my hand on the baby to keep him from rolling off the door, we all sat cold, wet and barefoot. The 6-year-old sat up and pressed too hard on the sheetrock; it gave way, and he fell into the room in over six feet of water. I screamed out, the older boy jumped right in behind the child, picked him up and handed him to me. A little later two men in a large boat picked us up and took us to the school. We stayed there all day Friday without food for the children until about four o'clock, and they ate green beans right out of the can on paper napkins. They never complained or cried out one time. . . . We'd lost everything except what we had on our backs."

Another who spent the night in an attic, after relating that experience, says:

"Then we heard a motorboat. I waved them down. They said they were going to get the body of a man who had drowned,

but they would take us with them. When we got there the body was resting on top of a car and one of the men got out and tied his hands with a rope and they pulled him along behind the boat."

The man was just one of the sixty-eight who died in Louisiana, including the five-year-old daughter of one of Jehovah's witnesses.

Some twenty thousand persons crowded into schools and relief centers throughout the city. One woman related:

"The classrooms were dark, just one candle in each room. We tried to sleep on the floor on blankets we brought with us, but it was miserably hot—there were so many in the room. The next morning the Red Cross representatives told us there was little food as yet and we would have to conserve. For breakfast we had two tablespoons of green peas and a little water. There were crackers and peanut butter for the baby. My husband sacrificed the food for me and the baby. He didn't have anything to eat for two days. There were no medical facilities. The nurses left. There were children running fever and vomiting. We did what we could to help."

Her husband continued:

"After the second day we saw a boat coming. We were helped out of the second-story window of the school into the boat. He charged us $2.00 and refused to let us into the boat until we agreed to pay. The water was about fourteen feet deep.

"When we were in the boat trying to dodge all the fallen wires around us, and the boat leaking, I thought of Armageddon and wondered if it would come like that. I was praying all the while I was in the water. As soon as I got to dry land I thanked Jehovah. I prayed that if we drowned would He please resurrect us. Three days afterward the man who took the money gave it back. He was afraid he would be prosecuted.

"We were at the Port of Embarkation three or four days. They were very nice and fed us. They had medical facilities and water for bathing. Now, here at the Kingdom Hall [of Jehovah's witnesses] we got everything we needed and the brothers were so good to us. Some of the brothers came down to the house and helped clean it up."

When the waters finally receded and people tried to return to their homes they found them unlivable. The furniture, soaked by the water, fell apart in their hands. The stench of the mud that coated the walls and floors was nearly unbearable.

In the town of Buras, Louisiana, to the south of New Orleans, practically every home suffered severe damage or was ruined. Some were carried as much as 600 feet from their foundations.

In all, some 36,000 homes were severely damaged or destroyed in Louisiana. The total cost of damage was estimated to be nearly $1,000,000,000, with perhaps another $1,000,000,000 to shipping facilities; 1,147 boats were destroyed or damaged.

Relief Operations

The disaster drew nationwide attention, brought an unexpected visit from President Johnson, and set in motion relief operations by many government and charitable organizations. Individuals also demonstrated spontaneous generosity. One store owner in a hard-hit area simply stepped aside from the door of his store and told the hungry, "Take what you need."

Members of the fourteen congregations of Jehovah's witnesses in New Orleans and in other neighboring congregations were kept busy caring for their spiritual brothers in need of help. At the height of the hurricane, when trees and power lines were being hurled to the ground, the city supervisor of the congregations became concerned for an elderly Witness who suffered from heart trouble, fearing she might die due to the stress. He made his way in the darkness among flying glass and debris to her home and took her to his home for the night. Before dawn he and other congregation overseers were organizing to make a "nose count" of the more than 1,200 Witnesses in the area. With 80 percent of the

telephones not working, they had to find their way through the water and over debris that was often occupied by snakes. Eventually every Witness was accounted for and those in relief centers were transferred to homes of fellow Witnesses. Two hundred and twenty-seven were in need of relief assistance.

Cleaning crews of from twelve to twenty volunteers were sent to individual homes, and people in the neighborhood stared on seeing some twenty white Witnesses walk up to the home of a Negro Witness and tell her they were there to clean her house for her. Non-Witness men whose wives were Witnesses were clearly impressed to have the Witnesses come and help them clean their own houses.

A shuttle service was set up to get ice to the homes to save any remaining food. All the ice was donated and some came in from as far away as Jackson, Mississippi, a distance of some 200 miles. Witnesses who still had electric current arranged for freezers to be brought to their homes and connected, to save their contents.

Under the heading, "Help Provided by Witnesses," the *Times-Picayune* of New Orleans reported: "Assistance has come from as far away as Cumberland, Md., Reno, Nev., and Brooklyn, N.Y. The Houston, Tex., congregations sent some 13,500 pounds of bedding and canned foods; and 67 new mattresses were sent from Moss Point, Miss."

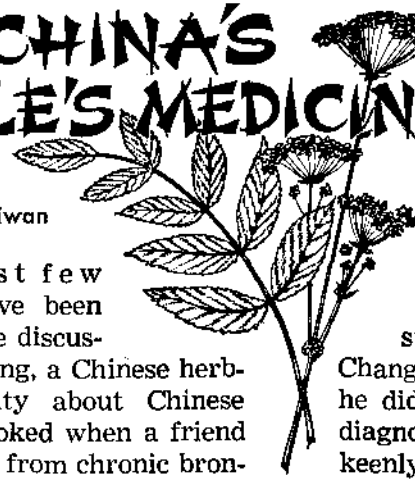
One Kingdom Hall that was turned into a relief center took on the appearance of a large department store as donations came in from many points. The city director for the New Orleans congregations reports: "Total contributions have reached nearly $11,000 and over $12,000 in canned goods and other foods to feed the brothers. We have received over 7,000 pieces of clothing, over 500 pairs of shoes, 229 mattresses and some box springs. This past Saturday we received 10 refrigerators, making a total of 24 received as well as 7 cooking stoves, most of them four-burner ranges. Also received today were 7 new dinette sets and tomorrow we are to receive a large van of new furniture still in crates from the Gulf Coast. The Gulfport, Mississippi, congregation and the Mobile, Alabama, congregations have informed me that if I will let them know exactly what we need in these lines they will try to supply the brothers and put them back on their feet."

Important Lessons

It will be months, perhaps years, before Betsy's brutal effects can be erased, and only a resurrection from the dead can restore the storm's victims to life. But much can be learned from going through such a disaster. The moment comes when humans find themselves on their own against the elements. How evident the weakness of man, even in this "space age," when faced with such awesome power! How sharply tragedy impresses the mind with the value of life and the unwisdom of putting trust in material possessions! How clear the value of heeding warnings and following instructions, of cooperation between husband and wife, and of training children to obey! How wonderful the blessing of helping hands from loving brothers and, above all, the grand benefits of having true faith in Jehovah God and in his resurrection promises! As one expressed it: "What impressed me was the love that the brothers showed by getting all these things together to aid all of us. It certainly was a display of real love—all they did and are still doing for us. As I think back during all the horror of it I was wondering how we would survive. I wondered if I would panic—I wanted so much to take care of my wife and baby. I never gave up faith in Jehovah, though."

CHINA'S "PEOPLE'S MEDICINE"

By "Awake!" correspondent in Taiwan



FOR the past few months I have been conducting a Bible discussion with Dr. Chang, a Chinese herbalist. My curiosity about Chinese herbalism was evoked when a friend of mine, suffering from chronic bronchitis, tried Chinese herbs. She had been taking antibiotics but found no relief from the last attack; in fact, she suffered severely weakening side effects for two weeks. However, after she took two doses of Chinese herbs, the congestion was gone; and in four days she was practically back to normal.

So one afternoon after our Bible discussion I confronted Dr. Chang with my questions. He was very obliging. "Chinese herbalism," he explained, "is called the 'people's medicine.' It has a history as ancient as the Chinese civilization itself."

I learned that during the Second Han dynasty, about 200 C.E., textbooks appeared for the first time, and the use of herbs became more widely known. At that time, however, there were only 360 known varieties gathered. From then on, the study of herb medicine flourished. At the time of the Ming dynasty (about 1600 C.E.) there were 1,892 varieties recorded. Soon a governmental department was set up, headed by a royal physician, to forge the continued progress of herb medicine. When China became a republic, the department of royal physicians was abandoned, and the practice went back to the general populace, and once again the term "people's medicine" became appropriate.

Its Principles

"What principles do you follow?" I inquired.

"To understand this you should first know a little of the structure of Chinese medical technique," my friend told me.

Just then a patient came in. We stopped our conversation as Dr. Chang offered his services. I noticed that he did not immediately proceed with his diagnosis, but, rather, he first quickly and keenly observed his patient's whole appearance. Then he began asking questions, drawing out facts concerning the patient's entire physical condition, at the same time listening attentively. He seemed to be interested, not only in the patient's answers, but also in his manner of speaking. Then he diagnosed the patient. Finally, he wrote a prescription, to be filled by his assistant.

"A Chinese doctor, when attending a patient, will basically follow four principles," Dr. Chang said, continuing his explanation, "and these are summarized in four Chinese characters. They are *wang* (to observe), *wun* (to listen), *wen* (to ask questions) and *chieh* (to diagnose)."

"I see that was precisely what you just did."

"That's right. You see, according to Chinese medical science, we believe that the human body is a marvelous mechanism, with all its parts harmoniously joined together—just as we learned in the Bible. Thus when one part has contracted some disease or become infected, the whole body will be affected and signs can be observed, perhaps by means of the patient's composure, his breathing or the way he speaks. These have a bearing not only in detecting the illness but also in determining what

kind of herb will be best for the particular patient."

Its Prescriptions

"Now, the success of a doctor," he continued, "depends greatly on his herb prescriptions. As you remember, we treat the human body as one whole, so in one formula we prescribe many kinds of herbs, with the objective not only of curing the sickness but of building up the body's resistance. To do this, we use four principal groups of herbs in each formula. Each group may include several types of herbs, summed up in four Chinese characters: *juen* (the main herbs to destroy the disease), *sun* (the assistant herbs to build up body resistance), *shih* (the directive herbs to carry the drug to where it is needed) and *jo* (the neutral herbs for protective purposes to forestall any side effect).

"Furthermore, a doctor may use different prescriptions for two persons having the same illness. This is because the individual patient's physical condition has a lot to do with it. So while one patient may call for a prescription that will bring direct and immediate results, another may need a prescription that works more slowly but that will help him build up greater body resistance to fight off the disease."

By this time his assistant had filled the prescription. "Let's go over to the herb counter and see what we have," Dr. Chang said. "Do you see what these are? All of them are raw materials from the three branches of natural resources, that is, animal, vegetable and mineral, suitably sliced and crushed. Because we use organic material there is less chance of side effects, which are so prevalent with synthetic drugs."

"But how are these herbs taken by the patient?" I inquired.

"Actually, except for a few items, herbs are not taken directly. They must first be transformed into a liquid. The process is rather simple, and the patient can generally prepare it himself. Water is added to the raw herbs. This is first brought to the boiling point and then simmered for a while. A patient strains off and drinks the liquid and disposes of the remaining materials."

"Does it have any taste?"

Dr. Chang smiled, saying: "I have a glassful already prepared over here. I would like you to taste it yourself."

I braced myself—"Wow! This is bitter!"

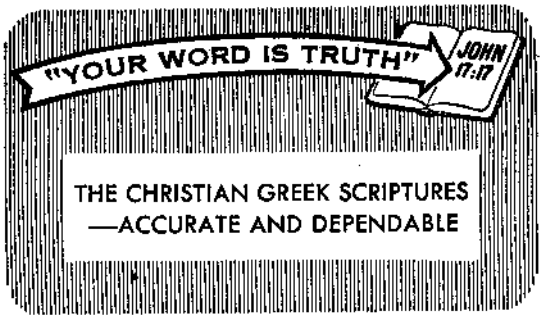
Dr. Chang laughed. "Yes, that's why a Chinese proverb says, 'Right counsel is difficult to take, even as good medicine is always bitter.'"

"One more question, Dr. Chang: What is the outlook for Chinese medicine?" I asked.

"Because of the introduction of Western medicine and its more modern techniques, Chinese medicine has undergone some changes. Do you see those machines over there? They process the herbs into pills. This is one of the marks of Western influence."

Dr. Chang stopped, then added: "Here in Taiwan, Western medicine is generally more expensive because a patient has to pay a fee to the doctor and also the price of the imported drugs. So the fact that an herbalist is also a doctor offers convenience as well as lower cost. Having this advantage, herbs are still widely used by the greater proportion of the populace here and this continues to be the 'people's medicine.'"

I thanked Dr. Chang for a most informative discussion. As I bade him good-bye, I felt a greater understanding of Chinese medicine. I could see why the Taiwanese liked their "people's medicine."



THE Christian Greek Scriptures have many hallmarks that testify to their purity, accuracy and dependability. Not the least of these is the agreement between minute details found in these twenty-seven books. This consistency further convinces Christians that in reading the Christian Greek Scriptures they are dealing with fact, not fiction.

An instance of this scrupulous care with particulars can be found in the Gospel record of two of Christ's miracles. The account of Jesus' multiplying loaves and fishes to feed the five thousand men, besides women and young children, near the Galilean city of Bethsaida is one of the few events prior to the final week of Jesus' ministry that is recorded by all four Evangelists. Yet, each one of them employs the same word for the twelve baskets that were used to pick up the leftovers. (Matt. 14:20; Mark 6:43; Luke 9:17; John 6:13) That Greek word, κόφινος (*kóphinos*), means a small basket or container, such as the Jews carried food in when traveling short distances in Jewish territory.

When Matthew and Mark present the details of the other miracle, Jesus' feeding of the four thousand from seven loaves and a few little fishes in the Gentile district east of the Sea of Galilee, they show that, after all had eaten, seven baskets of fragments were collected. However, in both of the accounts of this miracle a word is used for the basket that is different from the word used to specify the baskets of the earlier occasion. This time they wrote the Greek word σφυρίς (*sphurís*), designating a large provision basket or hamper. (Matt. 15:37; Mark 8:8) Such food receptacles were used by first-century Jews when journeying through Gentile areas.

While many Bible translators overlook the difference between these two words of similar meaning, the four Gospel writers, with the exactness of persons closely connected with the actual events, did not confuse the two words. Jesus also maintained this precise distinction when he later mentioned the two events. (Matt. 16:9, 10; Mark 8:19, 20) Additionally, the particular type of basket referred to on each occasion is precisely what Jews traveling in that territory could be expected to be using. The uniform application of these terms in the Gospels testifies that real events are described, and those by eyewitnesses or writers who had received the facts from persons present who observed the miracles.

Some critics, though, challenge the accuracy of the Christian Greek Scriptures because they feel that details are omitted from some of the accounts. In certain cases details are omitted, but reflect upon what such omission suggests. If an individual were attempting to invent a credible story, he would be careful that all the fictitious details were supplied, that they agreed and led to a logical conclusion. He would fear that his fictional writing would not be believed unless it were reasonable and complete. In contrast, if a person were writing the truth, it would not be surprising if he presented his account without providing every last detail. His main concern would be to convey the point of his message, not to deceive future readers.

For example, in Matthew's record of the trial of Jesus before the Jewish Sanhedrin, we are told that some persons present "slapped him in the face, saying: '*Prophesy*

to us, you Christ. Who is it that struck you?' " (Matt. 26:67, 68) Consider, though, why would they ask Jesus to prophesy who had hit him, when that person was standing there before him? Unlike a designing forger, Matthew did not explain this apparent problem.

However, a missing detail is supplied by two others of the Gospel writers. Both Mark and Luke inform us that Jesus' tormentors *covered his face*. Then they slapped him and asked him to name his assailant, thus testing his miraculous power to reveal the unknown. (Mark 14:65; Luke 22:64) How could Matthew skip such an important detail, that, if included, would have made his narrative much more persuasive to some? The existence of such an omission leads us to the reasonable conclusion that the honest Bible writer, Matthew, presented his material without concern as to whether all the subordinate details were supplied. Such obvious honesty should inspire Bible readers to have faith in the truthfulness of Matthew's Gospel.

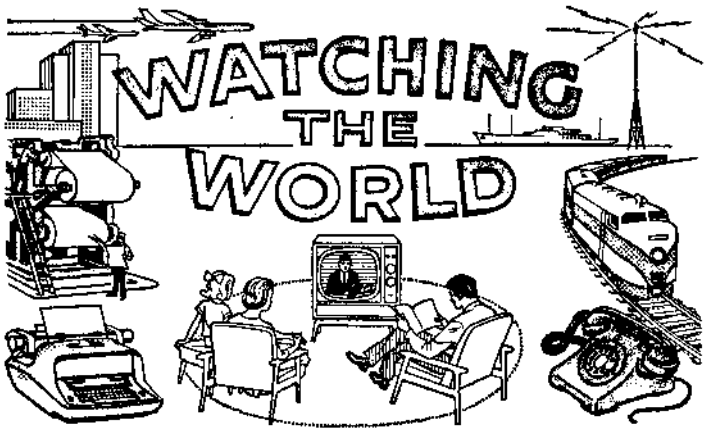
Another aspect of the Christian Greek Scriptures that emphasizes their accuracy is the way in which one book can serve as a double check and support of material presented in another book. An instance of this is found in connection with the apostle Paul's comment to the Corinthian congregation, "I planted, Apollos watered." —1 Cor. 3:6.

We read in Acts, chapter 18, that during the apostle's second missionary tour he sojourned in the city of Corinth. After a period he and two Hebrew Christians, Aquila and Priscilla, left Corinth and traveled to Ephesus. Paul moved on to Antioch, but Aquila and Priscilla remained in Ephesus and became acquainted with a devout Jew named Apollos, who knew only of the baptism of John. They "expounded the way of God more correctly to him." (Acts 18:1-26) In time Apollos went to the district of Achaia and specifically to the city of Corinth. There "he greatly helped those who had believed."—Acts 18:27–19:1.

Later, apparently after Apollos left Corinth, some dissension developed in the congregation, for some there championed various men as their leaders. (1 Cor. 1:11, 12; 16:12) The apostle Paul wrote the Corinthians, counseling them that they should not be followers of men, but should build on Jesus Christ as a foundation. (1 Cor. 3:11) Part of that discussion was: "What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers . . . I planted, Apollos watered, but God kept making it grow."—1 Cor. 3:5, 6.

The order of events suggested by the presentation in First Corinthians, written by the apostle Paul, corresponds exactly with the history in the book of Acts, written by the disciple Luke: First, Paul preached the Christian message in Corinth, and later Apollos visited the city, watering or aiding those who had become Christians. Plainly, these harmonious details are not introduced into Paul's letter to support its accuracy and thus make it more believable, but they are supplied to illustrate the point about which he was writing. Yet, the faultless conformity between the history and the epistle or letter constitutes a valid reason for accepting both books as accurate and dependable.

Though these evidences of the authenticity and fidelity of the Christian Greek Scriptures are indirect and subtle, they are nonetheless convincing. They well establish the general truthfulness of the books, and give Christians added confidence that in growing in knowledge of the Scriptures they are being strengthened or girded with the truth.—Eph. 6:14.



34,708 at Yankee Stadium
Hear Report from China

◈ On Saturday morning, October 30, in brisk weather under a cloudless sky, 34,708 of Jehovah's witnesses and friends assembled at Yankee Stadium, New York, to hear a talk by Stanley Ernest Jones, who had just been released from prison in Communist China. Jones had been arrested on October 24, 1958, in Communist China and sentenced to a seven-year prison term for preaching the good news of God's kingdom. Only ten and a half hours short of serving his full seven-year sentence in solitary confinement was he set free. Jones, a minister of the Watch Tower Society and one of Jehovah's witnesses, spoke to the vast multitude for almost two hours about life in Red China and his prison experiences. Rounds of applause greeted his open courage and fight for spiritual survival. His message was an encouragement to faithfulness and Christian integrity. Modestly, Jones said, "I did nothing spectacular, nothing heroic, nothing that anyone of you would not do under similar circumstances, I am sure." The crowd that assembled on a few days' notice came from the entire northeastern United States, with some from as far away as California and Canada. Chartered buses from distant points lined the streets around the stadium. Wrapped in blankets against the cold were men, women and children, each clinging intently to every spoken word. Perhaps expressing the sentiments of all in attendance were the words of an old man headed for a chartered bus after the session was over. "The Lord knows," he said, "it was good for us to be here."

$15-Million Disappointment

◈ The United States attempted a historic rendezvous in space on October 25, but the Agena target satellite missed orbit. Precisely what happened was not known. The satellite either exploded in space or plunged into the Atlantic Ocean. The price tag on the Agena rocket was estimated at between ten and fifteen million dollars. It was the most complex rocket the United States has launched. It was geared to do everything but fail, which it did.

The Comet Ikeya-Seki

◈ The comet Ikeya-Seki, named for Japanese astronomers who discovered it on September 18, was photographed on October 2 over Woomera, Australia. But it promised to be its brightest on October 21. Astronomers called it "the most spectacular celestial show of the century." Astronomers and newsmen went aloft at dawn in airplanes to get a look at the comet. With binoculars and knowing precisely where to look, some did see it. But in most places cloud cover prevented sightings from the ground. Dr. Elizabeth Roemer of the Naval Observatory at Flagstaff, Arizona, said that she could step outside her office and see the comet any time she wanted; it was that bright.

Joking Can Be Fatal

◈ Fifteen-year-old Telford Burkett of Ohio faked a phone call to his home saying that he had been kidnapped. The boy's father, forty-three years of age, collapsed after his wife phoned him of the incident. He died later of a heart attack. The boy's mother and an aunt required medical attention. Of course, the boy did not expect any of this to happen. It should be a warning to practical jokers.

Right to Prolong Lives

◈ Is it right to keep alive hopelessly ill persons who want to die? Or is it more loving and considerate to let them die? These are questions being raised by prominent doctors. Dr. Walter C. Alvarez, professor emeritus of medicine at the Mayo Foundation, challenged the modern interpretation of the Hippocratic oath, which emphasizes the preservation of life. Dr. Alvarez told of a man nearly dead of cancer who was kept alive for three weeks by intravenous feeding. "That was foolish," he said. "Hippocrates, I think, had more sense than that." Dr. Alvarez made plain that he was not advocating killing anyone. "I am just asking if we must always struggle to prolong the process of dying, in the case of an idiot, or that of a man or woman who is certain to be gone in six weeks. Have we doctors the right to

keep a man alive against his will, when he begs us to let him go? . . . We doctors are now disgusting and angering many families by insisting on spending huge sums of money to keep alive a dying person." Dr. Alvarez continued: "I am not telling people what to do; I don't know, but I will keep asking if what we are doing is sensible."

A Changed Spirit

◈ A leading American television station televised on October 11 a report on draft problems. Former President Eisenhower spoke out about the apparent lack of patriotism among many of today's youth. An official of the Chicago draft board for seventeen years stated: "I would say that 99 out of 100 do not want to go into the military service today. They feel they're not obligated to this country in any respect." A commentator on the program declared: "The spirit of much modern American youth is not that of 'Rally round the flag, boys.'" Campus protests against United States policy in Vietnam have increased in number, noise and size. Some demonstrators have burned draft cards. However, not all the denunciations have gone unchallenged. Some 2,000 students and faculty members in Michigan sent President Johnson a telegram supporting his policy in Vietnam.

Science Journals Mushroom

◈ Throughout the world there are about 100,000 science journals published in more than 60 languages, and the number doubles about every 15 years. So much scientific material is being published that specialists are not able to keep up with publications in their own fields. Libraries are also having difficulty storing and classifying all current journals. "Even if data can be stored," said the New York *Times*, October 14, "retrieving the proper report at the proper time can be difficult. A steel executive was quoted as saying that if an experiment costs less than $20,000 to perform, it might be cheaper to do it than try to find out if it has been done earlier somewhere else in the world."

Not So Fair

◈ The New York World's Fair opened in April 1964 to a disappointing crowd. Rain and racial demonstrations marred the opening day. On the closing weekend, however, the broad avenues were jammed, with a weekend crowd of 889,977 going through the turnstiles. Nevertheless, the two-year attendance total of 51,607,448 was far short of the 70,000,000 that had been projected. But even at that the fair attracted 6,000,000 more persons than any other world's fair. Moneywise, the fair was no success, according to Robert Moses, who masterminded the extravaganza. As a consequence the Fair Corporation could not pay back its $24,000,000 loan from New York City. Moses further announced that he could pay only 50 cents on the dollar on $29,000,000 in promissory notes, and that the huge network of playgrounds he had hoped to build with his surplus profits would have to wait. Vandalism marred the last day, October 24. Prim ladies feverishly uprooted chrysanthemums recently planted for a permanent park, tipsy men wantonly ripped signs from buildings, boys climbed poles to make off with the flags. Everything from trinkets to cameras was stolen as souvenirs. About the only thing left standing without a bruise was the Unisphere. The rest of the square-mile area looked as if it had been hit by a vicious hurricane. Garbage and litter covered the ground in extraordinary quantities. Viewing the litter, a woman, in disgust, exclaimed: "Isn't this dreadful!"

Protect Children

◈ Attorney Aaron E. Koota launched a campaign to protect Brooklyn children from sex crimes. In eight months, from January 1 to August 31, there were 1,121 sex crimes in Kings County. Of these, at least 25 percent involved children. The district attorney called sex criminals "one of the greatest dangers in our community today." He suggested that these points be pressed home to children: (1) Do not let strangers touch you. (2) Never accept a ride from a stranger. (3) Never accept candy, gifts or treats from a stranger. (4) Do not play in alleys, deserted buildings and unfamiliar places. (5) Do not go with strangers when they ask for directions. (6) Do not hitchhike. (7) Do not take anything that is free from a stranger. (8) Write down the license number of any suspicious car. For their own protection children need to be made to realize that these are evil days.

89th U.S. Congress

◈ The clock stood at 12:52 a.m. when Acting House Majority Leader Hale Boggs of Louisiana moved to adjourn the first session of the 89th Congress. A loud shout of relief went up as some 40-odd members still on the floor headed for the exits. For what they have achieved this Congress is considered by many to be one of the best on record in American history. In all, the 89th Congress spent $119,300,000,000—a total unprecedented in peacetime and one that will take decades to pay off. Interest on the national debt alone came to $11,000,000,000 this year. The verbage that flowed from this Congress filled more than 33,250 pages of the *Congressional Record*, another record, which cost the American taxpayers some $3,000,000. Members of Congress will reconvene January 10, 1966.

Belief-in-God Ruling

◈ The United States Supreme Court ruled in 1961 that it is unconstitutional to ask jurors if they believe in God. On October 11 the Maryland State Court of Appeals reversed the murder conviction of a Buddhist named Lidge Schowgurow. He successfully argued that he had been denied equal protection of the laws because his jurors had to swear to do their duty "in the presence of Almighty God." *Time* for October 22 said: "Since Buddhists do not believe in God, members of his faith were theoretically excluded from the jury. Though no Buddhists were even considered for his jury, the court upheld Schowgurow —and voided all such jury oaths in Maryland." The ruling, it was feared, would affect thousands of cases pending in Maryland. The ruling applies only to cases in which convictions have not become final.

Birth Rates Declining

◈ A slump in births is becoming a matter of concern in Australia. Some maternity wards have closed down for lack of babies. The birth rate has dropped to 19.47 for each 1,000 of population for the first quarter of 1965. It was the first time that it had fallen below 20. Australia is as big in area as the United States, but has only 11,500,000 people. They would like to see more people in the country. The problem appears to be that young married women prefer work other than raising a family. Contraceptive methods have made it easy for Australian women to avoid having babies.

The United States Public Health Service reported on October 26 that the birth rate in America is also on the decline. The birth rate for the twelve months that ended in August was placed at 20 per 1,000 population, compared with 21.3 in the preceding year and 21.7 in 1963. During the first eight months of 1965 total births numbered 2,497,000, down from 2,687,000 in the similar 1964 span. The decline in the birth rate began in 1957.

India and the A-Bomb

◈ It seems ironic that India should feel itself being pressured into making a nuclear bomb at a time when her hungry millions need food. On October 19 Prime Minister Lal Bahadur Shastri said that India would resist growing pressures and stick by its policy against building the bomb. Some claim that India's survival in the face of pressure from both China and Pakistan depends on the development of nuclear weapons in the near future. It is believed that much progress has already been made on the technical problems of making a bomb.

WHY TAKE A Negative Viewpoint?

When Jesus told his disciples, "You will be witnesses of me . . . to the most distant part of the earth," there were only a "handful" to preach. If they had said, "It can't be done!" they might have lost out on having a share in that grand work. But they acted in faith, and today hundreds of thousands are zealously sharing in the spread of true Christianity. Read the latest report. Take a positive viewpoint and share their blessings.

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DECEMBER 22, 1961

THE REASON FOR THIS MAGAZINE

News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes *facts, faces facts, is free to publish facts. It is not* bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting *the problems of everyday life. Current news* from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!
"It is already the hour for you to awake."
—Romans 13:11

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WHEN THERE IS GREATER HAPPINESS IN GIVING

WHEN you give something to someone because you want to, in a spontaneous expression of warm affection for that one, it can truly bring you happiness. Then you can readily appreciate the words of the Lord Jesus: "There is more happiness in giving than there is in receiving." (Acts 20:35) However, if the gift is given simply because you feel obligated, as, for example, in reciprocation for something received, then, not only are you robbed of the greater happiness in giving, but it may cause you to be resentful as well.

This is how an increasing number of persons have come to feel at Christmastime. The season's custom of, 'You give a gift to me, so I give a gift to you,' creates an uneasy sense of hypocrisy that takes the joy out of giving and tinges purchases with resentment. It also creates problems, such as: 'Whom do I owe gifts this year? Aunt Grace gave us an expensive gift last Christmas, so she will be expecting something at least as expensive from us this Christmas. The Joneses brought gifts to our children when they dropped by last Christmas Eve, so when we visit them this year we ought to bring something.'

Such type of gift-giving now dominates the Christmas celebration. *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. III, page 48, acknowledged: "The day among adults [has been] degraded into one merely for the exchange of presents, often neither given nor received in any affection, but out of a sense of obligation or as barter." This sense of being driven to give saps the giver of all happiness.

As a result, some editors have come out in strong condemnation of Christmas gift exchanging. "This year count me out," wrote *This Week* magazine's roving editor in its December 8, 1963, issue. "I'm fed up with the unabashed commercialism that has gradually made 'Season's Greetings' a synonym for season's greed. . . . Christmas Blackmail has turned gift-giving into hypocrisy."

And the religious editor of the Cleveland *Plain Dealer* wrote in his column: "Please do me a large favor and pass me by this year. . . . Please relieve me of the 'season's spirit.' I've already had it. Weeks ago, even before Halloween, the hucksters were plying their bargains of yuletide decorations and countless other gimmicks. . . . But if you think December came early only because of the stores, you misunderstand. The churches were way out in front in the

'grab-it-first' derby, with toy fairs, bazaars, sales of greeting cards, wrappings, fruit-cake orders, etc., etc. . . .

"The subtle (?) canned background music around town to agitate pre-season buying is already worn thin. And the build-up has only begun. When one contemplates the annual social pressures of late December—oooh. . . . The contention of the Jehovah's Witnesses, et al, that there is nothing in the New Testament that requires or commands our making a celebration of Christmas is worth another, and another, look."

Many persons in recent years have been taking a closer look at Christmas and its customs, resulting in some very interesting discoveries. Not only has it been conclusively established that Jesus was not born at this season of the year and that early Christians never celebrated birthdays, but it has been found that many Christmas customs originated with ancient pagan festivals that were celebrated in the winter. *Time,* the weekly news magazine, commented on the pagan gift-exchanging custom:

"Pagans celebrated the winter solstice with bonfires to strengthen the sun in its course, exchanged wreaths and candles and crowded their streets in noisy processions. . . .

"The early church for centuries forbade or at least discouraged gift giving at Christmas; the Puritans, for example, banned both religious and secular Christmas celebrations as pagan in inspiration. . . . Still the early symbols—the pre-Christian gift giving, the evergreen as a mark of enduring life—became stubborn concomitants of the Christmas observance."

When the early Christians gave gifts, then, it was not out of obligation because of a pagan holiday. Many persons today, however, give gifts 'because it is a part of Christmas.' Not all expect a gift in return, it is true, but they do give because 'it is expected at Christmas.' This was not the way of the early Christians, who gave anytime during the year—not waiting for a celebration that originated in paganism to inspire or obligate them to show generosity.

Interestingly, the bringers of gifts to Jesus were not the God-fearing shepherds to whom the angels appeared in the fields, but were magi or astrologers from the east, whose practice of astrology is condemned by God. (Isa. 47:12-15) These astrologers were guided by an ominous star, not to Jesus in Bethlehem, but to King Herod in Jerusalem, where they were told by Herod to report back to him when they had found the child. However, after they had located Jesus in Bethlehem, Almighty God stepped in and prevented them from revealing the whereabouts of His Son to that murderous king. Can it be said, then, that gift-giving in imitation of the practice of pagan worshipers is pleasing to God? Understandably those who adhere closely to the Bible have shunned the practice. —Matt. 2:1-16.

Such a brief examination of the Christmas gift-giving custom makes clear why so many today have lost the happiness that comes with giving. The custom of, 'I'll give you a present, if you give me one,' or 'I'll give a gift because it is Christmas,' is not Christian giving. It is the practice of giving under a sense of obligation. No wonder it brings little, if any, happiness.

True Christian giving, on the other hand, is not limited to a particular season or even a special occasion, but is prompted by a warm, heartfelt affection for others. It is full and generous, made without any expectation of being repaid. Practice it yourself. Copy the example of Jesus Christ. See how spontaneous giving, done out of love, brings even greater happiness to the giver than it does to the receiver.

Where Should Your CONFIDENCE Be Placed?

Are Men on the Right Road to a More Secure World?

WE LIVE in a dangerous world. The continual vying of powerful nations for superiority creates fear and a state of unrest that threatens to explode into a world war. Conditions have so deteriorated that, while nations talk in favor of peace, they are, at the same time, making serious preparations for war. Fully aware of the hideous possibilities of a third world war, many nations band together in alliances, smaller countries seek the protection of bigger powers, and individuals endeavor to find a sense of security in world organizations for peace, such as the United Nations, as well as in the efforts of religious organizations to collaborate with the nations in establishing a lasting peace. Is this the way? Most important of all, is it God's way, and can we count on his blessing such efforts and crowning them with success?

"Most certainly!" many will say. The nations want deliverance from oppression and the ravages of war; surely God wants man to have these things, they reason.

The Bible records the example of a king who reasoned in much the same way, his goal being the liberation of his rule and his people from the oppressions of a foreign power. The matter is related in the form of a prophetic riddle given to the prophet Ezekiel some years before the fall of Jerusalem to the Babylonians in 607 B.C.E. A consideration of this divine riddle will lead us to the correct answer to the questions raised.

A Nation Goes Under Foreign Domination

Using symbolisms of "eagles" and "trees," the riddle accurately described the state of political affairs in Palestine late in the seventh century before our Common Era. Introducing the riddle, Jehovah God said: "The great eagle, having great wings, with long pinions, full of plumage, which had color variety, came to Lebanon and proceeded to take the treetop of the cedar. He plucked off the very top of its young shoots and came bringing it to the land of Canaan;* in a city of traders he placed it. Furthermore, he took some of the seed of the land and put it in a field for seed. As a willow by vast waters, as a willow tree he placed it. And it began to sprout and gradually became a luxuriantly growing vine low in height, inclined to turn its foliage inward; and as for its roots, they gradually came to be under it. And it finally became a vine and produced shoots and sent forth branches."—Ezek. 17:1-6.

At first this riddle may seem somewhat

* Many translations read here "land of traffic." Regarding this the *Soncino Books of the Bible*, Ezekiel volume, page 91, has the interesting observation: "lit. 'land of Canaan.' The word Canaan came to mean 'merchant' because the Canaanites, and in particular the Phoenicians, were renowned as traders (cf. Zech. xiv. 21 where *trafficker* is literally Canaanite)." So the expression "land of Canaan" would represent a place where heavy commercial traffic was carried on.

obscure, but God's Word does not leave it that way. It gives the identity of the symbolic "great eagle," and reveals who is represented by the "treetop of the cedar" that was brought to the city of traders. It also unmistakably identifies who is the "seed" that the "great eagle" put in a field, and which became a luxuriant low-growing vine. Note the riddle's inspired interpretation:

"Look! The king of Babylon came to Jerusalem and proceeded to take its king and its princes and bring them to himself at Babylon. Furthermore, he took one of the royal seed and concluded a covenant with him and brought him into an oath; and the foremost men of the land he took away, in order that the kingdom might become low, unable to lift itself up, that by keeping his covenant it might stand." —Ezek. 17:11-14.

How perfectly this fits the actual circumstances! The "great eagle" was the Babylonian king Nebuchadnezzar, who laid siege to Jerusalem; and when the Judean king Jehoiachin surrendered in 617 B.C.E., the king of Babylon brought him (the "very top" of the cedar) and the foremost men of the land to Babylon. This city of Babylon was appropriately called the "city of traders" because of its importance as a commercial center. Nebuchadnezzar then placed Jehoiachin's uncle, Zedekiah (one of the royal "seed"), on the throne in Jerusalem, and the Judean kingdom became as a luxuriant low-growing vine; its low stature being represented by its subjection to Nebuchadnezzar, whom Zedekiah had sworn to serve.—2 Ki. 24:8-17; 2 Chron. 36:9, 10.

The Result of Human Reasoning

Zedekiah had 'sworn by God' when he made his covenant with Nebuchadnezzar. (2 Chron. 36:13) He had given his word, and he had God's word that if Zedekiah would keep his covenant 'the kingdom would stand.' But surely it was not God's purpose to let his chosen people remain in servitude to Babylon, reasoned King Zedekiah; there must be a way to free the nation from its oppressors! The prophetic riddle foretold, years in advance, just what way Zedekiah would select and how he would treat his covenant. It says:

"And there came to be another great eagle, having great wings, and having large pinions, and, look! this [Judean] vine stretched its roots hungrily toward him. And its foliage it thrust out to him in order for him to irrigate it, away from the garden beds where it was planted. Into a good field, by vast waters, it was already transplanted, in order to produce boughs and to bear fruit, to become a majestic vine."—Ezek. 17:7, 8.

Interpreting this portion of the riddle, Jehovah said: "He finally rebelled against him [the Babylonian king] in sending his messengers to Egypt, for it to give him horses and a multitudinous people."—Ezek. 17:15.

Just as the riddle prophesied, Zedekiah was not content to remain a vassal to Nebuchadnezzar and, as his subject, work to develop Judah into a majestic fruit-bearing vine. Instead, he rebelled and turned to the second "great eagle," the Egyptian Pharaoh, for military help. (2 Chron. 36:13) The first-century Jewish historian, Flavius Josephus, confirms this, writing: "Now when Zedekiah had preserved the league of mutual assistance he had made with the Babylonians for eight years, he brake it, and revolted to the Egyptians, in hopes, by their assistance, of overcoming the Babylonians."*

Misplaced Confidence

What would be the result of the "vine's" turning to the powerful Egyptian "eagle"

* *Antiquities of the Jews*, Book 10, chap. 7, sec. 3, as translated by William Whiston.

for help? Was this the way of deliverance? Was it God's way? These same questions are raised by the Lord Jehovah, as the riddle describes the results and shows the answer: "Will it have success? Will not someone tear out its very roots and make its very fruit scaly? And must not all its freshly plucked sprouts become dry? It will become dry. Neither by a great arm nor by a multitudinous people will it have to be lifted up from its roots. And, look! although transplanted, will it have success? Will it not dry up completely, even as when the east wind touches it? In the garden beds of its sprout it will dry up." —Ezek. 17:9, 10.

What was wrong? Why was it a mistake to place confidence in Egypt's strength? Speaking as though the covenant Zedekiah had confirmed with Nebuchadnezzar by an oath in His name was actually a covenant made with Him personally, Jehovah says:

"By a great military force and by a multitudinous congregation Pharaoh will not make him effective in the war . . . He will not make his escape. . . . As I am alive, surely my oath that he has despised and my covenant that he has broken—I will even bring it upon his head. And I will spread over him my net, and he will certainly be caught in my hunting net; and I will bring him to Babylon and put myself on judgment with him there respecting his unfaithfulness with which he acted against me. And as regards all the fugitives of his in all his bands, by the sword they will fall, and the ones left remaining will be spread abroad even to every wind."—Ezek. 17: 16-21.

Is this what happened? Did the alliance with Egypt prove ineffective? It did not seem so at first, for the inspired Bible record says: "There was a military force of Pharaoh that came out of Egypt; and the Chaldeans [Babylonians] that were laying siege to Jerusalem got to hear the report about them. So they withdrew from against Jerusalem."—Jer. 37:5.

Ah! but this withdrawal was only temporary. Historian Josephus tells us: "When the king of Babylon knew [of Zedekiah's alliance with Egypt], he made war against him . . . and came to the city Jerusalem itself to besiege it. But when the king of Egypt heard what circumstances Zedekiah his ally was in, he took a great army with him, and came into Judea, as if he would raise the siege; upon which the king of Babylon departed from Jerusalem, and met the Egyptians, and joined battle with them, and beat them; . . . Now as soon as the king of Babylon was departed from Jerusalem, the false prophets deceived Zedekiah, and said that the king of Babylon would not any more make war against him or his people."*

However, the Babylonians did return, and "the city was taken on the ninth day of the fourth month, in the eleventh year of the reign of Zedekiah. . . . the enemy took Zedekiah alive, . . . and brought him to the king. When he was come, Nebuchadnezzar . . . commanded [Zedekiah's] sons and his friends to be slain, while Zedekiah and the rest of the captains looked on; after which he put out the eyes of Zedekiah, and bound him, and carried him to Babylon,"† where he died in captivity. —See also Jeremiah 37:6-10; 39:1-7; 52: 4-11.

In time the remaining Jews, who had not been slaughtered or taken captive to Babylon, were scattered to every wind, just as God foretold in the interpretation of the riddle. The land of the Jews became completely desolated, without a human inhabitant. (2 Ki. 25:8-26; 2 Chron. 36:17-21) What a terrible fate, and all because of placing confidence in the wrong source of security and deliverance! Liberation of Is-

* *Antiquities of the Jews*, Book 10, chap. 7, sec. 3.
† *Ibid.*, Book 10, chap. 8, sec. 2.

rael *was* God's purpose. But it was not to come by switching alliances from one political world power to another. It would come and did come only from Jehovah God and in his own way and time.

Where to Place Confidence

In this day of international fear and unrest, there is danger of making a similar mistake. Will you, like Zedekiah, look to a human source for your protection and security? Or will you place your full confidence in your Creator and exercise faith in his provisions and promises? The conclusion of this seventeenth chapter of Ezekiel describes God's provision for blessing earth's inhabitants. Using familiar prophetic symbols, Jehovah explains:

"I myself will also take and put some of the lofty treetop of the cedar; from the top of its twigs I shall pluck off a tender one and I will myself transplant it upon a high and lofty mountain. On the mountain of the height of Israel I shall transplant it, and it will certainly bear boughs and produce fruit and become a majestic cedar. And under it there will actually reside all the birds of every wing; in the shadow of its foliage they will reside. And all the trees of the field will have to know that I myself, Jehovah, have abased the high tree, have put on high the low tree, have dried up the still-moist tree and have made the dry tree blossom. I myself, Jehovah, have spoken and have done it."—Ezek. 17:22-24.

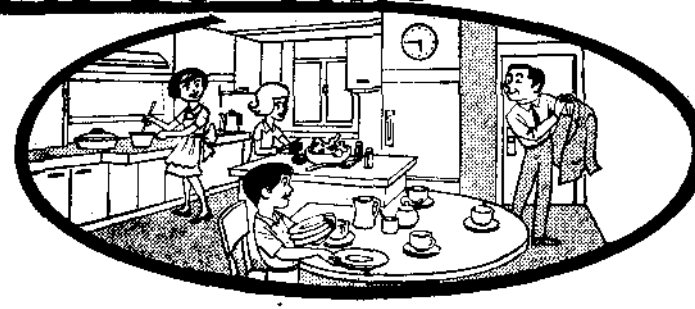
Jehovah said he would pluck out a "tender one" from the twigs at the top of this cedar; that is, one from the kingly line of David, and would transplant it "upon a high and lofty mountain." Bible prophecies make clear that the "twig out of the stump of Jesse [King David's father]," the 'righteous sprout of David,' is none other than the Messiah, Jesus from Nazareth, who was born in the kingly line of David. (Isa. 11:1; Jer. 23:5; 33:15) The "high and lofty mountain" is the heavenly Mount Zion to which the resurrected Jesus ascended and from which he rules as heavenly king. (Ps. 2:6; Rev. 14:1) This "lowliest one of mankind," now exalted by Jehovah, has been given "the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Dan. 4:17; Luke 1:32, 33.

COMING IN THE NEXT ISSUE

- Flight That Is Lifesaving.
- What Can You Do About Asthma?
- Prospecting for the Treasures of the Earth.
- Stretching Your Gasoline Dollar.

Like a "majestic cedar," Christ's Kingdom rule will tower heaven-high over earth and under its protection and blessing all lovers of righteousness will dwell in peace and security. "With righteousness he must judge the lowly ones, and with uprightness he must give reproof in behalf of the meek ones of the earth. And he must strike the earth with the rod of his mouth; and with the spirit of his lips he will put the wicked one to death." (Isa. 11:4; Matt. 13:31, 32) Not to political governments, nor to worldly alliances and confederations, but to the coming of God's kingdom did Christ Jesus, while on earth, direct the people, and he taught them: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. *Let your kingdom come.* Let your will take place, as in heaven, also upon earth.' " (Matt. 6:9, 10) It is in that heavenly kingdom of God that your confidence should be placed as mankind's only hope.

PERSONAL ORGANIZATION
Brings Benefits



FOR work to be productive it needs to be organized. For that work to produce the most, in the least time, with the minimum of strain or wasted effort, it *must* be organized.

In the business world, good organization assures the manufacturer that the various parts of a product being assembled will flow correctly down the assembly line, and that, when completed, it will measure up to requirements. Good organization means the assembly procedure will not be stalled for the lack of a nut or a bolt.

In the home, good organization will assure the housewife that certain hot dishes for dinner do not get cold because they are cooked too early, and that the whole meal does not get cold because the family is late. Better organization will also mean less time needed for washing, ironing, cooking and housecleaning.

In addition to producing greater results for the energy expended, good personal organization will make for greater happiness. The organized person is not always worrying about what he should do, or if he can find the time to do it, or where things are that he needs. He has his life *in order*, and, as a result, will actually find more time to do the things he wants to do.

Right Perspective

This does not mean that good organization will always eliminate hard work, nor is it to be implied that hard work is undesirable. Hard work is noble. It should not be belittled. However, there is nothing noble about wasted effort, about needless toil that is the result of bad organization. Self-sacrifice, devotion and the expending of much energy when there is a need for it are commendable. But where is the virtue in strenuous exertion if, by good organization, the same task could have been eliminated or done more quickly and efficiently, with less energy expended?

Another aspect to consider is how much organization we need. We do not want to become fanatical, so that our personal lives and homes become overorganized, beyond what is necessary, and we feel crushed by the very thing that should have provided relief. Organization should be a slave, not a master. Hence, the proper amount of personal organization is what is needed, not so much that it takes the joy out of living, nor so little that it does no good.

Good personal organization means, then, to arrange our lives in reasonable order as to *time, place* and *purpose*.

Scheduling Time

The first step in making the best use of time is to identify clearly your work goals. What is it you want to accomplish during the week? In establishing these goals, do

so according to your own ability, personality and circumstances.

Then make a realistic estimate of the time available to you within the normal work week. Now you are ready for the next vital step: Into this available work time, *schedule* your work, with pencil and paper, if need be. Schedule first the tasks over which you have little control, such as secular work and preparing meals. These take priority over all other work, since they must get done and cannot be pushed aside. Assign each a specific day and time. Then stick to the assignment! This will prevent jobs from piling up and getting out of hand, with the attendant frustrations.

In scheduling time for essentials, make room for possible interruptions. If the housewife schedules her washing for Friday, will the family have clean clothing that weekend if something unexpected prevents her from doing the wash? Why not schedule this vital task earlier in the week so that, if an unforeseen circumstance arises, the wash can still be done that week? Scheduling the most important work early in the week ensures that it will get done.

Another word about scheduling time: apportion it realistically. If a particular evening calls for the family to be at a certain place, say at 7:30, it is of no use trying to save time by beginning preparation for it at the last minute. Time should be allotted, counting backward from the appointment to allow for eating, doing dishes, getting dressed and travel. Allow a few minutes extra in the schedule for such preparations, rather than too few. In that way nerves will not be stretched taut trying to keep a schedule that is too tight.

When assigning times and tasks, include the children. Household duties such as cutting lawns, setting and clearing the table, washing dishes, and other chores need to be scheduled so that doing them becomes habitual. Young ones will know clearly what is expected of them. If such tasks are not scheduled, but are left up to youthful whims, they may not get done; or, if they are, the young may feel they are doing the family a favor instead of being made to realize they have a responsibility to make a contribution to the family's welfare.

After essential tasks are listed, then schedule time for other things you might like to get done in the way of work. Perhaps an afternoon, evening or day could be scheduled for "special projects." This provides flexibility, too, for such time could also be used for vital work if such were postponed on its scheduled day.

Parents will want to schedule time for recreation as a family unit. This will be a refreshing period as well as help to knit the family closer together. But besides this time for family activity, there must be considered the need for personal time, when each one of the family can do things he especially enjoys—reading, listening to music, working at a hobby or writing letters. This will be important to the children in another way, since it can be the beginning of their making decisions as to what to do with their time. This will be useful to them, for within a few years, as adults, they will need to arrange their entire lives. Parents who help their children learn how to do this in a small way at first do a great kindness to their offspring.

Saving Time

What about saving time? What can be done to cut down time spent doing things so more time can be freed for what you prefer to do?

One way time can be saved is by being selective. After you have determined the *must* work, list on paper the work you would like to do if you had time, work that you could do during the periods set aside for "special projects." For each of the

tasks you have listed, ask yourself: "Will my interests or my family interests suffer in any way if this job is not done?" If you can honestly say that eliminating a job will not cause loss in any significant way, then eliminate it! You may be surprised at how many things really do not have to be done at all.

In this regard a great saving of time can be made in what we read. Would you like to be able to read 10,000 or even 100,000 words a minute? To the average person who reads only a few hundred words a minute, this would seem like a marvelous way to get much reading done. But you can accomplish a similar thing by being able to recognize, in one minute, that you do *not* need to read a certain book, paper or magazine! By carefully selecting your reading matter you will realize an enormous saving of time.

Another way to save time is to examine each task you perform with a view toward simplifying it, or combining it with something else you are doing, or substituting more efficient methods. To do this, take two preliminary steps. The first we might call the thinking step. Think about how you might be able to do something in less time, with less effort. Evaluate the job and plan how you might shorten or hasten a process by eliminating a few steps, or by better grouping of the material with which you work. The second step is adequate preparation before you actually start work. Once you have thought the job through, set up the work so that you will not have to interrupt it later. Bring along everything necessary to complete the job, wherever possible.

A vast area for saving time is in not wasting it in the first place. Getting an early start in the day is fundamental. Do you linger over that morning cup of coffee when important work needs to be done? Do you spend too much time reading the morning paper? Then during the day, what about those telephone conversations? Are they really essential to your work? Why not postpone calls of a social nature until your free time? Keeping phone calls to the minimum as to number and duration saves, not only time, but money too.

Is time lost by your being sidetracked? When you start a job, do you think about something else and decide to look into that instead of finishing what you are doing? Unless it is very important, stay with the task at hand. This will save time, since you will not have to put the work down and start over again later.

Finally, what about scheduling your difficult tasks during periods of peak energy? It is said that most people have energy peaks from about 10 to 11 in the morning and from about 2:30 to 3:30 in the afternoon. Determine what your peak energy periods are. Then schedule the more challenging jobs at this time. You will see that you get them done much faster and better than at a time when your energy is lower.

Place

All too often things are difficult to find. Frequently heard are expressions such as, "I wonder where I put the scissors," "Where's the hammer?", "Have you seen my book?" and many, many others. These are some of the signs of a disorganized home.

Not being able to find things you want often makes worse the disorganization existing. For instance, that misplaced key may require a lock to be broken and then replaced; the misplaced tool may require the borrowing of one or even the buying of another; unfiled papers can mean lost receipts and bills, with corresponding fi-

nancial difficulties. Such things can be minimized or eliminated altogether by putting everything in its place.

Of course, there must *be* a place for everything. Tools cannot be put in their place without a box, drawer or place to hang them. Books need their shelves, clothes their closets, papers their files, pots and pans their cabinets. So the first thing to do is to provide a place, then assign this place to the household essentials.

It is important, too, that all members of the family know the assigned place for things, so that items are not put back in different locations. Father and mother do well to take the lead in making assignments and training children to follow their lead. The habit of putting things back in their assigned place when one is finished with them must be cultivated. Friendly reminders can aid here. At times, sterner discipline may be called for if young boys or girls are sloppy and drop their clothing or other things about in various places. Firm measures may be required to teach them good organization, to train them to be regular in putting things away. This may take time, especially at first; but it will be time well spent, for once good habits are formed, little effort is required to maintain them.

Self-discipline is particularly required for adults who set the example. When father takes off his coat after returning from work, he should cultivate the habit of hanging it up where it belongs. Sooner or later it will have to be put away anyhow. Why not do it to begin with? This will save time and later effort, preclude any irritation of others who see clothing strewn about a room, make for a tidy household, and at the same time set the right example for young ones.

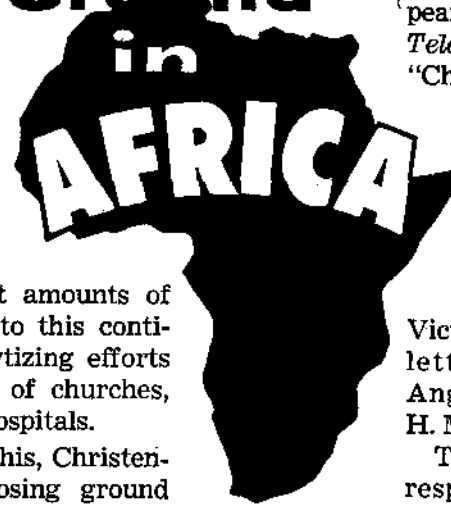
Purpose

A disorganized home can quickly become the site of an entire array of needless items. Good organization will require a reason or purpose for things. This does not mean that the home is deprived of decorative items or that the mechanically inclined man must do without his container or drawer of gadgets. But the acquiring of things can be overdone, and soon that spare room or garage may contain so many unnecessary items that their original purpose may become obscured.

What should be kept? What should be thrown away? The deciding factor must be the usefulness of an item. Will it ever be used? In business organizations, material that is not used for a period of time is often disposed of. The same principle can be applied to personal organization. For example, some like to save old newspapers or magazines because of the good articles they contain. But instead of cluttering up a home or room with heaps of publications that will probably never be read again, why not cut out just the item that interested you and put it in a file for that purpose? It will take a fraction of the space. When entire issues or years of important publications are to be saved, these can be bound and placed on the bookshelf.

No doubt about it, good personal organization regarding time, place and purpose brings great benefits. A properly organized life and home are a joy. The longer good organization is practiced, the better it becomes, until little effort is required to keep things in order. This brings peace of mind, makes for neatness, gets more done in less time and contributes to the well-being of individual and family. So be organized! See the difference! You will never want to go back to the old way!

Christendom Loses Ground in AFRICA



DURING the past century particularly, the churches of Christendom have expended great efforts in various missionary movements in Africa. Thousands of missionaries from Europe and America and vast amounts of money have been poured into this continent to promote the proselytizing efforts and to finance construction of churches, church schools and church hospitals.

Yet, today, in spite of all this, Christendom is without question losing ground throughout Africa. In all parts of this continent there has been a rapid decline in the tremendous influence, power and prestige that the missionaries and churches of Christendom once enjoyed. Newspapers around the world have already reported on the burning of churches and assaults on Christendom's missionaries, priests and nuns. These open attacks are merely outward symptoms of the underlying and widespread trend of hostility toward Christendom and its representatives.

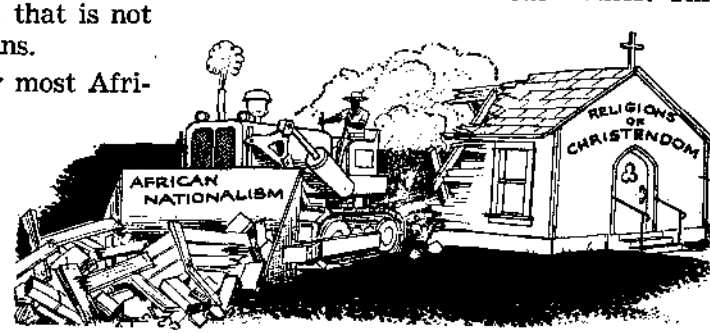
Europeans express dismay at what they say is the Africans' rejection of those who have done so much to help them in the past. They feel that the hostility toward Christendom's churches is simply a case of African ingratitude. However, that is not the viewpoint of most Africans.

In order to understand why most Africans feel the way they do, let us go back to the arrival of the early European missionaries and see what has happened since that time.

In the second half of the nineteenth century especially, European explorers began to penetrate into East Africa. In November 1875 a letter appeared in the London *Daily Telegraph* appealing to the "Christian spirit of England to send missionaries to Mutesa." Mutesa was the name of the Kabaka (King) of Buganda, a native kingdom on the shores of Lake Victoria. The writer of the letter was the famous Anglo-American explorer H. M. Stanley.

There was an immediate response. The English Church Missionary Society sent a group of Protestant missionaries. Also, a group of French Catholic missionaries made the difficult journey and established themselves in Entebbe, on the north shore of Lake Victoria. The native people were in great awe of these new white men who were so much more advanced than they were.

However, it soon became apparent that there was little cordiality between the two groups of missionaries. One can imagine the confusion of the Africans. Here two groups of white men had arrived to teach them a new religion about a loving Christ, yet the two worked completely separate and showed no love for each other. This



conflicting attitude of the missionaries soon rubbed off on new African converts, and in 1893 there occurred a purely religious war between the native Catholics and Protestants.

Finally, peace was restored and a territorial arrangement was made between the different missions. They agreed that there was to be no "poaching" on each other's territory. But the damage was already done. Right at the start the Africans had received glaring evidence of Christendom's great and tragic weakness, her hopeless division.

Still, many joined the new religions. Without doubt some sincerely believed the message they heard. But for the most part the missions' success was due to other factors. For one thing, there was great prestige in being a "Christian." It gave the native a social standing above his pagan neighbors. In addition, many material benefits came from the missionaries: medicines, food and education. It was in the latter field, education, that the churches of Europe and America obtained their great hold on large segments of the African people. In tropical Africa there was usually very little opportunity for education outside the mission schools.

Another factor contributing to the missionaries' success was the backing they received from the European colonial governments. In the Belgian Congo, for example, the Roman Catholic Church was granted a monopoly on government aid for education. Another example showing the extent to which church and state were tied together in missionary efforts is the Portuguese arrangement with the church. Of this, a Roman Catholic clergyman, A. Hastings, a missionary in Uganda, wrote in 1964: "In return for sending missionaries and providing financial support for new churches, the Portuguese kings were to have complete control over the whole missionary effort of the Church. Bishops were to be chosen by them, all missionaries were to travel out through Lisbon, to learn Portuguese first and to swear loyalty to the King of Portugal."[1]

"White Man's Religion"

Hence, as the missionary movements developed, the African observed that the white man's religious convictions were tied very closely to his national loyalty and to his pride in the achievements of his own race. So the native people began to consider this new religion as the religion of the European, the white man.

One African clergyman stated: "In spite of more than 300 years of contact with our continent, in spite of our boast of so many churches and approximately 60 million Christians on the continent, Christianity is still a foreign religion to us . . . the early missionary in bringing the 'Christ' to the African brought him wrapped up in some foreign 'swaddling clothes,' i.e., Western Culture."[2]

Pointing out how the missionaries' nationalistic feelings showed through their religious preaching, the same clergyman said that in his country simple African converts, in telling what church they belong to, will say "I am American," or "I am Berlinian," depending on who started their church.

African Churchmen Condemn Colonial Link

Just how strongly the Africans resented the link between the churches and colonialism was shown at the first All-Africa Church Conference, held in Kampala, Uganda, in April 1963. The main speakers at this conference were leading African churchmen. Their feelings became evident as one speaker after another condemned the religio-political link of the past.

A Methodist minister said that "the advance of the Church in Africa has gone hand in hand with the Adventurer, the Explorer, the Colonizer and even the Imperialist. The hand that planted the Cross of Christ on this continent was not that of the priest or apostle. It was the blood-stained hand of the soldier. . . . Even up to this century the Church in this continent, in spite of remonstrations to the contrary, has not been able to tear itself loose from the cords of Caesar's robes." Noting the difference between Christendom's missionaries and the early Christians, the same speaker said: "We submit that missionary activity on this continent has not followed the New Testament pattern where the Apostle, whose weakness of lack of support from some foreign conquering power was really his strength, planted the seed of the Evangel."[2]

A Malagasy clergyman admitted: "For most of the time in most of our countries, the history of the Church follows the same pattern as the history of colonization, and the question we have the right to ask is this: has it always been faithful to its calling, to its reason for being, to the Gospel which it had to preach and which it must always preach? It would be easy to stigmatize the contradiction, among so many others, between the wilfulness and force of the colonization by the white man and everything that the Gospel teaches about gentleness, brotherhood, love of neighbor, etc. . . . We must even recognize that in some places the Church prided itself on being a desirable collaborator with the colonial power."[3]

Another speaker, from Ghana, West Africa, referred to racialism in the churches and said: "In some parts and periods, the close alliance between the church and imperial powers has made her fail in her mission of propagating the gospel . . . of the brotherhood and equality of mankind."[4]

Political Changes Weaken Her Power

Inevitably, as political changes swept across Africa, the native people saw the missionaries of Christendom as being on the side of the colonial rulers. One political leader of Southern Rhodesia put it this way: "The present conflict between Christianity and African nationalism is really one between the interpreters of Christianity who would like to see the *status quo* [colonialism] perpetuated, and the adherents of African nationalism who would like to see the *status quo* completely disappear. Where Christianity is used openly or subtly to maintain the *status quo,* it becomes identified as an instrument of oppression, and therefore, it suffers the fate of oppression."[5]

When the trend against colonialism became obvious, many European missionaries tried to jump on the bandwagon and to identify themselves as being on the side of the native people and against colonialism. However, it was too late!

So it is that today the authority of Christendom's religious organizations has been greatly weakened. The All-Africa Church Conference admitted that "these days [the Church] is being considered irrelevant because Christianity has lost her prestige or economic value, and Africa is freeing herself from the foreign powers which gave the Church her political and social status."[6]

Further weakening of the power of Christendom's religious influence in Africa comes in the field of education. Through their education systems the newly independent governments are trying to develop a feeling of national consciousness and pride. They are endeavoring to teach their people to be independent from both Eastern and Western blocs of nations. However, the missionaries of Christendom, on the side of the West, have come into conflict with these endeavors. So the African

rulers naturally do not wish to leave the education of their young people under the control of the Western oriented missionaries. Therefore, in one country after another, the system of Christendom's mission schools has been taken over by the government.

Another factor contributing to the great weakening is that native African churchmen are calling for their own churches to be independent of the parent organizations in Europe. Among the resolutions passed at the All-Africa Church Conference was one calling for the "Africanization" of the church. In one of the conference papers, entitled "The Selfhood of the Church in Africa," there was a call for "a church freed completely from any form of foreign shackles. . . . So also must the foreign helpers stop any kind of aid which are only means of maintaining an economic imperialism over the Church in Africa."[6] Already, in many new states, independent national churches have been set up, adding to the already hopeless division of Christendom.

The Future

What does the future hold for Christendom's religions in Africa? Concerning this, Roman Catholic clergyman Hastings said: "We are passing from a period of comparatively easy mission work to one of difficulty; [in the past] the Church has preached to simple people, in backward societies . . . easily overwhelmed by the material adjuncts the missionary brought with him: books and trousers and medicines. The desire for a simple schooling, the desire for all the good natural things to which Church membership seemed the only way, made of conversion a very easy thing. All that is changing. The government may take our schools and our hospitals or, even if we keep them, they will no longer provide the obvious motive for faith that they used to. The battle has now to be fought in other ways." The clergyman then added: "As a matter of historical fact, in most parts of Afro-Asia the Church came in with European colonialism. Her problem today is how to avoid going out with European colonialism as well."[1]

From all this it can be seen that the increasing rejection of Christendom in Africa today is largely due to her own sins in the past. Observing Christendom's hopeless division, African people do not take seriously her claim to represent the kingdom of God in the world. As has happened so often before in history, her involvement in the politics of this world has caught up with her and she is now feeling the effect of it. All the signs available today clearly point to the fact that the trend against Christendom is likely to continue in the future.

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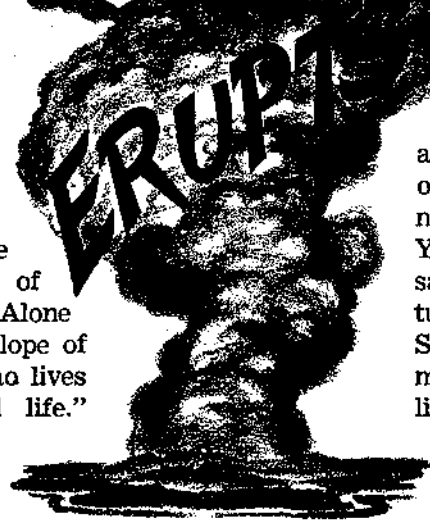
NEW ACCIDENT STATISTIC

✔ According to the American Medical Association, about 6,000 persons in the United States annually end up in the hospital as a result of trying to walk through glass windows, walls or doors. Many more, of course, crash into the almost invisible barriers but are not injured seriously enough to be hospitalized. No doubt many of these accidents could be prevented by more visibility, such as a plant behind a pure glass wall or more conspicuous doorknobs for glass doors.

A Lovely Island ERUPTS



By "Awake!" correspondent in the Philippines

"I AM not afraid of the volcano. If the tremors come, we will leave our home. Otherwise, we will continue to live here in peace," said the farmer. The caption below his picture in the *Sunday Times Magazine* of September 26 read: "Alone with his family on the slope of the volcano, Elpidio Cacao lives a peaceful, unperturbed life."

This relatively peaceful volcano was located on Taal Island in Taal Lake in Luzon, the largest of the Philippine Islands. Newsmen who had just visited the island were told by volcanologists: "There is no danger."

The last previous eruption of Taal Volcano was in 1911. Since then the island had remained relatively quiet, with only an occasional rumble and hiss. People such as Cacao and his family had repopulated the island and for some forty-four years had engaged in the normal pursuits of life. Rice grew abundantly. Coconut, banana and bamboo trees flourished; ducks and chickens too. In the lake, freshwater fish swam and spawned. It was a beautiful island. But it was to be a murderous one.

The Eruption

In the early morning of September 28, many residents of Batangas town, thirty kilometers away, were unable to sleep, as the weather had turned unbearably warm. At about 2:30 a.m. there were rumblings underground and repeated thunderclaps.

At this, many went to their windows—to gasp in astonishment at the sight they beheld! Had an atomic bomb exploded over Taal Lake? No, this was no bomb; there was no war. Yet, the horrified onlookers saw that fire leaped high and turned the sky bloodred. Smoke billowed up in a mushroom shape. Forked lightning danced angrily in the sky. Blackness followed. Then another bowl of fire shot upward. More smoke and angry lightning, then blackness again. This went on at five-minute intervals. Now there was no question about what had happened. *Taal Volcano had erupted!*

Sleepless thousands gaped at the sight for kilometers around the lake. The eruptions continued until about 10 a.m., some eight terrible hours, and for days afterward the island rumbled and hissed.

The passengers and crew of an airplane flying to Manila from the south witnessed the chilling spectacle. The pilot reported that the lake itself had turned bloodred as flames shot up to incredible heights. The smoke and gas rose to 10,000 feet. Other observers were seven men of a geodetic survey team who were on the island itself. At close range they saw the village of Alas-as disappear. A few meters from where they stood, a family of six were buried alive when a landslide crushed their house. "We were helpless to save them," one said.

Biting sulphuric dust, blazing gobs of mud and lava, searing gas and steam swept the island and the lake, went over the southwestern towns of Agoncillo, Alitagtag, San Nicolas, Lemery, Taal and Balayan, and over Lubang Island in the China Sea. A village across from the lake lost its rice crop under a layer of ash five inches deep. Roofs caved in. Trees were slashed in half, bamboos twisted like toothpicks. For weeks the weather was hot and the province of Batangas smelled like a battlefield.

Some say there was no explosion, like that of a bomb or a gun. They claim it was an eruption, a belching, like the earth vomiting out something that bothered its digestion. To the people who ran for their lives it mattered little.

The people who could, fled with whatever they had on, some barefoot, many half-naked, screaming or dumb with shock. Many were burned and bruised, numb for days, too exhausted even to answer questions. Refugees—some say about 50,000—poured into markets, schools, town halls, homes, shops and onto the sidewalks, their hair matted by mud and sulphur, their babies crying, with no food or money. But soon aid poured in. Food, cooking utensils, clothing, tents, sleeping equipment, lumber and money came from many countries. The relief work was disorganized at the start, but what mattered most was that it was there. Teachers, soldiers, doctors, nurses, mayors, clerks, the ordinary citizen as well as the president of the Philippines came to lend a hand.

Those Who Died

How many died? No man knows for certain, but there were likely hundreds. Though the island of Taal is still there, still fertile, perhaps even more so now, it is stripped bare. And it is also one vast cemetery. The earth and heavy layer of ash conceals people who died in their sleep, young and old, buried with their family heirlooms and images, their plows and sickles, their homes, chapels, schools, crops, herds and household pets.

Others did not die that easily. An old woman was dug up out of the dust later, still upright, a rosary in her left hand, a handbag clutched to her right hip. Another was dug out with arms raised as if in prayer. Many had been baked alive in flight by boiling mud that had hardened into cement. Families died on the beaches when former friends and neighbors dueled with bolo or gun for the possession of little wooden boats that could take them across the lake. Overloaded boats sank in the boiling water. It was almost impossible to swim to safety, though a few did make it.

One motor launch with thirty-three refugees might have made it had the motor not failed in the middle of the lake. A man deserted his family to join an overcrowded boat. The boat sank. He never made it, but his family survived. A teacher who returned home early from a holiday died. Her school now lies beneath some thirty feet of earth and ash. Many others had come to the island from Batangas to take part in the crop harvests, which were so good this year. Instead, the island consumed them.

Ironically, one safe place on September 28 was the old crater of Mt. Binintian. Cows were found there later on, on the ledge inside the rim, unharmed, for the old crater had not erupted, but a new one nearby did.

Beware of Volcanoes!

Taal Island has a history of destruction. It wiped out its entire population in 1911. Some say only one whimpering puppy survived. In another earlier eruption it erased Taal town, then on the lakeshore. The provincial capital was moved to Batangas town, and the old capital of Taal became

just another town rebuilt farther inland. Its eleven previous eruptions, over a span of 300 years, should have served as a grim reminder to be cautious, to stay away.

When one stands on Tagaytay ridge to view Taal Lake with binoculars, he may not realize that he is standing on the rim of a giant crater some twenty kilometers in diameter. Beneath his feet, magma-filled caverns curl deep down into the belly of the earth. An article in the *Free Press* of October 9 stated that Manila, Bulacan, Cavite, Batangas, Quezon and all the way down to the Bicol provinces are on the slopes of an immense volcano, quite likely the largest ever. The crater is Taal Lake itself!

The volcano on Taal Lake had given warning of impending activity. As early as July 21 the lake had begun to simmer. But the "experts" cautioned newsmen against scaring people with news of a possible eruption. Even the governor was persuaded to calm the people down. "There is no danger," they said.

The people were told that there were five signs to watch for: an increase of tremors on the island, a continuous rise in temperature in the water, rumbling sounds, withering plant life, panicky animals. But the tremors were the usual, the island did not rumble, the rice harvests were never so good and the bananas were never as fat. The animals munched green grass and even strayed into the old crater. However, the water in the crater lake had risen in temperature. And two days before the eruption, residents noticed smoke being emitted from the volcano's several craters.

Some residents recognized the signs. Just before the initial eruption some 150 residents of one area managed to flee to safety in three motorized boats that they had lashed together. One of the refugees recounted: "About ten minutes after we left, we suddenly saw flames come out of the crater on the western part of the island."

But most believed the experts who had altogether overlooked the rice fields of Alas-as and Kaygabok. It was out of these fields of grain that the volcano tore a fresh crater two kilometers long and half a kilometer wide, expelling an estimated fifty million cubic meters of flaming destruction.

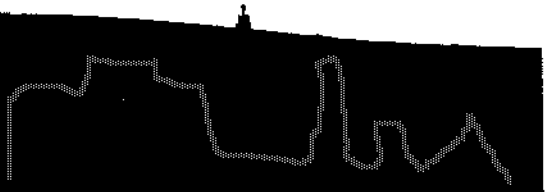
Today Taal Lake is blue and quiet. It is being restocked with fish. Taal Island will probably be green with grass and cane and rice once more. Cogon plumes will wave again on its slopes. But now it is off limits, and Philippine authorities are considering making it a national park.

At this time only former inhabitants are permitted to return to dig their worldly goods out of the ashes and to search for missing relatives. One wonders if Elpidio Cacao and his family survived and will be among those returning.

Do you wish to live again on the island? "No," says an islander. He will start anew elsewhere, as will many other survivors whom the government is trying to resettle. Will the volcano erupt again? "Undoubtedly," says Dr. James Moore, an American volcanologist. How soon? "I certainly could not say when," he answers. His advice? Evacuate the island—permanently.

When it comes to volcanoes, this simple rule might save your life someday: Never trust a volcano!

The Night THE POWER FAILED



'IMPOSSIBLE!' 'Unbelievable!' 'Fantastic!' 'It couldn't happen!' *But it did.* On Tuesday, November 9, the biggest technological breakdown in history plunged the northeastern United States and part of Canada into sudden darkness. People were stunned. All electrically operated machinery—including subway trains, railroads and elevators—abruptly halted, trapping hundreds of thousands of persons in subways and tens of thousands more in elevator shafts.

The power failure occurred at the height of the evening rush hour. It apparently originated at about 5:16 p.m. in a power system somewhere in Ontario, Canada. There a defect triggered the collapse of one interconnected power facility after another. The effect was likened to a file of falling dominoes, each collapsing the one next to it.

As one power system after another failed, darkness swept across New York State, engulfing such large cities as Buffalo, Rochester, Syracuse, Schenectady and Albany. Then onward it sped across Massachusetts, all the way to Boston. It also raced into New Hampshire and Vermont, and affected Canada; southward to Connecticut, Rhode Island and parts of New Jersey and Pennsylvania. In fifteen minutes some 80,000 square miles and 35 million persons felt the paralyzing effects of the colossal power failure.

New York City Crippled

In New York City millions of workers were either on their way home or preparing to leave for home. The gradual loss of illumination had the effect of causing some persons to feel they were slowly losing consciousness. Others thought their vision was failing. But then, at 5:28 p.m., the lights went out completely, plunging the city into darkness, at least relieving such mistaken fears.

At first, people thought the failure was limited to their own dwelling or building or section of the city. But it soon became obvious it was more widespread. Everywhere one looked there was darkness, with the notable exception of Staten Island and a section of Brooklyn that continued to receive electricity from an unaffected power system in New Jersey. All street and traffic lights went out, ensnarling the heavy rush-hour traffic. Incoming planes were directed away from blackened airports to as far away as Bermuda, and outgoing planes could not take off.

But loss of light was not the only problem. Radio and television stations went dead, although a few radio stations were soon broadcasting again on emergency power. Refrigerators, deprived of power, began to drip. Electric pumps ceased to pump water to upper floors of apartments. Hundreds of subway trains ground to an abrupt stop. Thousands of elevators ceased

to function. Commuter trains, which carry tens of thousands of New Yorkers to outlying communities, no longer ran. Certain tunnels carrying auto traffic were forced to close when their ventilation systems failed. Millions of persons were bottled up within the city, thousands in frightening situations.

Hardship on Citizens

In the 102-story Empire State building alone, thirteen elevators with ninety-six occupants became stuck between floors. Although most elevators have a safety device to carry them automatically to the nearest floor when the power fails, these were too far from their normal stop to be affected. To release the fifty-six riders in seven of the stalled elevators, walls had to be broken through. It was nearly midnight, after more than six hours of imprisonment, when the last elevator was finally reached and its occupants climbed out to freedom and fresh air. All over the city firemen and building personnel worked to release thousands of entrapped elevator riders.

Below ground the situation was even worse. The power failure stalled some 600 subway trains along the city's 720 miles of track. An estimated 850,000 rush-hour passengers were stranded! Those on trains that stopped in stations when the power failed were fortunate. However, most riders were cramped together in dark, stuffy cars that halted in pitch-black tunnels. It was often hours before rescuers arrived to lead them along eerie underground passageways to safety.

The few passengers with transistor radios learned that there had been a widespread power failure, but it was hours before others knew what had happened. They were stranded but did not know why. Some envisioned an enemy attack on the city or another such catastrophe. But despite the uncertainty, there was little panic. For the most part, New Yorkers endured the situation admirably.

By midnight there were still about 60,000 passengers trapped aboard trains in hard-to-reach tunnels. Many of these preferred to remain where they were, rather than be led out into unfamiliar neighborhoods with no way of reaching home. So when subway trains began to run the next morning, some passengers had been stranded fourteen hours! By 8:30 a.m. subway lines were finally operating again.

Those who escaped from stuck elevators and marooned subway trains found themselves amidst the confusion on the streets. Tens of thousands spent the night in train stations, hotel lobbies, restaurants and even in department stores that kindly allowed them to remain. At Macy's some 4,000 to 5,000 persons were given an impromptu dinner in the store's employee cafeteria. Throughout Manhattan people hopefully waited for the power to come on, but it did not, at least not until the early hours of the following morning. In some areas of the city the power was off for thirteen and a half hours.

When many persons gave up waiting and set out for home on foot, the bridges leading to the New York boroughs of Brooklyn and the Queens became crowded with thousands of pedestrians. These competed with automobiles for roadway space. Fortunately, there was a beautiful full moon that provided some illumination and the weather was not bitterly cold. Even so, it was a frightening experience for many women to walk the darkened streets alone. In lower Manhattan one woman was discovered on a dark back stairway frozen with fear; it took two men to pry her paralyzed hands free from the bannister.

Quite surprising, however, was the relatively low incidence of crime and violence. During the sixteen-hour period beginning

with the blackout, a dozen stores were reportedly looted, 125 windows smashed and 65 persons arrested for various crimes. But this was much below the average of 380 arrests for such a period. On the other hand, during the blackout firemen fought 282 fires, which was four times the usual number. To cope with the emergency, off-duty police and firemen, as well as 10,000 of the National Guard, were ordered to report for duty.

After such a night it is understandable why about a third of the city's labor force did not make it to work the following day. And of those who did, nearly half were sent home early. Preliminary estimates of losses to business and industry were set at about $100 million. The extent of damage to food perishables was not immediately known, although Schrafft's restaurant chain reported nearly a $200,000 loss in ice cream. To protect its citizens, the City's health department had 100 inspectors out checking on food spoilage a couple of days following the blackout.

While there was much inconvenience, loss of sleep, some injuries and considerable financial loss due to the power failure, it certainly was not as bad as it could have been. Hospitals, for example, pulled through the emergency in fine style. Successful brain operations and other delicate surgery were completed during the blackout when emergency equipment was quickly installed.

Then, too, if the weather had been bitterly cold and stormy or it had been a cloudy pitch-dark night, instead of a relatively mild and clear bright night, there might have been more serious consequences. Or if a supersonic jet fighter had lambasted the area with a sonic boom, as one did a few nights before, it could well have unleashed a panic that could have resulted in terrible loss of life and injury. As it was, fortunately, a major catastrophe was averted.

Official and Public Reaction

Official reaction over what happened was that of amazement. Prominent political leaders thought that such a power failure was an impossibility. "I had no idea anything like this could happen," declared Congressional Representative Walter Rogers, chairman of the power subcommittee of the House Commerce Committee. Power authorities, he claimed, led Congress to believe that such a power failure was impossible. New York governor Nelson Rockefeller also confessed that he was amazed that a power failure could have "happened to this extent."

However, the reaction of amazement and unbelief quickly gave way to one of anger and concern. It is "appalling," declared New York City's mayor-elect John Lindsay, that the lives of so many persons "hang on a single thread of wire." And an editorial of the following day angrily asked: "Why is so vast an area of the nation, with its greatest city at the core, dependent on a single power source? It is a shocker. It is an outrage. It is a disgrace —city, state and national. It bares our vulnerability to our enemies. It puts multimillions of people at the mercy of what can only be reckoned as an unconscionable gamble with the public welfare."

Not just a few persons were concerned about this matter of public welfare and national defense. According to the military affairs editor of the New York *Journal American*, the situation when the power failed was a serious one. He wrote: "For ten throbbing minutes last night, the U.S. stood on a full war readiness basis. For 600 throbbing seconds President Johnson could have pulled a trigger, and a minute and 47 seconds later, unleashed hell against enemy targets. . . . Certainly not since the

1963 Cuban missile crisis—was this country so near and yet so far from war."

Commenting further on this matter, the chairman of the House Armed Services Committee, L. Mendel Rivers, said the widespread power failure had raised "serious national defense problems." In correspondence to Defense Secretary Robert S. McNamara, he wrote: "Such a failure must come as a great shock to the American people, for it indicates a heretofore unrealized vulnerability that could have most serious consequences."

President Lyndon Johnson, too, was deeply concerned over the paralyzing effects and size of the blackout. In his words, it was a threat "to the health, safety and welfare of our citizens and to the defense of our country." Therefore, he immediately threw the full resources of the federal government into a thorough investigation to locate the cause of the power failure.

How Did It Happen?

That is the question everyone was asking for days afterward: How did it happen? And in the next breath: Was it sabotage? Can it happen again? Why should one community's power system affect another's?

Power authorities repeatedly parroted the same answer to that Number One question: We do not know as yet. However, Harold C. Forbes, chairman of New York's Consolidated Edison Company, did say: The blackout "seems to have been caused by a massive loss of generating capacity somewhere in the interconnected electric system to the north of our territory. This threw so much load on the remaining facilities of the combined electric companies in the Northeast that they were unable to meet the demand, and the entire electric system collapsed."

Although officials did not, at the time of writing, know exactly what caused the loss of generating capacity that led to the power failure, they were pretty well agreed that sabotage was not involved. But since they were not sure what had happened, no one could assure that it would not happen again. And should all the utilities in the country tie their systems together, as it has been proposed, one Boston power executive said that it is possible that the entire United States could be "plunged into darkness in less than a second."

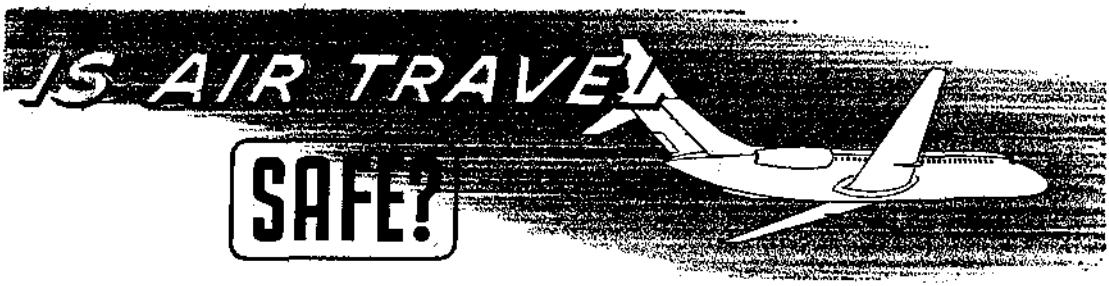
Why, then, should one local power system want to interconnect in a large network? Because there is greater economy in such an arrangement and, for the most part, better electrical service. However, as one power official explained: "Whenever you interconnect in any large system, a by-product is the possibility of something like this (cascading power failures like that in the Northeast Tuesday night) happening."

The gigantic power failure in perhaps the most industrialized and technologically sophisticated area in the world simply underscores the fallibility of humans and their scientific achievements. It illustrates the importance of not placing one's confidence in human achievements and promises rather than in the infallible promises of God.

A Matter of Timing

◆ Birds that winter in countries foreign to their home know exactly when to return. One might suppose that birds not too far away would have a better idea as to the proper time to return in spring. This is not the case, however; for, whereas the return of the starlings to Poland varies by some 25 days, the cuckoos are never late by more than 11 days, although they have much farther to travel. Who notifies them of the coming of spring?—*Magazyn Polski*, April, 1962.

IS AIR TRAVEL SAFE?



By "Awake!" correspondent in Ecuador

MAN has long been in a hurry. From the earliest times he has looked for better ways to carry on his commerce, send his mail, visit his friends. In the process he has, over the years, in effect, shrunk the earth; especially has this been true as a result of modern air travel.

But is air travel safe? It depends a lot on what you mean by "safe." Most fields of human activity involve some element of danger, some risk, however slight. Crossing the street is usually "safe," but not always. Getting off a bus is the same. Or walking in the rain. No activity is *perfectly* safe, as is seen in the number of people who come to grief in the "safety" of their own homes. So a basic thought in a definition of the term "safe" is, "within acceptable limits of risk."

Applying that definition, then, there are those who contend that as far as travel is concerned, the human mind has not yet devised a safer way to transport large numbers of people, within a few hours, to all parts of the globe than flying.

That being the case, why the deep-seated fear and distrust of air travel on the part of so many? No doubt the publicity given airplane crashes is a big factor. Typical of disaster headlines would be, "AIRCRAFT FALLS IN FLAMES. 57 DIE. NO SURVIVORS." That headline is enough to frighten many persons away from air travel! Air accidents are usually spectacular news, and since it is the spectacular and the sensational that sell newspapers, it is nearly always printed. If an aircraft should fly into a mountainside in Africa, reporters almost stumble over one another in an effort to get the news. The whole world hears about it by morning. The newspapers and radio stations publish the information because it catches attention. This widespread adverse publicity has succeeded in convincing many persons that air travel is just not safe.

Is it not only natural for us to distrust things with which we are not familiar? From childhood we are wary of the unknown. No wonder, then, the widespread skepticism about air travel, when more than ninety-two persons out of every hundred of the population of the world have never set foot inside an airplane.

True, accidents do happen. And knowing why they happen is an important step toward preventing them, thereby making air travel ever safer.

Finding the Causes

Illustrating one major cause of air disasters is an event that occurred not long after the introduction of commercial jet aircraft. One of the great jets had just taken off on a training flight when it turned over and crashed. What caused the tragedy? After exhaustive study, representatives of the government and manufacturers laid the blame on an imperfection in the maintenance of the airframe. One small cotter pin had not been properly fitted in the tail assembly! After some hours of

flight the cotter pin worked loose, causing the crash of the multimillion-dollar aircraft and the loss of several lives.

About one-fifth of all air accidents are caused by these imperfections in the manufacture or maintenance of the airframe or engine. When such a defect is found in an aircraft, in certain countries the government grounds all other aircraft of the same model until the offending part is checked, modified or replaced, thereby preventing future accidents due to the same cause.

The airlines themselves, keenly interested in staying off the front page of newspapers, spend millions of dollars a *day* on maintenance of aircraft, in the interest of safety.

Weather Conditions

But the jet that fell out of control near Miami, Florida, in 1963 was in near perfect mechanical condition. Each of the four giant, three-ton engines, and each part of the intricate airframe was functioning as it was designed to function. And still the aircraft plummeted to earth. Why? It took the government many thousands of dollars to find out exactly why, but the cause was eventually discovered, and the effort justified.

The first step in determining whether the culprit was man, weather conditions or machine was to recover the jet's automatic flight recorder from the wreckage. The recorder is housed in a steel container that renders it nearly crash-proof. During every second of flight it automatically notes down on metallic tape the ship's speed, altitude, heading and acceleration forces. This device is helping to solve what were previously considered to be "mysterious" air accidents.

While that tape was being microscopically examined by government officials in Washington, another means of discovering the cause was being carried out on a hangar floor. The jagged pieces of aluminum were identified and fitted together as in a jig-saw puzzle. The reassembly yielded further clues. The combined efforts of many skilled men resulted in 2,445 pages of evidence.

What brought about the tragedy of the fallen jet? Weather was the principal cause. While climbing through 17,000 feet at three hundred miles per hour the jet encountered an abnormally powerful updraft. Imagine, if you can, the wind blowing the 160 tons of airplane upward at a rate of 8,800 feet per minute—an invisible elevator of air that raised the ship six times the height of the Empire State Building in one minute!

Nine seconds later the jet entered an equally violent downdraft. Pushed by the terrific downdraft and by its own thunderous power, the jet dropped four miles in twenty seconds, ending its flight in a desolate swamp less than fifteen minutes after taking off.

Man is still learning about air turbulence and other weather conditions, of course, but the more he learns the safer air travel becomes. Weather prediction and, above all, warning pilots of severe weather is improving, contributing to greater safety for users of the world's airways.

Through the years pilots in all countries have learned to have a healthy respect for the elements, the cause of about one-third of all air disasters. Here in Ecuador, for example, pilots have learned to treat with due consideration the formidable natural barriers. The towering Andes, the vicious mountain winds and poor visibility have made their impression. Flying in the vicinity of 20,000-foot volcano Cotopaxi or Chimborazo has a way of making pilots fly with a bit more caution. Experience has taught Ecuadorian pilots not to be too proud to execute the 180-degree turn—back to the point of departure. "Pride is

before a crash," said the wise man in the Bible. How true!—Prov. 16:18.

The Human Factor

Not all accidents can be blamed on faulty equipment or the weather, of course. Pilots are human, and humans err. Their mistakes of judgment, called "pilot error," are a principal factor in 33 percent of all air accidents. The collision of a jet and a propeller-driven aircraft over New York City in December of 1961, which resulted in commercial aviation's most costly disaster, is an example of pilot error. Government and airline investigation showed that the pilot of the jet had violated air traffic regulations regarding speed and traffic separation.

Very careful statistics are kept on the number of accidents caused by pilot error, but it may never be known how many accidents have been averted by pilot skill. Showing what cool judgment and superb flying ability can do was Flight 843, which took off, a few months ago, from San Francisco, bound for Honolulu. Seconds after leaving the ground, the captain felt a "severe shudder." No wonder! The ship had just lost one of its three-ton engines, plus one-third of its right wing, a 27-foot section! Advising the passengers of the difficulties they were in, Captain Kimes made what may well be a prize-winning understatement. He announced: "We have a minor problem, ladies and gentlemen. Well, maybe it's not so minor." By all the laws of aerodynamics the aircraft should have stopped flying, but fine handling by the captain and his crew brought it to a happy emergency landing.

Progress in Safety

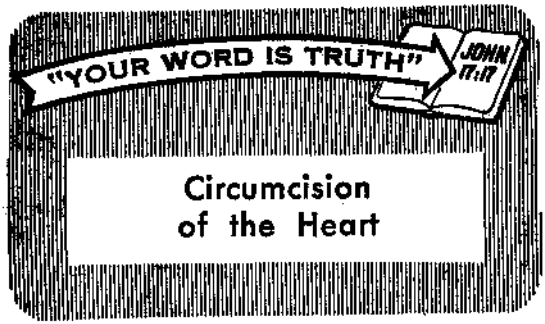
Aviation companies and governments alike, knowing that general public acceptance of air travel depends more on safety than on any other single factor, have carried on an all-out safety program. Fatality rates have shown a steady decline as a result. Twenty years ago, when World War II came to a close, there were 3.92 fatalities per 100 million passenger-miles on United States airlines. In 1961 the rate was .30, in 1962 .35 and in 1963 it was .12.

What do these figures mean? For one thing, they show that in the United States air travel compares favorably with transportation by bus and railroad. In 1963, for instance, when the death rate for air travel was .12 fatalities per 100 million passenger-miles, it was .23 for buses and .07 for passenger trains.

Figures released by the National Safety Council of the United States showed that travel by car and taxi (2.3 fatalities per 100 million passenger-miles) is from eight to twenty times as dangerous as air travel. This has led to the remark that the real peril in air travel is the car ride to and from the airport.

Or consider this: While it is true that far more persons travel by car than by airplane, there were more deaths on United States highways in the first ten *hours* of 1963 than on the airways during the whole year! By ten o'clock in the morning of January 1, more people had died in automobiles than would perish during the rest of the year in airplane accidents. A far greater number of people die in automobile accidents each year than have been killed in the entire history of peacetime aviation in the United States.

Is air travel safe? Relatively, yes. But not perfectly, not completely. As long as airplanes are manufactured and maintained by imperfect hands, and flown by imperfect pilots, as long as this civilization lasts, there will always be some element of risk involved in air travel.



Circumcision of the Heart

CIRCUMCISION of the heart as a Christian requirement is brought to our attention at Romans 2:29, where the apostle Paul says: "He is a Jew who is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code." What is this 'circumcision of the heart'? Since we find that the expression is based on the circumcision of the flesh, by considering that circumcision we will be enabled to get the answer to the question.

The practice of circumcision of the flesh was first instituted by Jehovah God with Abraham. After Abraham had demonstrated his faith in Jehovah by leaving his homeland to go to a country that God would show him, Jehovah made with Abraham the covenant of circumcision: "Every male of yours must get circumcised. . . . and my covenant in the flesh of you men must serve as a covenant to time indefinite."—Gen. 17:10-13.

Later Jehovah commanded that every male child of Israel must be circumcised on the eighth day after birth. In keeping with that law we read of Jesus: "Now when eight days came to the full for circumcising him, his name was also called Jesus."—Luke 2:21; Lev. 12:3.

What purpose did fleshly circumcision serve? For one thing, it served as a sign, even as we read: "You must get circumcised in the flesh of your foreskins, and it must serve as a sign of the covenant between me and you." (Gen. 17:11) It was a mark that was to distinguish the male servants of Jehovah from the pagans, whom they disparagingly referred to as the "uncircumcised."—1 Sam. 17:26; Ezek. 32:19-32.

Additionally, it was a sign of righteousness, a sign of the state of having God's approval, even as the apostle Paul shows: "He received a sign, namely, circumcision, as a seal of the righteousness by the faith he had." (Rom. 4:9-11) Fittingly, we find uncircumcision linked with uncleanness: "No more will there come again into you the uncircumcised and unclean one."—Isa. 52:1.

In fact, circumcision brought with it a physical cleansing, even as modern medicine shows. Thus where males are circumcised in infancy, cancer of the cervix among women and cancer of the male organ among men is extremely rare. In contrast thereto, each year in the United States alone 25,000 women get cancer of the cervix, and nearly 20 percent of the cancers among the men in China are cancers of the male organ. No wonder it is said that "circumcision still remains at the top of the list for adequate hygienic measures."—*Israel Journal of Medical Sciences*, March 1965.

Beneficial as circumcision was from a fleshly standpoint, even as were many other features of the Mosaic law, it was removed as a legal requirement with the death of Jesus Christ on the torture stake. (Eph. 2:14-18) So after that it was true that "circumcision does not mean a thing, and uncircumcision means not a thing, but observance of God's commandments does." (1 Cor. 7:19) However, it took some time for the early Christians to get weaned away from this feature of the law of Moses as a Christian requirement, even as is apparent from the book of Acts and the letters of the apostle Paul.—Acts 15:1-21; Rom. 2:25-29; Gal. 5:1-12.

Then, could it be said that circumcision of the heart took the place of circumcision of the flesh? Not altogether. Why not? Because Jehovah God also required circumcision of the heart of the Israelites. "You must circumcise the foreskin of your hearts and not harden your necks any longer," Moses told them. In fact, Jehovah said he himself would have a part in this: "Jehovah your God will have to circumcise your heart and the heart of your offspring, that you may love Jehovah your God with all your heart and all your soul for the sake of your life." (Deut. 10:16; 30:6) About nine hundred years later Jehovah stressed the importance of circumcision of the heart, by Jeremiah.—4:4; 9:25, 26.

Even as fleshly circumcision resulted in physical cleanness and was a symbol of being acceptable to God, so it appears that 'circumcision of the heart' has to do with cleaning up one's heart condition, and would be a sign that one was approved of Jehovah, one of his people. The heart is the seat of motive and desire; that is why we read: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."—Prov. 4:23.

An uncircumcised heart would be a selfish heart, an unclean heart, one that waxed fat and unfeeling, as did Israel or Jeshurun. (Deut. 32:15; Ps. 119:70) It would be one that is "weighed down with overeating and heavy drinking and anxieties"; one that did not love Jehovah with all its powers. (Luke 21:34) It is a heart that selfishness has made insensitive to the truth, as were the hearts of the Jewish leaders who brought the disciple Stephen to trial, and whom Stephen justly accused of being "uncircumcised in hearts." Such hearts are also described as being "unreceptive."—Acts 7:51; Isa. 6:10.

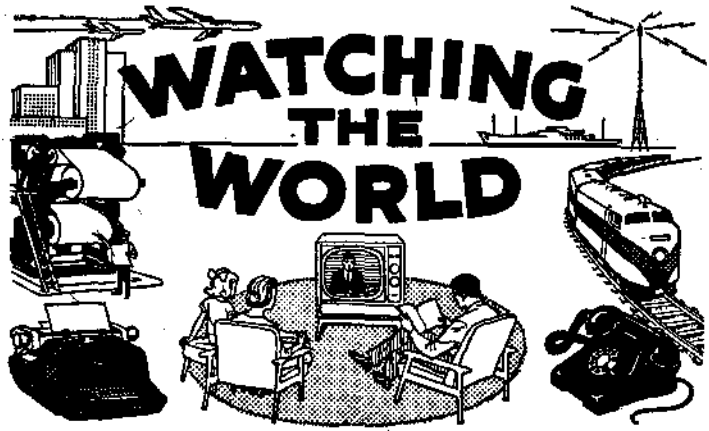
What does it mean to circumcise the heart? It means getting rid of anything in one's heart or affections that is displeasing to Jehovah God. It means cutting off a fondness for all forms of selfishness and things that are unclean spiritually or sexually; it means hating all that would interfere with one's carrying out his dedication vow to do God's will.—2 Cor. 7:1.

How is this circumcision of the heart to be performed? With the aid of God's Word and spirit: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, . . . and is able to discern thoughts and intentions of the heart."—Heb. 4:12.

Throwing light on this subject are the expressions "uncircumcised in lips" and "uncircumcised in . . . ears." Uncircumcised in lips means the lips have a foreskin over them and hence are too long and thick to utter speech with ease. Uncircumcised in ears indicates that the ears are covered over so that one cannot hear well. So an uncircumcised heart would be one that is unable to respond properly to God's instructions and appeals.—Ex. 6:12, 30; Acts 7:51.

An illustration that may also help us to understand this matter was used by Jesus when he said it would be better to cut off one's hand or foot, if it made one stumble, than to suffer destruction in Gehenna. A circumcised heart would be one that has cut away anything that might cause its owner to stumble. In passing, it might be observed that, whereas circumcision of the flesh is a single act and can be performed in infancy by others, circumcision of the heart is something that must continually be worked at, and that by ourselves, with God's help, after we are old enough to distinguish right from wrong.

It might therefore be said that David asked for a circumcised heart when he prayed: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah."—Ps. 19:14.



Moral Collapse

◈ The New York *World Telegram,* with a group of questions, set out to determine the morality of people of the mid-twentieth century. The newspaper's comments are quite revealing: "We live in a time of ethical upheaval and convulsion and confusion," the paper stated. "Some of the most cherished truths and values of our forebears no longer obtain. Others are being reexamined and rejected. Many are being watered down. Some are still honored in theory but rarely in practice. Some observers claim that with the passing of old religious and social taboos we are becoming, individually, more ethical and moral. The majority insists that we—and especially young people—are going to hell on a toboggan. The truth is moot. But the questionnaires suggest that lying, cheating and pilfering are now an acceptable part of American life with many people, especially the young." In conclusion the paper said: "Diogenes, with his lantern, had only the problem of finding an honest man; many of us, armed with laser beams and nuclear bombs, don't even know what one is."

Nigeria in Strife

◈ Nigeria was experiencing her worst crisis since she gained independence from Britain in 1960. Riots in the country's Western Region left seventy dead and property damage estimated at $560,000. Dusk-to-dawn curfew was in force and firearms were banned. Nevertheless, violence did break out. The demonstrations are reactions to election results. There have been claims of vote-rigging. Angry action groups seek revenge. Columnist Peter Enaharo wrote: "No words can movingly convey the tragedy that has befallen Africa's lone glimmer of hope for democracy."

Mapping the Earth

◈ A 385-pound map-making satellite named Geos 1 was launched into orbit on November 6. The satellite is designed to take measurements of the earth. With its help scientists are hopeful of making the world's most accurate maps. The satellite will also pinpoint long-range missile targets, plus establishing guideposts for tracking men to the moon. Even though the geodetic explorer is not precisely on the desired orbit, scientists say that will not affect the satellite's performance.

Problem with Drunkenness

◈ The Soviet Union's concern with drunkenness has given rise to an organized effort to bring the problem under control. Russian authorities claim that drunkenness has lowered factory production, that it is responsible for 65 percent of the serious crimes and 25 percent of the traffic accidents. What stiff laws and prohibition have failed to accomplish, it is now hoped that sobering-up stations will do.

The Priest-Worker

◈ During the early days of World War II, the Roman Catholic Church in France tried to gain converts by means of the priest-worker. A few priests were assigned to work among the dock workers in Marseilles. They were to win the confidence of the workers and direct them back to church. But what happened is that most of these *priests* disassociated themselves from the Catholic church and religion.

By the summer of 1941, the French hierarchy established a special school to train priests for special work among the alienated working class of the nation. The priest would live and eat like a worker. There were about a hundred of these trained worker-priests in France. The authorities in Rome, however, became disturbed when they learned that some of these priests were suspiciously sympathetic to Communist thinking. Some led strikes; others conducted demonstrations protesting America's involvement in the Korean war. Some set aside their vows of celibacy and took wives. In 1953, the priest-worker movement was abruptly terminated. Now, once again the priest-worker is back, but this time with a number of controls.

Disarmament and Money

◈ The United Arab Republic's Minister of Economy Abdul Moneim Kaissuny looked with hope toward disarmament, with good reason. Said he: "Disarmament will release for productive peace purposes, in-

cluding the acceleration of growth in the developing countries, tremendous resources amounting to about $180,000,000,000, which is about 90 percent of the total gross national product of the developing countries." What waste war!

Missile Display

◈ On November 7, the anniversary of the Bolshevik Revolution, the Soviet Union displayed three new missile systems that were compact in size and highly maneuverable on the ground. A total of thirteen new missile systems have been revealed by the Russians in the last two years. The military parade that took place in Moscow's Red Square commemorated the 1917 revolution.

Royal Finances

◈ A Super VC-10 jet liner landed at Kennedy Airport in New York on November 4. On board were Britain's Princess Margaret and her husband, Lord Snowdon, the former Anthony Armstrong-Jones. One reason for the three-week U.S. tour is to promote British goods in America.

Often people wonder about the financial status of Britain's royal family. *Parade* for October 24 made this interesting observation: Each year the British parliament votes Queen Elizabeth about $1,350,000 to take care of herself, her household and relatives. In addition, it votes her husband a separate yearly allowance of $112,000. Princess Margaret gets $42,000 a year. Princess Margaret and her husband live rent-free in Kensington Palace, for which the British taxpayers pay $238,000. The couple own two Rolls-Royces, one Aston-Martin, one Volkswagen, one Mini-Cooper and one Morris. They have at their disposal the queen's yacht, the *Britannia*, manned by a crew of 250. The yacht cost $5,600,000 to build and costs $560,000 a year to maintain. With the queen's permission, they can also use the Queen's Flight, which consists of five planes and two helicopters. Their trip to the United States was paid for by the government, since it is semiofficial.

Life Expectancy

◈ The average life expectancy in the United States stands at seventy years. President Johnson signed a bill providing $280,000,000 for health research. He stated that in the next ten years it is America's aim to add five years to the average life expectancy. Interestingly, however, scientist René Jules Dubos of Rockefeller University, New York, made this comment: "Contrary to general belief, life expectancy past the age of 45 has not increased significantly anywhere in the world—not even in the social groups that can afford the most elaborate medical care." The gains in average life expectancy have been made by cutting down the infant-mortality rate, and, of course, in this field there is still much that can be done.

Doom Proclaimers

◈ An asteroid named Icarus is on its way to collide with the earth on June 15, 1968; at least, so say some reports. A Smithsonian Astrophysical Observatory scientist said that if the two objects do not collide, there will be a near miss. In California a professor of meteorology predicted that smog will wipe humanity off the earth in a hundred years, that is, if man lasts that long. George Borgstrom in his work *The Hungry Planet* says that the world will be unable to feed its estimated population of 15,000,000,000 in the year 2025. These so-called prophets see only gloom for earth. But the Bible, on the other hand, speaks of the earth's being "solidly fixed" and says that the righteous "will reside forever upon it." (Ps. 119:90; 37:29) What do the "doom proclaimers" have to say about that?

Korean Border, 1965

◈ A no-man's-land stretching across 151 miles of the Korean peninsula is one of the most strongly guarded frontiers in the world. On the ground, minefields, barbed wire, observation posts, bunkers and fortifications manned by about a million men bisect the peninsula. Each side appears ready to charge. The total United Nations' forces number about 600,000; the North Korean, 350,000. The North Koreans have about 500 jet aircraft, to the South Korean 180 aircraft of different kinds. The "unfinished war," which ended its shooting phase some twelve years ago, is still obviously a costly waste to both sides.

More Light

◈ Some day soon a warm golden-white glow may fill stadiums and convention halls with much more light than the present mercury vapor tubes now supply. A sodium vapor electric lamp has recently been developed that can give 50 percent more light than mercury vapor tubes. It is reported that it will be available sometime next year for industrial and outdoor lighting. *Science News Letter* for October 30 says: "The new lamp is made possible by a white, translucent ceramic that can be shaped into a tube looking like a king-sized cigarette." The new lamps will provide two to three times as much light for stadiums, without additional fixtures. The sodium vapor lamp is called Lucalox. The lamp has a life rate of 6,000 hours and it burns about as brightly at the end as when it is first turned on.

British Legislation

◈ On November 8 Great Britain put an end to capital punishment for murder. Only for

treason can a man be executed now. Other pieces of legislation signed into law make the incitement of racial violence a crime and provide for fixing fair rents. The new rent law makes it a crime for landlords to evict tenants without a court order, or to try to intimidate them into leaving.

Aspirin and Anemia

◈ For almost a century aspirin has been looked upon as a harmless drug. But recent studies show that it may be implicated in a serious blood disorder. When searching for causes of aplastic anemia in thirty-two patients, Dr. Lieuwe Wijnja of Groningen University in the Netherlands found the patients under study had been taking aspirins for various complaints. It was possible, noted Dr. Wijnja, that anemia and the abuse of aspirin were associated only by chance, but the investigators could find nothing else to account for the women's condition. However, tests were not conclusive. Dr. Wijnja reportedly said: "It is well established that aspirin has a corrosive effect on gastric mucous membranes, and that it may be connected with bone marrow damage. More studies are needed to evaluate its relation to aplastic anemia." He advised that a second look be made before drawing any final conclusions.

Walking Booby Trap

◈ Nguyen Van Chinh, a South Vietnam farmer, was struck by a grenade. The live grenade lodged in his back above his right kidney. Chinh was taken to Saigon and admitted to one of the city's leading hospitals, but civilian doctors did not know what to do with their potentially explosive patient. Finally, a doctor in the United States Air Force volunteered to perform the operation and remove the grenade, which measured three and one half inches in length and an inch and a half in width. From behind sandbags, doctors used a six-foot-long forcepslike device and other long-handled surgical tools. In eight hazardous minutes the operation was over. The live grenade was removed. Chinh said: "I knew before the operation that I could very easily die." The doctor commented: "It looked like a pretty good challenge. I'd never operated on a walking booby trap before. Even the jolt of a taxi ride or his own walking could have touched off that fuse. He might have blown up half a dozen passersby besides himself if we hadn't got the thing out of there."

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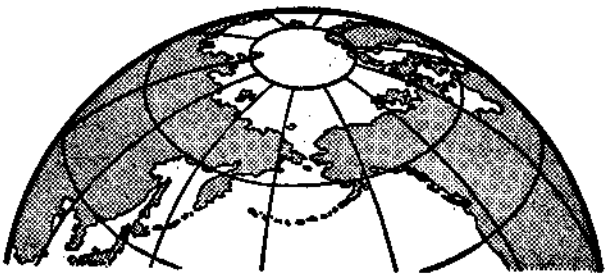

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East Meets West

Hopeful Dream or Accomplished Fact?

The widening gulf between eastern and western nations argues against any immediate concord among them. East has not met west across the conference table. But there has been such a meeting, an agreement of minds and effort, on the part of a group whose adherents come from every corner of the globe, including nations of the vying eastern and western powers. The thrilling details of what has been accomplished by their harmonious action is contained in the

1949 Yearbook of Jehovah's witnesses

No dry compilation of statistics, this moving report by the president of the Watchtower Society presents a living picture of the work of this Christian group in 96 different lands. As you read about their goal, methods of work, fierce opposition encountered in lands both east and west and their expressions of joy over the phenomenal increases enjoyed despite it, you too will be filled with joy and appreciation that there is a group to whom truth and unity is held even dearer than life. The yearly report is supplemented by a brief discussion of the Bible text selected for the year 1949 and texts with appropriate comments for each day of the year. A copy of the 1949 *Yearbook of Jehovah's witnesses* will be mailed postpaid for 50c.

Also available is the 1949 Calendar. It features the text for the year, "I . . . will yet praise thee more and more."—Psalm 71:14, across a beautiful aerial view of Gilead School, where scores of ministers have been trained to serve in lands both east and west. The pad lists testimony periods and service texts for alternate months. Calendars are 25c each, or 5 for $1 when sent to one address.

WATCHTOWER **117 Adams St.** **Brooklyn 1, N. Y.**

☐ Enclosed is 50c for a copy of the 1949 *Yearbook of Jehovah's witnesses.*

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